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**The University of San Francisco**

**THE EFFECTIVENESS OF THE PREVENTIVE SYSTEM APPROACH  
THROUGH THE LENS OF CHARACTER EDUCATION: AN EXPLORATORY  
CASE STUDY OF A YOUTH DELINQUENCY CAMP IN SOUTH KOREA**

A Dissertation Presented  
to  
The Faculty of the School of Education  
Department of Leadership Studies  
Organization and Leadership Program

In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

by  
Mankeun Yoon  
San Francisco  
May 2020

THE UNIVERSITY OF SAN FRANCISCO  
Dissertation Abstract

The Effectiveness of the Preventive System Approach Through the Lens of Character  
Education: An Exploratory Case Study of a Youth Delinquency Camp in South Korea

Juvenile delinquency is deemed a worldwide issue. Despite efforts to remediate, it persists. This study employs a case study methodology to examine the principles, implementation, and perceived impact of a Salesian youth development approach, the *Preventive System*, on youth delinquency in a Salesian youth Center in South Korea.

The study yields three main findings regarding the practice and the effects of the Preventive System. First, this study found that structural elements revealed in the facility, such as reason, religion, and loving-kindness, implemented through assistance and familiarity, were core to the practice. Second, the study revealed that more than through training, educators in the youth detention facility internalized the principles and practices of the Preventive System through the modeling of these same practices by leadership of the Center. Finally, this study found that the Preventive System fostered character and intervened in the life trajectory of the young in the facility by providing a positive example of social learning.

These findings indicate that the Preventive System is therefore identified as a leadership pedagogy that promotes educational leadership for educators as well as a humanizing pedagogy which contributes to the development of the whole human person. Furthermore, it is also considered a remedial pedagogy that can not only intervene in the issue of juvenile delinquency but also remediate the issues that occur in a meritocratic

and hierarchical-centered society and school culture, such as the one that exists in South Korea.

This dissertation, written under the direction of the candidate's Dissertation committee and approved by the member of the committee has been presented t and accepted by the Faculty of the School of Education in partial fulfillment of the requirements for the degree of Doctor of Education. The content and research methodologies presented in this work represent the work of the candidate alone.

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April 28, 2020  
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## CHAPTER I THE RESEARCH PROBLEM

### Statement of the Problem

Juvenile delinquency seems to be a worldwide issue and many societies are highly concerned about this issue, though they would not prescribe to unravel this problem. The fact that youth delinquency emerges in the form of violence, criminal activity, and antisocial behaviors reflects a multi-layered gray area of society that triggers juvenile delinquency.

As many researches provided evidence of etiological factors of youth problems, i.e., individual, family, peers, school environment (Henry et al., 2012; Holiday et al., 2017; Hwang, 2018; Peterson et al., 2016; Vasile & Ciucurel, 2010; Weatherburn & Lind, 1998), none of these factors is isolated from the problem of youth delinquency. These factors are rather associated with each other and they contribute to shape the personality traits of young people (Mercy et al., 2002).

Furthermore, the problem of youth delinquency associated with socioeconomic status (Kramer, 2000; Wight et al., 2001) provides a notion to understand the issue in the social structure perspective (Colvin & Pauly, 1983). With this standpoint, the problem of juvenile delinquency needs to be construed as an intricately tangled societal problem rather than delinquent phenomena *per se*.

Of those factors that affect youth delinquency, first of all, family environment is considered the greatest influential factor during childhood, i.e., family background, family social capital, parenting style, etc. (Garnier & Stein, 1998; Holiday et al., 2017; Mercy et al., 2002; Wright et al., 2001), while school environment and peers are identified as critical predictors during adolescence (Carr & Vandiver, 2001; Finn, 1989;

Mercy et al., 2002; Pamela et al., 2005; Sutherland & Oswald: 2005), for most adolescents spend much more time within school than in their household, and with friends in school than in their family.

With respect to schooling, school is a highly important venue for adolescents not only to expand their personal capital through building relationships and knowledge attainment but also to prepare for their future career by means of academic achievement. Similarly, school can also play a role to nurture moral and ethical dimensions of the young through various educational methods that undermine delinquent behaviors of the young (Battistich, 2005; Berkowitz & Bier, 2007; Berkowitz, 2011).

Unfortunately, school systems are limited in providing such needs for young people, instead they contribute to delinquency while it remains in meritocratic preferential school cultures that associate with social-stratification and family capital (Azaola, 2012; Giroux, 2004; Lipman, 2011; Wright et al., 2001). Namely, a school system becomes a central place to produce at-risk and delinquent youth through school disengagement, academic failure, deviant behaviors, and dropouts (Christle et al., 2005; Henry et al., 2012; Wang, 2014).

For example, students who do not participate in school programs are more likely to experience academic failure, which leads them to host negative psycho-social outcomes and drives them to drop out of school (Li & Lerner, 2011). Likewise, students who failed to engage in school may seek solace in problem behavior and associate with delinquent friends, which often exacerbate the relationships with teachers and parents and further lead them to disengage from school, which ultimately encourage them to decide in dropping out of school system (Wang, 2014).

As for the educational system in South Korea, school culture likely contributes to generate at-risk youth and delinquent adolescents since it highly focuses on academy-oriented school environments (Kim et al., 2006), i.e., college entrance exam-centered school curriculum, standardized tests, and prestigious college-focused academic performance. This school culture not only promotes severe competition and private tutoring for better college entrance (Kim & Lee, 2002; Lee, 2006), it further accelerates the dehumanizing process in which school culture values individuals based on their test scores and their socioeconomic status.

In other words, school values high academic performers and it rather discriminates against students who have low academic achievement resulting from low family support due to their socioeconomic condition. Consequently, such school circumstance drives young people who are particularly low academic achievers with low socioeconomic background, to disengage from school program and academic performance which lead them to drop out of school and put them in high risk situations (Wright et al., 2001).

The two-year (2016-2017) longitudinal study conducted by Yoon et al. (2017) stated that the number of out-of-school youth in South Korea is estimated around 320,000 for the 7-18 age group. According to Yoon et al. (2017), among many high school dropouts (75.8%)<sup>1</sup>, they have left school or asked to leave school due to the reasons of maladjustment of school (35.3%)<sup>2</sup>, expulsion (4.7%), family issues (2.2%), etc., while 16.4% of them have left school to study abroad.

In addition, Yoon et al. (2017) revealed that many school dropouts have poor

---

<sup>1</sup> The rate of dropouts during elementary and middle school indicates 24.2% (Yoon *et al.*, 2017).

<sup>2</sup> The research does not provide detailed information on this item. However, it can generally be interpreted that 'Maladjustment' includes truancy, violence, defiance against school discipline, drinking and smoking, etc.

family background; 27.7% of dropouts came from single parent family, whereas 21.5 % of dropouts did not have even one parent. This result suggested that many young adolescents dropped out of school due to behavior problems as well as unstable family environment, though it is debatable to determine the causal relationship between behavior problems and family social condition. Yet, this study at least showed that school is an influential factor for dropouts as the ratio of school maladjustment and that of family background indicated.

Furthermore, Nam (2014) pointed out that 50.3% of juvenile offenders in South Korea were identified enrolled students at the age of 16-17 in 2011. Although total population of delinquent youth tended to decrease, according to Nam (2014), among those who were enrolled students, delinquent behaviors rather slightly increased. This result may reflect the school system and school culture which may trigger such phenomenon.

