

**RELIGIOUS REHABILITATION —  
AN ELEMENT OF AN  
HOLISTIC REHABILITATION**

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**by Tobias Brandner**

In the following reflections I argue from the perspective of my experience as prison chaplain first in the High Security Prison of Zurich in Switzerland and, since 1998, as chaplain in different prisons in Hong Kong. I am aware that there are different religious orientations which contribute in various forms to rehabilitation of inmates. What I offer comes from a distinctively Christian perspective.<sup>1</sup>

This paper cannot offer quantitative sociological evaluation of how religious faith affects prison inmates in their process of transformation and rehabilitation. My perspective is not that of a social scientist. It is an account of somebody who has accompanied many prison inmates and witnessed their change. These life-stories are reflected in some examples mentioned in this paper. They represent a small number out of many encounters. The brief accounts are open-ended as the process of their transformation is unfinished. Methodologically my approach can be described as related to a life history method.<sup>2</sup> As a chaplain listening to life stories I find that such a methodological approach is most appropriate.<sup>3</sup>

**Background of the Topic: Where Do We Stand?**

Religion, and particularly the Christian faith, has traditionally played an important role in punishment, reform and rehabilitation of criminal offenders.<sup>4</sup> Christian groups have always been involved in prison reform movements.<sup>5</sup>

The involvement of Christian groups in prison affairs has been reduced — mainly due to the process of modernisation and inherent secularisation. Rehabilitation was taken over by educational, therapeutic and social staff — rehabilitation being understood as

*reeducation*, as psychological *therapy from harmful* disorientation and as *social reintegration*. Nevertheless the traditional close relationship between Christianity and prison affairs remains visible in the presence of prison chaplains in prisons all over the world.

In recent years, in the process of a growing disillusionment about the blessings of modernity and in the process of a critical, postmodern review of modernity, interest in religious participation in the reform and rehabilitation of criminal offenders is again growing. Social scientists are becoming more sceptical about any theory that reduces social problems to single principles. People have become critical about monistic explanations of crime and about monistic ways of dealing with criminality.<sup>6</sup>

Newer approaches in rehabilitation emphasize a more pluralistic and more integrative and holistic view. They see religious elements within rehabilitation *in combination* with educational, psychological and social formation.

This shift from a modern to a postmodern society<sup>7</sup> is reflected in increased readiness for coexistence and cooperation of different elements in public and civil society. In the area of prisons this means that we are approaching a new *partnership*. Although the primordial and overall concern of prisons is security — activities by trustworthy bodies in civil society are not seen as undermining the security of the prison. In the same sense these bodies in civil society trust in the good management of prisons. The relationship is based on mutual trust instead of hegemonial claims. The Hong Kong Correctional Services Department, for instance, has opened partnerships with civil groups. The steady development of growth of these partnerships for the past 25 years is an example of such a new understanding of the relationship between public and civil society.<sup>8</sup>

### **1. Religious Faith in Prison**

In this paragraph I focus on the two most obvious and important elements of Christian faith in prison. Besides the two mentioned here many other elements are part of religious life in prison. The questions in this chapter are: *How is religious faith lived and experienced in prison? Why is it relevant in prison life? And: In what sense is religious faith in prison lived, experienced and expressed differently*

*compared to the situation outside of prison?* In section 3 I will focus on how rehabilitation works through religious faith.

## **2. 1. Faith as Response to the Experience of Meaninglessness**

One of the most obvious characteristics of modern life is the radical experience of loss of meaning. Traditions which used to give a framework for an individual's existence and used to provide answers to existential questions of life have lost strength and validity. By existential questions of life I mean questions like:

- Why am I here in this world? Why am I existing?
- What is the purpose of my life? Where shall I go?
- What sustains me in life?
- What are the values in my life that have ultimate meaning to make my life ultimately meaningful?