Of those delinquent behaviors, the ratio of property crime tended to grow, and mass violence became a trend among youth offenders. Most of all, the recidivism rate of juvenile offenders on probation reveals 12.8%, while adult recidivism rate shows only 5.6% (National Index, 2018). This data addressed the urgency of intervention on the problem of delinquent youth to reduce the recidivism of youth crime and to remediate the issue of juvenile delinquency at the same time. Despite the efforts of intervention by the central government of South Korea, it needs to have a new direction that shifts school culture and impacts on individual life of the youth regarding the issue.

Intervention is inextricably indispensable for the transformation of Korean society, nonetheless many questions still arise, viz., How could society transform the school

culture? What alternative solution could it provide that would actually work in reducing youth delinquency? In this sense, intervention can only be made through education, for education is key in transforming one's life. As the school culture focused on meritocracy contributes to dehumanization in producing delinquent behaviors in South Korea, it can rather conversely be the platform to recover for humanization. This means a culturally systemized educational environment can be reconciled by a systemized educational method.

In this notion, education can be a tool to channel school and social culture that reduces the dehumanizing process through humanizing education by focusing on whole human growth rather than partial growth, i.e., skill and technique-focused or academy-driven. In other words, the educational method should focus on developing technical skills and human characteristics as well.

Regarding a holistic approach of education, therefore, Character Education can be an answer for this demand as it prioritizes on values that develop beneficial and prosocial dispositions (Lopez & Coronado, 2013). Berkowitz (2011) defined Character Education as “those educational practices that foster the development of student character” (p. 153). According to this definition, Character Education cultivates the moral competence of the individual so that the individual is enabled to practice good in the world (Berkowitz & Bier, 2005; Berkowitz, 2011).

As an effective means, high quality Character Education ensures to the approach to the prevention of a wide range of youth problems such as antisocial behavior, drug use, criminal activity, academic performance, etc. (Battistich, 2005). In this regard, Character Education is deemed a right tool that helps reduce risk-involved negative behaviors and



develop positive personal and social attitudes, which lead young people to become active and effective citizens (Battistich, 2005).

Yet, it is important to know how to perform Character Education in educational settings as the goal of Character Education is positive human development. Although Character Education accentuates a role of teacher to achieve its goals by building caring and supportive relationships in the classroom, modeling positive behavior, teaching essential and emotional skills, and involving students in moral discourse, the like. (Battistich, 2005). Nevertheless, Character Education likely remains on a theoretical frame rather than a practical map, for it sounds equivocal for educators to perform Character Education in a concrete way. In fact, Character Education raises the questions vis-à-vis the educational practice such as how, what, and when.

As Character Education has various looming issues in its educational practice, in this study, I rather intended to present a far practical pedagogy called the “Preventive System” as an effective tool which could fill the gap of the lack in the educational practice of Character Education. Indeed, this Preventive System has multiple similarities vis-à-vis Character Education, and it is seen falling within its the range. Yet, this educational pedagogy provides a detailed guideline for educators in regard to the educational practice, since the guideline rooted in critical elements of the Preventive System, promotes young people in developing the character of young people.

Despite various benefits and positive outcomes of the Preventive System, there is little empirical research that attempted to demonstrate the educational effects of the Preventive System as an educational method. Likewise, there is no study found that examined the Preventive System on the issue of juvenile delinquency in the lens of

Character Education.

Consequently, it was necessary for this research to explore the educational practice of the Preventive System and how effectively the educational practice affects delinquent youth on moral perception and ethical values as an interventional pedagogy. Therefore, this study was conducted in focusing on a juvenile delinquency camp in South Korea and it examined what the key elements were in the educational practice of the Preventive System and how effectively intervened in delinquent youth in the facility.

### **Purpose of the Study**

This study aimed to explore key components of the Preventive System that is practiced in a delinquent youth camp in South Korea. As the educational method characterized in the parameter of Character Education, the research focused on how effectively this preventive pedagogy impacted on moral perception and behaviors of the delinquent youth in the facility and on their life trajectory.

Furthermore, this study also examined in how teachers and staff in the facility practice the Preventive System since educational leadership is a sine qua non in relationship to the educand. In this regard, the research intended to investigate educational engagement of teachers and staff members, and their impact on the delinquent youth who have been and who are currently staying in this youth camp.

As an exploratory case study, this research employed social structure and social learning theory as a theoretical framework to understand the problem of delinquent youth and to investigate the educational effects produced by the practice of the Preventive System. Namely, this study was to examine how the preventive pedagogy practiced in the juvenile delinquent facility and what factors contributed in altering the perception of

delinquent youth in regard to character development and intervention in their life journey for the delinquent youth who were detached from family, school, and society.

### **Significance of the Study**

This study has three important reasons to contribute positive impacts for educational field.

First, this study attempted to see the problem of juvenile delinquency based on social structure and social learning perspective. The fact that there is a large body of literature in regard to the issue of delinquent youth nevertheless, many researches highlighted etiological factors on the problem of juvenile delinquency, and they regulated these predictors as independent variables, i.e., personal, family, school, peers.

However, this study posits this problem caused by social structure and its learning process (e.g., family socioeconomic status, school environment, and negative experiences) rather than individual matters. Despite a few studies intended to interpret youth problems within the condition of social learning in social structure, this area is still insufficiently researched. Therefore, it is necessary to broaden the body of research grounded in this standpoint.

Second, this study can be deemed a milestone in contributing to the educational field by presenting this “Preventive System” as an educational method. Although this educational pedagogy has been practiced for more than 150 years, this pedagogy has mainly been practiced in Catholic educational institutions that were established or run by the society of Salesians of Don Bosco (SDB).

Moreover, to my knowledge, it is an unprecedented empirical study employing preventive pedagogy focused on youth delinquency. Therefore, it is essential to do this

research in order to introduce the Preventive System to an academic and educational territory beyond the parameter of Catholic religious educational institutions as an applicable educative method.

Third and last, this study contributes to an educational need through a robust strategy for the educational practice. As the Preventive System provides a pedagogical direction on the basis of practicality, it is not only useful for educators to practice educational leadership by applying this method in an education space, but it is also beneficial for the educands to transform themselves.

Even though this Preventive System is perceived as a part of Character Education, the educational practice of the Preventive System such as assistance and familiarity, is urgently required in educational environment that stimulates the formation of the delinquent youth. In other words, this educational practice that has distinctive and powerful characteristics, can remediate the issue of juvenile delinquency, while humanizing the youth who are victimized by the social system.

### **Theoretical Rationale**

To understand the phenomenon of juvenile delinquency, it should be understood on the social structural basis rather than individual issues. In fact, the concept of social reproduction theorized by Karl Marx focuses on class structure that reproduces from one generation to the next whether economically or culturally. This reproduction theory developed by social reproduction theorists, has been broken down into two spectrums; one is the economic-reproductive model; the other is the cultural-reproductive model.

According to MacLeod (1987), the economic-reproductive model developed by determinist theorists such as Samuel Bowles and Herbert Gintis, attempted to reveal

“how individuals are obliged to fulfill predefined roles that ensure the perpetuation of a class society” (p. 11), while the cultural-reproductive model advanced by Pierre Bourdieu, Basil Bernstein, Henry Giroux, and so forth, accentuates individual experiences grounded in cultural capital (e.g., cultural background, language, disposition, skill, etc.). This notion allows one to understand the issue of youth delinquency as the production and reproduction engendered by social structures grounded in capitalism.

With respect to the reproduction theory, Colvin and Pauly (1983) attempted to develop an integrated structural-Marxist theory to better understand juvenile delinquency in social reproduction process. According to Colvin and Pauly (1983), social relations engrained in capitalism dominated by its structural position compel certain types of individual behaviors and shape an ideological orientation for the individual at the workplace and within family, school, and peer group.

Colvin and Pauly (1983) employed “compliance theory” of Etzioni to explicate “the relationship between the type of power employed for control (normative, remunerative, or coercive) and the type of subordinates’ ideological involvement in the compliance relationship (moral, calculative or alienative)” (p. 514). As individuals encounter the existing forms of compliance and specific hierarchical positions in social control structures, these accumulated experiences can be a gear to produce conventional and delinquent behaviors in the socialization process (Colvin & Pauly, 1983).

Namely, individuals who encounter more coercive and negative control relationships in socialization processes likely engage in serious and patterned delinquency. Through children’s initial bond shaped by family control relations, school control structures creating different experiences of reward and punishment that

strengthens and mitigates initial bonds, and a variety of peer groups' experiences shaped by structures of control among peers (Colvin & Pauly, 1983).

By using a critical notion of social control structure, Colvin and Pauly (1983) expanded a theoretical range by integrating structural-Marxist theory that embodies "insights about micro-level processes from learning theory, strain theory, control theory, labeling theory, and integral theory" (p. 542) in understanding of juvenile delinquency.

On top of that, the Social Structure and the Social Learning model (SSSL) developed by Akers (1998) enriches the conceptual standpoint of the reproduction theories engrained in social structures that furthers the understanding of the problems of juvenile delinquency at length. According to Nicholson and Higgins (2017), Akers (1998) redeveloped his theory that incorporates Sutherlands' differential association theory, Burgess and Akers' differential association-reinforcement theory (e.g., Skinner's operant condition, Bandura's modeling behavior and social behaviorism, including social structure), and formulated into four main concepts in his social learning theory (e.g., differential association, definitions, differential reinforcement, and imitation).

Nicholson and Higgins (2017) elaborated these concepts as followed; *differential association* refers to the social interactions (e.g., family, teachers, peer groups, and neighbors including media content such as television and internet), which shows behaviors in its setting; *definitions* account for the groups, whether primary or secondary, that affect vital influence through the behavior model; *differential reinforcement* refers to cost-benefit calculation of the anticipated outcomes such as rewards or punishments that resulted from the behavior; *imitation* indicates modeling behaviors similarly that are observed from other's behaviors.

Despite these concepts governing the process of learning, there are some influences of social structure over the concepts (Nicholson & Higgins, 2017). In this regard, Akers (1998) suggests that “the four dimensions of social structure provides the contexts that the social concepts exist, and the learning process takes places such as differential social organization, differential location in the social structure, theoretically defined structural variables, and differential social location” (Nicholson & Higgins, 2017, p. 16).

As described above, this SSSL theory provides broadened perspective to see the problems of delinquency in a different angle. In addition, this social learning theory also provides insights of how to remedy the issue of delinquency since the social learning theory has potential to control and alter the process that could reduce delinquent behaviors incurred by the social learning process (Nicholson & Higgins, 2017).

In fact, the social learning theory can function as a tool applying to practical crime prevention efforts and promote prosocial attitudes and behaviors (Nicholson & Higgins, 2017). In other words, the social learning theory can be employed as the lens to see how intervention program can properly be applied in a prevention program for delinquent youth that attempts to remedy the issue of juvenile delinquency.

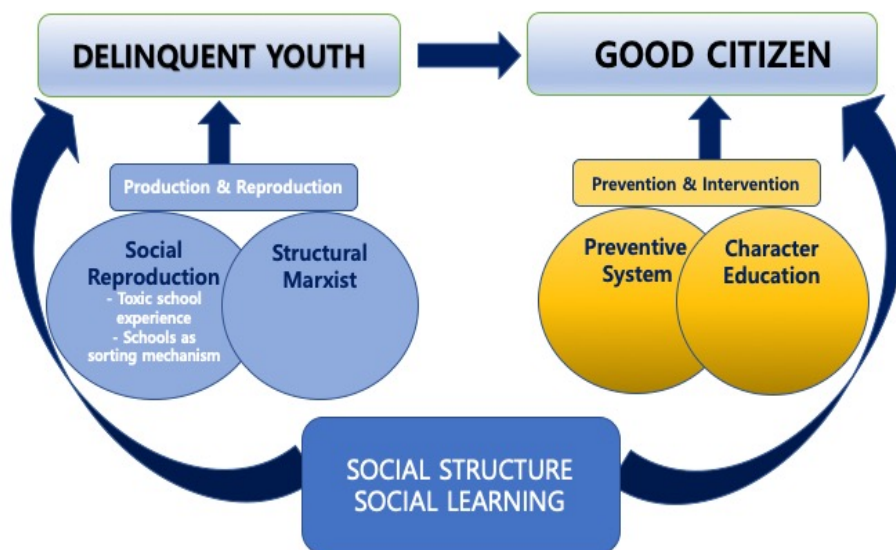
As the social learning process occurs in differential association, definition, differential-reinforcement, and imitation, this theoretical notion can measure how effectively the interventional pedagogy promotes positive behaviors in the context which the social learning process incurs. Although this study employed Character Education as a grounded model to untangle the issue of juvenile delinquency, the SSSL model was used as the macro lens to see the learning process in the perspective of prevention.

Therefore, the SSSL model as the theoretical framework for this research, not only

provides the lens to see the phenomenon of the issue of juvenile delinquency, but it also be used to investigate the educational practice and its effects of the Preventive System to see the social learning process.

**Figure 1**

*The Map of Theoretical Framework*



### **Background and Need**

It is believed that education is often considered an antidote to reduce social stratification (Muller & Schiller, 2000) that provides the potential of social mobility (Serna & Woulfe, 2017) and ensures future life for learners. Yet, it is argued that the educational system is the contributor to produce or reproduce social disparity and inequality that reinforce the social structure (MacLeod, 1987; Bourdieu & Passeron, 1990; Damaine, 2003) as “Bowles and Gintis argue that schools socialize students to occupy roughly the same position in the class structures as that of their parents” (MacLeod, 1987, p 13). This notion permits one to view the school system as a venue that reinforces social structure by treating students differently based on their class



structures (MacLeod, 1987).

In this sense, the school environment promotes cultural reproduction among students according to their social background. Regarding the school system, Bourdieu, French sociologist, contended that economic structure perpetuates and maintains social inequality through the inculcation of dominant culture such as beliefs, values, structures (Serna & Schiller, 2017; Winkle-Wagner, 2010). Bourdieu attempted to explore the intersection of economic structure and schooling that perpetuates unequal social condition as a decisive factor which critically affects one's future life without one's volition (Winkle-Wagner, 2010).

Although this notion does not fully explicate meritocracy and one's academic performance as MacLeod (1987) critically indicates, the educational system perpetuates dominant power structure through class division and power hierarchies created by cultural capital that strengthens social inequality (Serna & Woulfe, 2017). Indeed, it contributes to the reproduction of a power structure within a society (Azaola, 2012; Bourdieu & Passeron, 1990; Giroux, 1983).