Much of criminal behaviour is, if seen from a spiritual perspective, related to a *failure to deal with these questions*. The above-mentioned questions become part of life during adolescence. Many young people find it difficult to face these questions. They find life meaningless. They view their future as dark or they see no future. They cannot believe and refuse to accept that the purpose of life will be to be permanently pressured by a work load, by social constraints and by a lack of self-determination.

The failure to deal with these questions can vary according to differences in character and social context. Many do deal with these questions and manage to set up a regulated life style and conform to society. Some react with an escape into drugs, others react with aggression against the outside world which seems to threaten them. Others react with depression or with anti-social behaviour.

The experience of prison is often the consequence of behaviour rooted in such spiritual homelessness. It makes people face these questions in even starker form. Life in prison leads to an even more radical experience of this loss of meaning. Experiencing the loss of freedom leads people to face the emptiness of their life. Being imprisoned makes them ask — what is the reason of my being here anymore?

The important difference from life outside of prison is that these questions are more easily accepted as relevant. People outside of prison can plunge into activities to avoid the necessity of facing these threatening questions. They can aim at social or financial success, they can focus on their professional careers, they can find fulfillment in family life, they can try to find meaning in all possible forms — thus repressing this *horror vacui*, this threat of a fundamental meaninglessness and lack of orientation. In prison many people are at a social low point, very often on a financial low point and facing a breakdown of their family network which until then had provided coherence in life.

This breakdown of the social, familial, economic, psychological framework possibly leads people in prison more easily into a spiritual search. They acknowledge their dependence and need to face these fundamental questions in life and they acknowledge that they have repressed the challenge to face these questions by plunging into sublimatory activities. This is the point where a religious interest may arise. Religious faith is a constructive and holistic way to deal with these questions. Fundamental questions of life are brought into perspective and connected with the basic givenness of life. In the encounter with religious faith *a person in prison experiences a radical reaffirmation of meaning in the midst of apparent meaninglessness. One can say that religion is a reconnection with the fundamentals of being.*

Psychologically such an understanding of Christian faith easily relates to the concept of logotherapy as proposed by Viktor E. Frankl.<sup>9</sup> Frankl describes the psychological criteria that enhanced the chances of survival in the concentration camps of the second world war. Analyzing his own and some others' survival he found that the crucial criterion for survival was a future purpose, a perspective for one's future. This project for the future could be from finishing an academic project to carrying on one's responsibility for one's family. From this experience Frankl derives his psychological therapy which instead of focussing on the past and the analysis of the roots of neurotic behaviour focuses on the future and on practical perspectives.<sup>10</sup>

## **2. 2. Faith as Response to the Search for Belonging**

Speaking on a psychological level, people experience through religious faith a *basic acceptance that is essential for personal growth*. Christian outreach in prisons is a radical expression of each individual being accepted, adopted and loved by God as the ultimate giver and sustainer of life. Inmates hear that they are loved without any conditions, even having committed crimes. They experience the reality of this love through Christians who spend time with inmates independent of who they are and how they respond to this offer of love.

### *Case 1*

A-Fai\* has had a difficult youth — divorce of his parents when he was 3 years old, subsequent living with his father and care by a neighbour until she died when he was 8. From then on he lived virtually on his own while his father was working. He entered a youth gang and was involved in burglary and brought to a training centre. After his release at the age of 15 there was nobody to care for him and nothing was provided to keep him away from triad involvement. He again joined the triads and involved in criminal activities including a murder case as a result of a gang beating. He is now on a long prison sentence. A-Fai never felt part of a family. His father was 60 when he was born. He was not allowed to keep in touch with his mother. He never experienced a feeling of belonging — except in a certain way in the triad group.

One morning in prison, after a restless night, he listened to the radio and heard a message by a pastor who described God as a loving father. The pastor invited listeners to accept this unconditional love. A-Fai felt immediately addressed by this message. He felt something he had never experienced before. He then actively approached the prison chaplain and shared his longing with him. He has since established a stable relationship with the chaplain and Christian volunteers who visit him. He started studies and is developing a positive and constructive attitude towards his future.