Unfortunately, social reproduction engendered by capitalism as its shortcoming expands on global society and it is contagiously prevailed in wherever capitalism exists. Surprisingly, this capitalism disguised its face as neo-liberalism regenerates its dominant power using a free market system. It rather accelerates the polarization of social stratification through market-driven policy such as privatization for public goods, individual rights guaranteed by the market (Lipman, 2011).

Furthermore, this neoliberalism is deeply permeated in the educational policy that accentuates standardized tests, meritocracy, individual accountability, and legitimate

competition, while it undercuts individual ability (Lipman, 2011; Lipman, 2017).

According to Giroux (2014), this neo-liberalism ultimately produces “market-driven identities” (p. 494) and it uses pedagogy as a powerful force that helps reproduce neo-liberalism by “creating the ideological and affective regimes” (p. 494). As a result, schools become institutionalized political venues plagued by authoritarianism rather than the place of learning for human growth.

As the educational system is operated by neo-liberal ideology, schools heavily weigh on a meritocracy-oriented policy that induces cultural disparity stemming from the social structures of students and their backgrounds (Lipman, 2017). Such a policy further affects the school culture producing unpredictable variables through student behaviors. Meritocracy-driven school culture and neo-liberalism-oriented policy (e.g., standardized tests, individual accountability, and excessive legitimate competition) generate a cultural dichotomy in academic performance and school programs that are likely inseparable from the social class of students.

These school cultures promote students who particularly come from low-social status (e.g., low-income, single parent, dysfunctional families, and foster care) to disengage from school programs and attenuate their academic performance, while involving in deviant behaviors such as drug use, violence, truancy, absenteeism, etc., that drive students to drop out of school and encourage them to engage in delinquency (Carr & Vandiver, 2001; Henry et al., 2012; Kramer, 2000; Wright et al., 2001). Thus, the school system propels dehumanizing processes through exclusion, discrimination, unfair treatment based on family social structure and its capital (Wright et al., 2001). It rather becomes a driving force as the pipeline to prison (Wald & Losen, 2003) than remediating

problems of young people.

As neo-liberal ideology dominates all over the global society, South Korea is the one that is largely influenced by global trends. Indeed, the education system in South Korea finds itself firmly following neo-liberal tenets as it focuses on meritocratic-oriented policy. As a result, it creates exam-focused teaching and classroom culture in order to raise standardized test scores for college entrance, while precipitating severe competition that forces students to take private tutoring with an inordinate amount of expenditure.

Although the Korean education system evolved from egalitarianism that allowed equal opportunity regardless of gender, religion, geographic location, and socio-economic status (Kim, 2002), the zeal for education and the concern on higher education relying on traditional values not only drive school culture to concentrate on the college entrance exam, but they also stimulate social classification between students since private tutoring requires inordinate amount of expenditure which demands additional sacrifice for the parents (Kim, 2002; Lee, 2010).

Despite such harsh conditions, parents strenuously support their children for better college admission, since the higher education system in South Korea is ranked by its levels (Lee & Brinton, 1996). Interestingly, most parents and schoolteachers are more concerned about students' test scores than students' interests and their characters. Consequently, this meritocracy-oriented school culture differentiates between students based on academic results because it treats them differently.

Students' academic achievements are associated with their families' socio-economic background and cultural capital (Byun et al., 2012; Lee & Brinton, 1996)

which is considered a factor to reproduce social and educational inequality. Under this educational circumstance, students who come from low-socio-economic status are likely led to academic failure and school disengagement which ultimately direct them to school drop-out and delinquency (Henry et al., 2012; Wang & Holcombe, 2010; Wright et al., 2001).

As many statistics show (OECD, 2107; Statistics in Korea, 2018; Yoon et al, 2017), many young people in South Korea who have negative experiences in academy-focused school environments (e.g., corporal punishment, discrimination, humiliation), eventually dropped out of school while they engaged in antisocial or delinquent behaviors. In other words, the educational system in South Korea contributes to producing social inequality and it further accelerates the reproduction of social structures, which urgently requires intervention to break the cycle of social reproduction.

Unfortunately, youngsters who are victimized by social structures or educational systems are unable to reconcile the situation they are placed in. They are rather stigmatized and censured by the behaviors that push them into trajectories of delinquency. In this scenario, education is the only tool to remediate this problem by providing an alternative pedagogy that contributes to reducing risk factors of deviant and delinquent behaviors and in humanizing the young to grow to be good citizens. Although education for the young who come from low social economic status is likely to be restricted due to family conditions and limited resources, a practical educational method can fill in the gap the lack of the school system that is grounded in neoliberal ideology.

In this respect, Character Education is considered a tool that reduces predictors of antisocial behaviors and deviant behaviors (e.g., drug use, stealing, violence,

delinquency, and so forth), since it values the moral aspect and character that fosters the development of positive, ethical, and prosocial predisposition for the young (Battistich, 2005; Berkowitz, 2011; Pala, 2011; Park, 2017).

Albeit current educational systems need to employ Character Education to alter the meritocracy-oriented school culture, the pedagogy such education does not likely provide practical methods at length. Character Education formulates its parameter based on a theoretical notion rather than an empirical foundation. For instance, Character Education grounded in moral values actually provides a framework composed of the principles identified as major elements (Lickona et al, 2003). Yet, this perspective rather leaves equivocality that raises questions in the practice of Character Education.

However, there is a practical pedagogy that explicitly provides a practical platform in educational practice. This practical pedagogy, the “Preventive System”, developed and applied by John Bosco (1815-1888), emphasized the educational practice of the educators to develop moral values and holistic human growth. This concept makes this educational method applicable in Character Education, as it has the goal which leads young people to be good citizens just like has Character Education.

Despite such similarity, this Preventive System further articulates how educators need to approach young people in the practice of this educational pedagogy (Gonsalves, 2009). In this sense, the Preventive System is deemed a great tool to stimulate the humanizing process through effective and efficient practical methods (Comoglio, 2009; Pereira, 2012). Therefore, this study sought out how educators practiced the pedagogy and how effectively such educational practice remediated young people who were relocated to the delinquent camp in South Korea.

### Definition of Terms

*Familiarity.* This concept used in this study is combined with familial and familiar as a Salesian concept.

*FN.* Acronym of Field Notes.

*Good or honest citizens.* In this study, good or honest citizens refer to the persons who observe norms, customs, and the civil law. Good citizens also refer to the people who not only take responsibility for their duties but also take care of their neighbors who are in need. Thus, good citizens can “make a positive contribution to a society” (Peterson, 2011, p. 20), without violating the civil law.

*Heartless Action.* This refers to the action implemented by educators who perform education practice. This action mainly focuses on delivering knowledge based on given accountability rather than caring for students with personal sacrifice. This action is carried out according to responsibility rather than from their hearts.

*INT CS.* Acronym of Interview Transcriptions of Current Student.

*INT FS.* Acronym of Interview Transcriptions of Former Student.

*INT ED.* Acronym of Interview Transcriptions of Educator.

*SES.* Acronym that stands for Socio-Economic Status.

*SSSL.* Acronym that stands for Social Structure and Social Learning theory which is developed by Aker (1998).

*Success.* In this study, success refers to the educational achievement that contributes to fostering the character and the human growth of students rather than academic achievement.