On the basis of this unconditional acceptance which many inmates experience for the first time through religious workers in prison they regain a new understanding of themselves. This new understanding ideally has many results: better self-confidence, the confidence that one is free to do something about one's situation, a new optimism about one's outlook, confidence in pursuing one's future development, including studies, a new humbleness, which results in deliverance from the need to boast and in deliverance from addictive behaviour.

It is basic psychological wisdom that a healthy and balanced psychological development comes from a fundamental feeling of being accepted and supported by close kinship. Also it is well known that these feelings can not just be transferred rationally, but need to be experienced. Finally, the primary setting in which the psychological basis for a balanced personal development is laid, namely the family, is often failing. Religious work has a chance to complement what happens in psychological counselling because it can *transmit these feelings of belonging*. Religious ministry in contrast to psychological support allows not only the analysis and the deeper understanding of these psychological needs, but an *experience of belonging* in a healthy group. In this way it can build the basis for a healthy and holistic psychological development.

Again the situation in prison is in many ways much clearer cut than the situation outside. The breakdown can hardly be hidden behind a good appearance as in society outside prison. Many inmates clearly accept their need for finding new belonging in a new community, in a therapeutic community, a community of healing. It has been shown that such therapeutic communities have positive effects in the rehabilitation of inmates with personality disorder or drug-addiction and that these communities can also reduce inmates' indiscipline and recidivism.<sup>11</sup>

### **Summarizing theses to Section Two:**

1. One of the most obvious characteristics of modern life is the radical experience of loss of meaning and breakdown of the traditional answers to fundamental questions of life such as, why am I here?, what is the purpose of my life?

2. Addiction, aggression and depression are expressions of this feeling of meaninglessness and of this failure to deal with fundamental questions in life.
3. The experience of prison can be seen as an even more radical experience of loss of meaning.
4. Religious faith is a radical reaffirmation of meaning in life in contrast to apparent meaninglessness. It is a form of reconnecting with the fundamentals of being.
5. People in prison tend to be ready to deal with big questions in life. They respond positively to religious reaffirmation of meaning.
6. A person is not only fundamentally in search of material survival or wealth, but also of a sense of acceptance and belonging.
7. Christian counselling offers a fundamental acceptance on which it is possible to build successful behavioural change and psychological development.
8. Christian faith is the acceptance of an offer to belong which supplements failing familial care.

### **3. Elements of Religious Rehabilitation in Prison**

In this overview I will list the most important *methods and channels of how rehabilitation works* through religious activities, religious faith and the religious community.

#### **3. 1. Religious Counselling as a Room for Freedom and Change**

In contrast to all the other elements of prison life the encounter with pastoral counselling is one of the few moments which are completely free and unrestricted. Visits with families and friends are normally overheard by prison staff. Encounter with prison psychologists, prison social workers and prison staff which undoubtedly contribute to rehabilitation, all happen within the framework of the prison system. Acquaintances inside prison are to be dealt with carefully because they can turn against colleagues. By contrast the religious counsellor has no objective; he is — in Christian language — the free expression of God's love to sinners, a love which is independent of whether it is accepted or not. The counsellor stands outside of the prison system. He strictly adheres to the prison rules but he has a professional secrecy and is only accountable to God.

Prison inmates use this chance of pastoral counselling tentatively to open up to change, to think aloud about decisions that they are pondering, to have counsel on fundamental questions of life when they have nobody to trust or are afraid of letting the system know. The process of talking something through is a therapeutic process — it is a step towards receiving clarification and it is often the first step to the realisation of a difficult decision.

### *Case 2*

A-Kin is pondering about whether he will turn to the police to become an informant in a drug case. It is a far-reaching decision because it might cause subsequent hardship, threats to his life, isolation, a break with his triad connections. He has been pondering a long time and he has had nobody to talk to about it. He finally seeks an opportunity to talk to the chaplain about this heavy decision. He has still not decided about what to do. However, the discussion with somebody from outside the system helped him to get strengthened and find greater clarity.

It needs a basic trust in the religious visitors from the angle of the prison authorities that the visitor will not abuse the freedom that the system grants them. Religious counselling and all that happens in this encounter is not controlled by the prison authorities. This is in strong contrast to the total control of the life of inmates which is part of prison management. Experience shows that many counsellors have been strongly involved in therapeutic and rehabilitative processes from the point at which a prisoner made the difficult decision to share his story of criminal involvement.<sup>12</sup>

## **3 2. Punishment, Repentance and Guilt**

One of the primordial purposes of imprisonment is to lead the convicted criminal to an acceptance and an understanding of his guilt. The rationale used is fundamentally a double one: First, punishment is the clear expression that it does not pay to commit a crime. Second, punishment says that the social community detests crime and reacts to crime with stigmatisation and expulsion.<sup>13</sup> These reactions are of questionable effect for the punished person. Crime — understood in



this way — doesn't pay *because one has been caught*. So it is better not to get caught next time. People often act criminally because they have *already been* socially stigmatized or marginalised. This expulsion reinforces their feeling of being outcast. To make it clear: this linear reaction to criminal action through punishment can be effective — but it can also fail and reinforce a long chain of feeling excluded.

Religious encounter offers an alternative. Guilt is an important element. The counsellee will first repent — as everybody else is obliged to do according to a Christian understanding of sin and repentance. Repentance means a fundamental understanding of one's wrong concept in a previous life, of one's egoism and of a need for a subsequent change of orientation. The basis for this repentance is a personal experience of God's prior offer of forgiveness.

It can be a life-changing experience for people who have been caught in a cycle of trespassing and exclusion to hear that God has already offered love. This unconditional acceptance is often the crucial point in breaking through a vicious circle. On the basis of discovering a fundamental acceptance a person can review his or her involvement in sin.

### *Case 3*

A-Man is imprisoned because of a violent crime which came as a sudden outburst of anger in reaction to being bullied by others. He felt so deeply guilty that he decided to break with his family and his friends. He was left on his own, deeply depressed and without the energy to find new orientation. The prison psychologist provided important counselling for him to overcome his depression and to come to a deeper understanding of what led to the act of violence. Finally the psychologist found out that A-Man has a religious interest. She brought him in contact with the prison chaplain. What A-Man heard, felt and experienced in the religious counselling was the proclamation of this forgiveness. The hearing of this message became an important step in the subsequent healing of broken relationships which established ground for further healing. On the basis of this forgiveness A-Man became able to look

beyond his guilt, to look beyond the bondage of his criminal past. He slowly started to rebuild his relationship with his wife.

Again there is an interesting methodological difference and mutual congruence between psychologists and religious counsellors. Psychologists contribute much to the process of active remembrance, the process of maturing and integration of a criminal past. The religious concept of forgiveness through repentance contributes to this integration by actively proclaiming this forgiveness. Hearing this message of forgiveness breaks through the cycle of criminality, feelings of guilt, loss of self-esteem and renewed anti-social behaviour.

### **3. 3. Religious Services in Prison**

Religious services are an important element of religious rehabilitation. Here a new life can be experienced. The religious service provides the experience that what has happened is not some abstract theory, but is real. The new community is real. It becomes visible in Christians from outside prison who celebrate together with the inmates. Thus the process which an inmate has endured finds a reconfirmation in a new community.

Religious services are also important for another reason. Prisons are generally very noisy places. There is rarely a silent moment or a silent place for concentration. In prisons in Hong Kong, whenever the inmates are in the canteen they are overwhelmed by noise from TV sets. Once the inmates are locked up in their cells in the evening, noise continues through inmates calling each other. The time of worship is a precious alternative — moments when people are together in silence, quietness and receptiveness. It is in these moments that important spiritual and psychological processes happen.