### **Research Questions**

In this study, I attempted to explore key elements of the educational practice of the Preventive System and how this educational approach intervened in the life journey of young people. By employing a case study research method, I focused on the educational practice of the Preventive System which is applied in the Salesian Youth Center. Therefore, to understand the cultural practice of the Preventive System, I proposed the following research questions for this study;

- 1) What structures and characteristics of the Preventive System are practiced in the facility?
- 2) How do staff and teachers at this facility understand the Preventive System approach?
- 3) How does social learning incorporated in the Preventive System approach interrupt the perception of the life trajectory of delinquent youth?

### **Overview of the Study**

In the present study, I investigated the educational practice of the Preventive System to demonstrate the values of the educational method as an alternative pedagogy for the delinquent youth. Using the social structure and social learning theory (Aker, 1998) as a framework, the study understood the issue of juvenile delinquency and approached the Preventive System as remedial pedagogy, for I regarded the Preventive System as part of Character Education.

With this in mind, I intended to explore the educational practice and the effects of the Preventive System with the lens of Character Education, which is applied in the Salesian Youth Center in South Korea. The central purpose of this study was, thus, to

identify what structures and characteristics of the Preventive System the youth center practiced, what factors helped the educators understand the values of the Preventive System, and how the educational practice of the Preventive System intervened in moral perception and the life journey of young people.

I conducted interviews with twenty-two purposely selected people that consisted of staff and teachers, former and current students of the facility and observed the educational practice of the educators, the students' response, and their engagement in the programs at the center. As a result, I found that the educational practice at the youth center that was deeply rooted in the values of the Preventive System constituted the core elements such as reason, religion, and loving-kindness.

Furthermore, the values of the Preventive System practiced by the educators that appeared in the form of assistance and familiarity, yielded positive learning consequences in developing character and intervening in the life journey of the delinquent youth, while providing insights for educators to take into consideration the Preventive System as an interventional pedagogy to remediate the issue of juvenile delinquency.

In the following section, I started with reviewing the literature on juvenile delinquency since this study focused on the delinquent camp by using a case study methodology. I delineated the definition of juvenile delinquency and risk factors with the support of empirical works. I also explained the social circumstance and educational environment in South Korea, including the legal definition of the facility that the research focused on.

Subsequently, I described Character Education such as definition, historical background, the praxes of Character Education, for I initially perceived Character



Education as a proper tool to remediate the issue of juvenile delinquency. Despite multiple merits of Character Education, Character Education revealed its limitations in its educational practice that was critiqued by various empirical researches. For this reason, I presented the Preventive System that can cover the limitations of Character Education as an alternative pedagogy. I delineated the definition of the Preventive System, historical background, its structural elements, and its implementation strategies and concluded the literature review with the comparison between Character Education and the Preventive System by presenting similarities and differences.

After describing the methods for the study such as research design, research setting, instrumentation, data collection, and data analyses, I presented the findings in three sections. In the first section, I presented the structural elements of the Preventive System, i.e., “reason, religion, and loving-kindness,” and implementation strategies practiced by educators such as “assistance and familiarity.” In the second section, I documented how the educators at the center internalized the values of the Preventive System, which have three stages, i.e., interpreting, internalizing, and performing the values of the system. In the third section, which examined the effects of the educational practice of the Preventive System, I documented how the educational practice affected young people regarding moral perception and character development and in what ways the educational practice intervened in the life trajectory of young people.

Finally, I discussed the findings to accentuate the values of the educational practice of the Preventive System and identified the implications such as educational leadership pedagogy, humanizing pedagogy, and remedial pedagogy. Then I concluded with suggestions for future research by addressing the limitations of the present study.

## CHAPTER II LITERATURE REVIEW

As juvenile delinquency is deemed a societal issue in society, the causes of this problem have mainly been focused on predictors (e.g., personal issues, family, peers, school) rather than social structure standpoint. Although these factors are associated with each other, the issue of juvenile delinquency needs to be seen in relation to social structure since predictors are closely linked to social structural culture.

However, understanding the phenomenon of juvenile delinquency based on social structure perspective limits to see the issue of youth delinquency, for social structure theory does not explain well the production of delinquent behaviors in its spectrum. Thus, this study expands the notion of youth delinquency to social learning perspective, because this study views that social learning heavily contributes to produce delinquent behaviors of the youth, which helps not only understand the causes of delinquent problem, but also navigate answers to remediate the problem of juvenile delinquency.

The lack of understanding the issue of juvenile delinquency fails to prescribe a proper antidote to remedy its problem, and it rather bolsters the production and reproduction of juvenile delinquency in society. Thus, this study intended to understand juvenile delinquency based on social structure and social learning perspective. Besides, this study provided an interventional strategy that could remediate the problem of juvenile delinquency. Hence, this study introduced the educational method “Preventive System” as an antidotal pedagogy that could intervene in juvenile delinquency. In this regard, this literature review will be offered in three sections, that is, juvenile delinquency, Character Education, and the Preventive System, to help understand theoretical backgrounds of this research and to direct the goal of this study.

## **Juvenile Delinquency**

As this research intends to understand the problem of juvenile delinquency grounded in social structure and social learning perspective, the definition of juvenile delinquency and its predictors, the theories used as the framework for this study, followed by the school environment in South Korea considered as the main cause of youth delinquency, will be discussed at length. Subsequently, the legitimate position of the institution which this research intends to explore will be reviewed.

### ***Definition of juvenile delinquency***

The term *Juvenile delinquency* is widely defined from deviant behaviors to criminal activities that offend social norms or reject social rules (Jeon & Chun, 2017; Lim & Sea, 2007). Juvenile delinquency covers various forms of transgression including criminal activities such as theft, burglary, violence, robbery, vandalism, fraud, and drug use. However, the unclear boundary between what is legal and illegal rather raises problems in using a legal definition (Farrington, 1992), for this term is mainly used in the criminal justice system. Although the definition of this term is not well-clarified in legal position, it is obvious that juvenile delinquency is associated with deviant behaviors and academic risk behaviors that negatively impact the development of adolescents.

Korean studies break down the language of juvenile delinquency into two types: a status offense and a criminal offense (Hwang & Kim, 2018). A status offense refers to behaviors that chronically and persistently occur albeit it is not a crime if committed by adults such as smoking (Kim & Kim, 2006), drinking, truancy, and running away from home (Holiday et al., 2017). Whereas a criminal offense indicates acts which break the civil laws by the behaviors such as physical violence, stealing, threatening, robbery, etc.

(Hwang & Kim, 2018; Jeon & Chun, 2017).

Since adolescents engage in various forms of problematic behaviors, the causes of youth delinquency are differentiated based on various patterns, types, and risky profiles which are considered complex and heterogeneous problems (Agnew, 2012; Carr & Vandiver, 2001; Hwang & Kim, 2018; Kim et al., 2005). Countless studies focused on variables attempted to reveal the factors associated with juvenile delinquency which work as the risk or protective factors (Finn, 1989; Henry et al., 2015; Holliday et al., 2017; Jeon & Chun, 2017; Kim & Kim, 2006; Sutherland & Oswald, 2005). The risk factors are considered the main forces to give rise to delinquent behaviors, whereas protective factors mediate the effect of exposure to risk factors (Garmezy, 1990 as cited in Hwang & Kim, 2018; Kim et al., 2005).