Finally, religious worship and the fellowship which often goes together with worship are forms of counselling. It is interesting again to note a clear difference between psychotherapy and Christian counselling. Psychotherapy could be described as a white wall that reflects everything. In contrast Christian counselling could be described as a window to another reality — a window through which another reality blows. This is the experience of many people in worship.

### **3. 4. Religious Conversion**

Christians invite people to be converted to Christ. Some people are repelled by this Christian insistence on conversion. But the call for conversion fulfills an important function in an inmate's rehabilitation. On the basis of experiencing acceptance by God and the religious community an inmate can make a decision, unpressured by social constraints. The invitation to conversion can contrast with the values of society that might have appeared to have given up on him after seeing him fail repeatedly. Often a conversion happens in a moment of strong emotional movement. Such a moment can become an important landmark in a prisoner's life helping him heal his memory following times of desintegration. A conversion is a distinctive celebration of a new step that he takes in life.

Conversion can be a decisive turnaround and a *liberation from harmful orientation* in cases of sexual obsession, of indecent assault or rape, as well as of drug-addiction. There are many stories of people who have successfully given up deep-rooted addiction through a religious conversion.<sup>14</sup> It is particularly known that in the field of drug-addiction there is a high recidivism rate. People who experienced religious healing are not excluded. Conversion can be an eventual experience of *radical refocussing* of life and of a turning point in a life history. Sexual obsession can similarly be replaced through spiritual exercise with a new religious focus.

### **3. 5. Reconciliation**

Reconciliation as understood in the context of religious ministry in prison is a *twosided process* — it is a process in which both offender and society accept transformation. It includes the repentance by the inmate. It also includes elements of reparation by him towards society and towards the victim. On the other side it involves repentance by the society which has lost one of its members to deviant behaviour. In the case both of the individual and of society repentance and reconcilatory acts might only happen in symbolic form.

In certain instances this process happens through the involvement of religious volunteers who are open and sensitive to the life history of inmates and to the difficulties that inmates may face after their release. They understand that criminal behaviour is not just an act by an individual, but that it is a failure of a whole social system. Thus

they have a sense about where the social system as such is causing criminal behaviour. They can act as ambassadors to the outside world in helping the decriminalisation of released prisoners who often are socially stigmatized. In this way volunteers play an important role in the reconciliatory process in this twosided process. Religious reconciliation is a bipartisan transformation. Such reconciliation is paralleled in the reconciliation of inmates with their family or their wife.

### **3. 6. Christian Ministry in Prison as a Social Ministry**

Christian ministry in prison is a way of community participation in rehabilitation. *First*, even if alone and unaccompanied, the prison chaplain still symbolizes and represents the whole religious community.

Second, religious ministry in prison opens the prison for *involvement of volunteers* from the community. They play an important role by *setting up relationships* with inmates, opening new circles of life and friendship, preparing their time after their release.

*Third*, community participation in religious activities is a significant *broadening of resources for rehabilitation*, both in terms of manpower and in terms of material benefits. Religious volunteers participate and support the correctional system by helping to find employment for the inmates before their release or by providing material support for inmates in need.

*Fourth*, the opportunity for inmates to meet community members in the form of religious volunteers *reduces the unhealthy dualism between the outside and the inside of prison*. Inmates remain informed about life outside in a direct way and have opportunities to set up selective and well guarded relations to the outside world while still being in prison.

And *finally*, opening of the prison to activities of religious volunteers and community participation in rehabilitation is a chance to involve people from the society in the task of correcting offenders. Religious volunteers often become *ambassadors for the cause of correction and rehabilitation* within the broader society. In this context involvement of religious volunteers can also be helpful for the prison staff: They can react positively to visitors who care for prisoners as a whole.

Volunteers build a core group of lay persons well educated in matters of correction and rehabilitation. They can help overcome stigmatization and prejudice against released offenders within broader society.