According to Hwang and Kim (2018), these factors are categorized by individual and contextual levels. The individual factor refers to demographic variables such as gender, age, socioeconomic status, and psycho-emotional characteristics such as stress (Jeon & Chun, 2007), aggression (Kwak & Mun, 1993 as cited in Hwang & Kim, 2018), and self-esteem (Kim et al., 2005). The contextual level implicates family (Holiday et al., 2017; Vasile & Ciucurel, 2010), peers (Agnew, 2012; Jeon & Chun, 2017; Lachman et al., 2013), school (Christine et al., 2005; Finn, 1989; Henry et al., 2012; Wang & Fredrick, 2014), and neighborhood (Weatherbrun & Lind, 1998).

Although factors are characterized as individual level and contextual level these factors are more likely interrelated with each other. Many studies found the factors causing delinquent behaviors such as family and peers (Agnew, 2012; Carr & Vandiver, 2001; Jeon & Chun, 2017; Peterson et al., 2016), family social-economic status and

delinquency (Wright et al., 2001), family socioeconomic condition, peer, and neighborhood (Chung & Steinberg, 2006; Weatherburn & Lind, 1998), and school and delinquency (Li & Lerner, 2011; Smith, 2000). However, these studies approached the issue of juvenile delinquency based on individual predictor rather than social structure and social learning perspective.

Nevertheless, some studies that strive to understand this issue based on social structure (Kramer, 2000; Riele, 2006; Smith, 2000) and social learning (Akers & Jensen, 2017; Donges, 2105; Garnier & Stein, 1998; Prather & Golden, 2009). These perspectives postulate that the essential cause of juvenile delinquency is predicated in the social environment and learning process that reinforces the production and reproduction of delinquent behaviors.

### ***Predictors of juvenile delinquency***

#### ***Individual factor***

A personal factor as one of the causes of juvenile delinquency refers to demographic variables and psycho-emotional characteristics (Hwang and Kim, 2018). Demographic variables include gender (Kang, 2011; Moon & Morash, 2017), age, and socioeconomic status (SES) (Kramer, 2000; Riele, 2006), while psycho-emotional characteristics represent various individual emotional status. For instance, resilience (Kim et al., 2005), stress (Jeon & Chun, 2017), strain and negative emotion (Agnew, 1992; 2006; Moon & Morash, 2017), and so forth.

As this study is rooted in social structure and social learning perspective, socioeconomic status as a demographic variable is a perceived grounded environment that produces delinquent youth. Kramer (2000) contended that SES such as poverty,

inequality, and social exclusion is the main force to propel youth delinquency. Likewise, Kang (2011) asserted that male students in low SES are more likely to engage in delinquent behaviors than females in the same circumstance. Regarding psycho-emotional variables, the study conducted by Jeon and Chun (2017) found that stress situations that come from family issues, school problems, and friends lead adolescents to delinquent behavior.

Moreover, Moon and Morash (2017) revealed in their study that strains (e.g., teacher's punishment, gender discrimination, and criminal victimization) and negative emotion (e.g., anger, depression, and frustration) are positively related to affect delinquent behaviors. According to Agnew (2006), negative emotions such as depression, frustration, and envy are more likely related to self-destructive behavior, whereas anger as a primary negative emotion explains aggressive and violent delinquent behavior (Moon & Morash, 2017).

Although these studies mentioned above pointed out the individual factor as the cause of juvenile delinquency, this individual factor is associated with other factors. This because the personal factor is divided into two: demographic variables and psycho-emotional characteristics, which are closely linked to the social environment such as family, schools, peers or social environment.

### ***Family factor***

The family predictor is a vital element to have effects on delinquency whether in the social structure perspective (Batten & Russell, 1995; Kramer, 2000; Smith, 2000; Wright et al., 2017) or social learning standpoint (Donges, 2015; Holiday et al., 2017; Lee et al., 2004; Prather & Golden, 2009; Vasile & Ciucurel, 2010). As the family is a

primary agent for socialization, so too members of society internalize norms, values, and behavioral models learned from family. (Garnier & Stein, 1998; Vasile & Ciucurel, 2010).

Since the family is considered as the central venue to develop individual personality, the influence of family on the whole formation of the individual is profound and consistent whether it is positive or negative (Vasil & Ciucurel, 2010). Similarly, Wright et al. (2017) asserted that the family social capital such as the intensity of parent-child interactions, time and efforts invested by parents to child, and the content and quality of family socialization practices alter the likelihood that the youth will engage in delinquent behavior. Consequently, the study of Vasile and Cicurel (2010) argued that “a positive primary socialization facilitates social integration, while the failure of it leads to deviance and even delinquency” (p. 284).

Regarding the relationship between family and youth delinquency, family is regarded as risk factors that include family structure, the family functionality, and family social class. Family structure means disorganized family such as divorce, separation, family abandonment (Vasil & Ciucurel, 2010), whereas family functionality refers to parenting style, family conflicts, abuse (Holidays et al., 2017; Riele, 2006; Wright et al., 2017). Besides, the family social economic status is also considered as part of family risk factors (Kramer, 2000; Weatherburn & Lind, 1998).

Vasil and Ciucurel (2010) concluded that family dysfunction leads children to delinquent behaviors and emotional problems. Such problems are learned from negative experiences, i.e., family disorganization, ignoring the material needs of the child, persistent emotional rejections of the child, wrong educational practices, family violence,

promoting negative attitudes towards law, punishing prosocial behavior, and providing negative behavior models. In conclusion, family dysfunction producing various negative consequences directly influences juvenile delinquency (Colvin & Pauly, 1983; Jeon & Chun, 2017; Kang, 2011; Vasil and Ciucurel, 2010).

### ***Peer factor***

The peer group predictor has also an important role in determining youth behaviors since peers are as important as parents in their development as they grow (Jeon & Chun, 2017). The peer factor related to delinquency refers to deviant peer affiliation, peer association, peer pressure, peer bonding, including peer alienation (Akers & Jansen, 2017). In fact, peer support has a significant influence on adolescents' behavior either as a risk or a protective factor (Carr & Vandiver, 2001; Peterson et al., 2016). The research conducted by Lee (2008) found that positive peer support played as a protective factor vis-à-vis juvenile delinquency. On the other hand, Yoon et al. (2010) in Jeon and Chun (2017) showed that negative peer support influences problematic behavior in adolescents.

Concerning the negative peer social support, the evidence is provided is that there is a significant correlation between the bully/victim group and peer social support (Holt & Espelage, 2007) and a correlation between the development of delinquent attitudes and peer association (Donges, 2015). Many studies showed that negative experiences and the association with deviant peer groups trigger young people to engage in delinquent behaviors (Donges, 2015) such as drug use (Lee et al., 2004), peer victimization (Williams et al., 2004), joining gang groups (Lachman et al., 2013), and stress (Jeon & Chun, 2017). Chung and Steinberg (2006) argued that socializing with delinquent peers is “the strongest proximal risk for individual antisocial outcomes,” particularly for those



who engage in violence (p. 320).

Furthermore, in the social learning perspective, Akers and Jensen (2017) asserted that beyond the family as the primary group that includes in the concept of differential association, the peer group is the most significant group that affects the balance of associations, reinforcements, models and definitions. According to Akers and Jensen (2017), “pro-social tendencies learned by family may be counteracted by, and any delinquent tendencies learned in the family may be exacerbated by, differential peer association” (p. 22).