### **3. 7. Christian Ministry in Prison as a Prophetic Ministry**

Christian ministry in prison contributes to rehabilitation by having a vision beyond the prison walls. It sees the criminal as part of overall society which should aim at integrating people in a way that reduces crime. It sees prison as a present reality. But reality is understood in a dynamic way. The Christian understanding of reality sees it as God's creation working for the final redemption. Redemption is understood not just in an individual sense, but as redemption for the world as a whole. This dynamic understanding of reality motivates and enables Christian ministry to look beyond given methods of sanctions against criminals. It is advocating a multi-faceted approach to deal with criminality. In this way it is related to all approaches to restorative justice which attempt to repair harm from crime and avoid the use or significantly reduce the length of custody.<sup>15</sup> It is a *passionate approach* which has a strong concern for the victims of crime who are often forgotten or neglected in a judicial process and who may receive no compensation for their suffering.<sup>16</sup> It advocates an *holistic approach* in dealing with criminality when it is favouring community-based approaches to criminality.

Among well-documented approaches in these directions I like to mention among many others:<sup>17</sup>

- Diversion projects
- Victim compensation projects
- Victim and offender mediation programmes
- Family group conferences
- Mediation for reparation
- Community service orders
- Intensive supervision probation
- Alternative placement/residential programmes
- Community-based supervision programmes
- Release preparation for successful community reintegration

It is part of the Christian ministry in prison to be prophetic agents within society. Christian ministry supports society in remembering that its way of dealing with criminality has always been and always will be change. In this prophetic ministry Christians integrate their Christian concern for the betterment of society with concern for a *social and economic rationality*. Such rationality means responding to crime in a responsible way, reducing the heavy costs of incarceration which is the most expensive way of dealing with criminality.

### **Summarizing Theses to Section 3:**

1. Religious counselling offers room for freedom and change, listening, basic acceptance and guidance. It is a *therapeutic outreach with a low threshold* and has positive effects on delinquent behaviour, resocialization and recidivism.
2. Feelings of *guilt* are met with the proclamation of God's *forgiveness* and a fundamental acceptance of the sinner, thus breaking through the circle of criminality, low self-esteem and failure and leading to a process of constructive repentance.
3. *Religious services* enable the experience of a new community which includes volunteers who participate in religious services in prison. Such services provide receptive moments of silence and spiritual openness and build a window to another reality.
4. *Religious conversion* is a time of important decision, reorientation and refocussing in an inmate's life. It builds an important landmark in his biography.
5. *Reconciliation* is a two-sided process including the prison inmate and the family response in the society outside prison. Religious volunteers play an important role as ambassadors to the outside world for the decriminalisation of released prisoners.
6. Religious ministry in prison is a *social ministry providing community participation* in rehabilitation through chaplains and volunteers. It broadens the resources for rehabilitation and reduces dualism between outside and inside prison.
7. Religious ministry is a prophetic ministry. It has a dynamic understanding of reality and it advocates a multifaceted approach to criminality. It is passionate and holistic and thus strongly related to all attempts to *introduce elements of restorative justice*.

#### 4. Conclusion

1. It is the hope expressed through this paper that the *contribution by religious workers to the rehabilitation of prisoners will be acknowledged on a broader basis* by all involved in the correction, rehabilitation and care of prisoners. It is equally hoped that cooperation between prison administration and civil groups might be based on mutual trust and humility, aware of the limitation of both parties so that more effective rehabilitation can develop.
2. *Religious activities and programmes are not undermining or threatening the overall authority of prison management. They are rather contributing elements to rehabilitation of offenders which the prison administration cannot deliver*; because religious channels offer ways and methods of rehabilitation which are beyond what are offered by prison administration. In an holistic understanding of rehabilitation religious ministry does not threaten nor deny other necessary elements of correction and rehabilitation, but supplements them.
3. *Resources available by people on the basis of their religious faith build a vast reservoir*. A broad use of these resources can contribute where the public penal system is failing.
4. A particularly positive case is seen in the community involvement through volunteers working together with chaplains or other religious ministers in prison.
5. *Counselling by religious ministers can strongly contribute to the rehabilitation of offenders*. Religious prison ministers offer one opportunity for change and a message of fundamental acceptance of an individual which is crucial for psychological growth.
6. *Religion leads to psychological and moral growth* in areas which can not easily be reached by other means. It supplements society in this regard.<sup>18</sup>