### ***School factor***

School culture, too, is considered as a venue to produce and reproduce at-risk youth and delinquent youth. Since the school plays the role to produce and reproduce social stratification and inequality through meritocratic-centered school culture and middle-class norms and values (Demaine, 2003; Giroux, 2004; Serena & Woulfe, 2017; Winkle-Wagner, 2010), it not only leads students who come from low-social class to academic failure, but also to form delinquent groups (Riele, 2006; Smith, 2000).

Hirschi (1969) in Smith (2000) asserted that “a lack of bonding to school functions to loosen youth’ overall bonds to conventional society and thus facilitate delinquent behavior” (p. 295). Carr and Vandiver (2001) argued that social bonding within the school can buffer a risk factor that induces problem behavior. Conversely, the disengagement of school becomes trajectories for juvenile delinquency (Henry et al., 2012; Li & Leaner, 2011; Wang & Fredricks, 2014) and a pipeline to prison (Christle et al., 2010).

The concept of school engagement identifies as a multidimensional construct that

includes behavioral (participation in academic and social activities), emotional (positive or negative reaction to teachers and classmates), and cognitive (efforts to comprehend ideas and master skills) constituents (Fredericks et al., 2004; Wang & Fredricks, 2014). Active engagement precipitates skills, competencies, and values for adolescents to efficaciously transit into adulthood (Wang & Holcombe, 2010; Wang & Fredricks, 2014), whereas school disengagement leads students to academic failure, school dropouts, a holder of negative psychosocial consequences (Li & Lerner, 2011; Wang & Fredericks, 2014).

Riele (2006) argued that passive engagement leads students to be marginalized during learning due to the uninteresting curriculum and its irrelevance to their lives. As a result, students eventually drop out of school. According to Christel et al. (2005), academic failure is deeply intertwined with frequent exclusionary discipline practices, such as suspension which interrupt academic progress and perpetuate a failure cycle. This repetitive academic failure leads students to disengage from school programs and increase the progression of delinquency (Henry et al., 2012; Li & Learn, 2011). In other words, academic achievement is a central element for the youth to disengage in delinquency (Finn, 1989; Wang & Holcombe, 2010; Wang & Fredericks, 2014).

Aside from school disengagement, the negative relationship between teachers and students is likely considered as a risky school factor that is associated with juvenile delinquency. Although school disengagement, caused by academic failure fosters the youth problematic behaviors and school dropouts, the relationship between teachers and student behaviors is critical for the latter to engage in delinquency or not as this relationship is reciprocally influenced. (Skinner & Belmont, 1993; Sutherland & Oswald,

2005).

The study conducted by Sutherland and Oswald (2005) argued that teachers can help students with learning and behavior difficulties including emotional problems since teachers are in charge of teaching and helping students. According to Carr et al. (1991), students who interacted less with teachers in an academic setting displayed more problematic behavior than children who were provided with more instructional activities (Sutherland & Oswald, 2005).

Skinner and Belmont (1993) found the reciprocal effects of student motivation to teachers' behaviors. According to Skinner and Belmont (1993), more engaged students received more positive teachers' behavioral responses, while less engaged students experienced more negative reactions from teachers (e.g., negligence and coercion), which means that the teachers' response was inconsistent. Consequently, the negative reciprocal relationship between students and teachers as a school factor is likely a driving force to disengagement that fosters juvenile delinquency.

### ***Theoretical understanding on juvenile delinquency***

#### ***Structural-Marxist theory of delinquency production***

With respect to juvenile delinquency, Colvin and Pauly (1983) attempted to develop a structural-Marxist approach in cooperating with theories, i.e., learning theory (Sutherland, 1947), strain theory (Merton, 1938), control theory (Hirschi, 1969), labeling theory (Becker, 1963; Hargreaves, 1967), integrated theories (Elliot et al., 1979), etc., in order to understand youth delinquency, which is deemed the social production of serious patterned delinquent behaviors.

Colvin and Pauly (1983) argued that social control structures such as workplaces,

families, schools, and peer groups are “interconnected in a process of social reproduction, contoured by class and production relations of capitalism” (p. 514). According to Colvin and Pauly (1983), “type of control structure comes from objective social relations and the individual’s life-cycle encounters with these institutionalized, class-contoured compliance structures” (p. 514) and it produces conventional and delinquency behaviors in cumulative learning processes. In other words, the forms and contents of socialization determined by a social structure that is experienced in families, schools, and peer groups, eventually determine the patterned processes of development of delinquent and nondelinquent behaviors (Colvin & Pauly, 1983).

Regarding the relationship between parents and children, Melvin Kohn (1976) argued that parents’ social class is highly associated with their valuation of self-direction for their children. Namely, parent’s experiences of external control at their workplace have a direct influence on children during child-rearing activities (Colvin & Pauly, 1983). In terms of the relationship between parents’ social class and children’s social bonds, Kohn (1977) in Colvin and Pauly (1983) found in his national survey that “parents who come from lower-SES or who are under more tightly controlled and routinized work situations tend to have more alienated ideological bonds, impress the attributes of conformity to external authority on their children, and use more punitive and physical discipline practice” (p. 535). This finding suggested that the parent’s workplace control structure is related to parental bonds and material resources that shape children’s initial bond within a family control structure (Colvin & Pauly, 1983).

Moreover, Colvin and Pauly (1983) argued that children who have negative initial bonds are likely placed in a control structure at school through reward and punishment

which would reinforce or undermine initial bonds. In this process, children who have negative initial bonds and reinforcement of initial bonds in school culture are open for various peer groups who lead them “to produce specific patterns of peer group behaviors” and “to open them up to patterned delinquent behaviors” (Colvin & Pauly, 1983, p. 542).

Colvin and Pauly (1983) concluded that parents’ class position contributes to alienating children from parental bonds created by a coercive family control structure and placing them in coercive school control structure. Moreover, children who have negative bonds in family and school control structures are likely led to having opportunities to meet negatively bonded peer group which lead them to reinforce negative bonds and create patterned delinquent behaviors (Colvin & Pauly, 1983).

***Social reproduction theory as the structure of delinquency production***

Social reproduction theory developed by many prominent scholars (e.g., Karl Marx, Samuel Bowles, Herbert Gintis, Pierre Bourdieu, etc.) explains that social structure and its system not only contribute to produce and reproduce social stratification rooted in capitalism (Levinson et al, 2012), but it also promotes poverty, inequality, and social exclusion that produce criminal behaviors among youth in family, school, and community (Kramer, 1998). This social classification is indeed considered a driving force that generates juvenile delinquency and youth criminality.

According to Levinson et al. (2012), Karl Marx critiqued the shortcomings of capitalism that induces the disproportionate distribution of wealth as well as stratifies social structure that consistently reproduces within the social system. In this notion, MacLeod (1987) introduced Bowles and Gintis, and Bourdieu who built frameworks based on Marx’s stance and expanded the notion on how the American school system is

subordinated to a social system that reflects the process of production concerning class structure. Namely, this framework accentuates legitimizing the technocratic-meritocratic perspective and forcing young people to assimilate into the dominant social structure (Macleod, 1987).