1. I would like to express my indebtedness to my co-worker Dr. Wan King Hung, Hong Kong, for all the critical comments and his references to academic literature on the subject. He was particularly helpful in contributing academic literature from a Chinese background to the subject.
2. Social scientists like W.I. Thomas, R. Park or H. Blumer have for a long time suggested that life history method has a lot to offer to those engaged in social research, cf. W.I. Thomas' essay, 'Social Personality: Organization of Attitudes', in: On Social Organization and Social Personality. Selected Papers, ed. by Morris Janowitz, 11ff.; further and after a period of abandonment of this methodological approach more recently Ivor Goodson and Pat Sikes, Life History Research in Educational Settings. Learning from Lives, Buckingham (Open University Press), 2001, particularly pp. 6ff..
3. On the distinction between life story and life history cf. Goodson/Sikes, 17.

4. Cf. the description of the historical genesis of our present paradigm of punishment and prison by Michel Foucault, *Discipline and Punish: The Birth of the Prison*, New York 1977
5. Lee Griffith, *The Fall of the Prison. Biblical Perspectives on Prison Abolition*, Grand Rapids, Michigan, Eerdmans 1993, 157ff. Particularly to mention are the Quakers, foremost among them Elizabeth Fry (1780-1845).
6. Cf. Luo Da Hua, He Wei Min, Fan Zui Xin Li Xue (Criminological Psychology), Taiwan: Dong Hua Bookstore, 1999, pp. 48-96. The new and more holistic approach to correction is also reflected in the restorative justice and community justice movement, cf. Gordon Bazemore and Mara Schiff (ed.), *Restorative Community Justice. Repairing Harm and Transforming Communities*, Cincinnati (OH Anderson Publishing), 2001. This tendency to an holistic approach finds its parallel in the therapeutic community movement which deals with substance abuse or psychological and other forms of deviance, cf. Nick Manning, *The Therapeutic Community Movement: Charisma and Routinization*, London (Routledge) 1989, particularly chapter 1 (pp. 1-28); George De Leon, *The Therapeutic Community. Theory, Model, and Method*, New York (Springer Publishing) 2000.
7. A modern society is a society which is based on a public ethic on rational grounds. By contrast in a premodern society it was often religious principles which built the structuring ground for the society. Accordingly public ethics were based on the principles of a religion or on some mythical account. When we are now talking about the emergence of a postmodern society we mean that society increasingly accepts that there is a coexistence of different principles which govern a society — public morals cannot be based on purely rational grounds even if rational discourse still plays an important role. It is an instrument of communication and mutual understanding — but it lacks certain elements — p.e. the element of providing motivation for ethical behaviour, the ability to deepen ethical commitment, the ability of providing a horizon of meaning etc.
8. The Hong Kong Christian Kun Sun Association was at the very beginning of such cooperation with the CSD. It started ministry 24 years ago.
9. Cf. among his many publications particularly: *Psychotherapy and Existentialism* (New York: Washington Square, 1967), 5-14; or: *Man's Search for Meaning. An Introduction to Logotherapy* (many different editions).
10. This orientation towards the future is still one of the important differences of pastoral counselling and many psychological therapies. While psychological therapy is emphasizing the necessity of understanding and healing of the roots of neurotic behaviour, pastoral counselling is more occasional and often needs to give important impulse for change in one or two sessions of counselling. Cf. among many of the publications which deal with such brief and future oriented form of counselling, e.g.. Howard W. Stone (ed.), *Strategies for Brief Pastoral Counseling*, Fortress Press, Minneapolis, 2001, or Gary J. Oliver e.g., *Promoting Change Through Brief Therapy in Christian Counselling*, Tyndale House Publishers, Wheaton, Illinois, 1997.  
\*To hide the identity of the persons names and minor elements in their description have been changed.
11. Cf. Janine Lees, Nick Manning and Barbara Rawlings, *Therapeutic Community Effectiveness. A Systematic International Review of Therapeutic Community Treatment for People with Personality Disorders and Mentally Disordered Offenders*, UK: University of Nottingham, School of Sociology and Social Policy, 1999
12. This experience is reflected in the international trend in Western and Asian countries of researching the positive impacts of religious therapy on delinquent behaviour, resocialization and recidivism. Cf. among others Brent B. Benda, *The Effect of Religion on Adolescent Delinquency Revisited*, in: *Journal of Research in Crime and Delinquency* 32 (1995), 446-466; S.L. Albrecht, B.A. Chadwick, and D.S. Alcorn, *Religiosity and Deviance. Application of an Attitude-Behavior Contingent Consistency Model*, in: *Journal for the Scientific Study of Religion* 16 (1977), 263-274; K.W. Elifson, D.M. Peterson and C.K. Hadaway, *Religiosity and Delinquency. A Contextual Analysis*, in: *Criminology* 21 (1983), 505-527; L. Ellis, *Religiosity and Criminality. Evidence and Explanation of Complex Relationships*, in: *Sociological Perspectives* 28 (1985), 501-520; John K. Olson, *Crime and Religion. A Denominational and Community Analysis*, in: *Journal of the Scientific Study of Religion* 29 (1990), 395-403; Wan, King



- Hung, Chan, Wai Yin, and Cheung Chiu Chi. Rehabilitating Juvenile Deviant Behavior in light of case studies from Hong Kong Christian Kun Sun Association Ltd. Paper presented at the Symposium of Juvenile Deviant Behavior, Macau (28-30 July, 2002) — (in Chinese).
13. The former is what is often called individual or specific and general deterrence, the latter is what is also called retribution. It includes also a moral affirmation or symbolism, reaffirming the moral norms of a society. Cf. John Hagan, *Modern Criminology. Crime, Criminal Behavior and its Control*, Mc Graw-Hill International Editions, 1987, 288ff.
  14. Among them are many who later assumed important roles in the religious counselling of other drug addicts. Many previous drug addicts can be met in Christian Drug Treatment Centres. The Hong Kong Christian Kun Sun Association has a number of volunteers with such background.
  15. This refers to a paradigm change which is in process, known as restorative justice, strongly advocated by Prison Fellowship International and the UN who is supporting the goals of restorative justice to reduce crime. Cf. Daniel W. Van Ness, *Crime and its Victims*, Illinois (InterVarsity Press), 1986 and many later publications on this subject.
  16. In some countries victim protection laws, victims' compensation funds and victims' charters have been set up to compensate victims for their sufferings. There is however still much room for improvement of the legal protection of victims.
  17. An excellent overview of initiatives and programmes which avoid or reduce custody or the length of custody is given in: The Church Council on Justice and Corrections, *Satisfying Justice. Safe Community Options. A compendium of initiatives, programmes and legislative measures*, Ottawa (Co-published by the Correctional Service of Canada) 1996. See also on ways how to implement such programs in Hong Kong the paper of my co-worker Wan King Hung, delivered at this conference: *Restorative Justice: A Way Forward in Hong Kong*.
  18. Or in the words of Bishop Ting from China speaking about the role of the Christian Church in Chinese society: "The function of religion under socialism cannot be illustrated as 'opium'." (p.434). And: "Religion contains ethical content which serves as a positive and supplementary to socialism." (Ibid.) Cf. K. H. Ting, *Several Breakthrough of Religious Studies in Recent Years.* In *The Spokesman of Contemporary Chinese Christianity. Collection of Bishop K. H. Ting's Essays.* (Edited by: Chinese Christian Literature Council Ltd., Hong Kong 1999), pp.428-442.

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