Giroux (1983) contended that schools reflect the social division of labor and social class structure that is animated by the power of capitalism and that provides hierarchically structured patterns of values, norms, and skills encountered daily in the classroom. As Bowles and Gintis heavily weighed on “correspondence principle” (Giroux, 1983; MacLeod, 1987), they highlighted similarity between social relations of production and personal interaction in the school such as “the relationships of authority and control between administrator and teachers, teachers and students, students and students, even students and their work” (MacLeod, 1987, p. 12).

Through this correspondence principle, Bowles and Gintis argued that the social relationship of the school reveals the capitalist mode of production as “schooling functions to inculcate student attitude and dispositions necessary to accept the social and economic imperatives of a capitalist economy.” (Giroux, 1983, p. 262).

While Pierre Bourdieu approached a different aspect of reproduction focused on cultural capital (Giroux, 1983; Macleod, 1987; Winkle-Wagner, 2010), Giroux (1983) delineated this in his cultural-reproductive model, which refers to the social reproduction of schooling that links to culture, class, and domination. According to Giroux (1983), the work of the cultural-reproductive model developed by Pierre Bourdieu begins with the need for a theoretical framework that can be dialectically linking to human agents and dominant structures.

In other words, Bourdieu attempted to analyze the relationship between dominant culture, school knowledge, and individual biography based on the notion of structure and human agency (Giroux, 1983). This notion allows one to see the school system that transmits dominant knowledge and culture in relationships grounded in the social structure (e.g., the relationships between teachers and students, between high-class students and lower-class students). This school system widens disparity between social classes that would drive lower-class students to non-conform with the dominant culture and ultimately push them away from the school system.

Bourdieu in MacLeod (1987) argued that “children of upper-class origin inherit substantially different cultural capital than do working-class children” (p. 13). Likewise, Bourdieu contended that the school system reflects social cultures indirectly, as it reproduces the existing power such as class interest, ideologies, language, even lifestyles that subtly create the dominant culture through the production and distribution that is defined as part of education (Giroux, 1983). In fact, “school plays an important role in legitimizing and reproducing dominant cultural capital in the form of knowledge, ways of speaking, and ways of relating to the world that capitalize on the type of familiarity and skills” (Giroux, 1983, p. 268), which are inherited from the family social background.

In this regard, the social reproduction theory identifies the school system as a primary means to perpetuate the dominant class’ ideologies, values, and power that reproduce class stratifications (Muller & Schiller, 2000; Serna & Woulfe, 2017). Likewise, this theory determines that the school system and internal dynamics play a role in reproducing extant inequality by generating marginalized youth through academic failure and delinquency (Lawrence, 1998 as cited in Smith, 2000), as school factors (e.g.,

student attitude, grades, engagement) have negative functions (Smith, 2000). Namely, students who come from lower-social class likely experience academic failure due to poverty and lack of support. They are rather led to engage in delinquent behavior to reach culturally prescribed goals (Cloward & Ohlin, 1960 as cited in Smith, 2000), which push them to drop out of school and put them into the path of delinquency.

Riele (2006) contended that the school system further marginalizes the young who are marginalized through social exclusion. As schools attach various labels to individuals or groups based on academic outcomes, those who have lower academic achievements have been described as “deprived, disadvantaged, poor, alienated, marginalized, and at risk” (Riele, 2006, p. 129). Moreover, Kramer (1998) argued that social and economic forces produced by social structures reproduce poverty, inequality, and social exclusion and they further shape the behavior problems in youth. As Kramer (1998) asserted that structural factors tend to impact the close-in institutions of family, school, and community, such factors help foster delinquent behaviors of adolescents. This is because young people who experienced the structural humiliation of poverty and inequality, get likely involved in delinquent behaviors and criminal activities.

### ***Social learning theories as the promoters for delinquency production***

Social learning theories developed by the theorists such as Skinner (1953), Bandura (1971, 1977), and Akers (1998), integrated behavioral and cognitive theories to better help understand delinquent behaviors on top of the reproduction theories. Albert Bandura (1971) asserted that behavior is the product of learning acquired by direct experience or by observing the other’s behaviors through the cognitive learning process and it eventually displays patterned behaviors regulated by the interplay of self-generated and



other sources of influence. According to Bandura (1971), “Most of behaviors that people display, are learned, either deliberately or inadvertently, through the influence of example (p. 5). Bandura (1971) thus proposed that learning is acquired through modeling and he demonstrated that children learn and imitate behaviors through observing other people (Bandura, 1977 as cited in Edinyang, 2016).

Regarding the modeling process, Bandura (1971) argued that “modeling influences produce learning principally through their informative functions and that observers acquire mainly symbolic representations of modeled activities” (p. 6). This modeling process shows how the delinquent behavior of children is learned and produced. Bandura (1971) contended that modeling phenomena are governed by four interrelated processes; a) *attentional process*: a person should pay attention to the model. b) *retention process*: a person should remember a model’s behavior. c) *motoric reproduction process*: a learner should replicate the behavior by putting together a given set of responses based on modeled patterns. d) *reinforcement and motivational process*: a learner wants to demonstrate modeled behaviors. Therefore, “reinforcement influences regulate the overt expression of matching behaviors and affect the degree of observational learning as well” (p. 8).

According to the position of the social learning theory, delinquent behaviors are regarded as modeled behaviors through the socialization process influenced by family, school, peers, and even neighborhood. Some studies put the social learning theory as a theoretical premise vis-à-vis understanding the causes of juvenile delinquency and criminal activities (Donges, 2015; Garnier & Stein, 1998; Prather & Golden, 2009). The study grounded in social control and the social learning theory conducted by Prather and

Golden (2009) proposed that the structure of the family and the quality of parent-child relationships have critical implications to develop antisocial behaviors in children that may continually affect criminal behaviors. Prather and Golden (2009) understood that delinquent behaviors are governed by the modeled behavior since “parents and other significant individuals in the environment serve as important models and play the major role in teaching children antisocial or criminal behavior” (p. 75).

Most of all, many studies revealed that there are positive relationships between negative experiences with important figures such as parents, peers, and teachers, and the like. (Agnew, 1992, 2012; Chan & Lo, 2016; Moon & Morash, 2017). Chan and Lo (2016) suggested that negative experiences, negative emotions (e.g., family circumstance, the quality of parenting, peers’ relationships, school failure, exclusion parenting) are associated with delinquent behaviors.

Chan and Lo (2009) asserted that young people in social withdrawal failed to receive parental care and advance emotional distress. In particular, lower-class young people who are suffering from exclusion and discrimination in daily life are triggered to engage in delinquent behavior through failure in school or work (Chan & Lo, 2009). These negative experiences that come from parenting style, family support, school attachment, self-esteem, and peer influences can ultimately contribute to delinquent behaviors and they are understood in the range of the social learning standpoint.

***Social Structure Social Learning theory as a foundation of delinquency production***

Social Structure and Social Learning (SSSL) theory developed by Akers (1998) expanded the notion of social learning perspective to understand the causes of juvenile delinquency. The SSSL model, according to Nicholson and Higgins (2017), was

formulated by Burgess and Akers (1966) at the beginning, then integrated and modified with other existing social learning theories, i.e., Sutherland' theory (1947), Skinner's operant theory (1953), and Bandura' social learning theory (1979).

As the SSSL model was redeveloped by Akers (Akers, 1998; Akers & Jensen, 2017), it was conceptualized as followed; a) *Differential association* refers to direct interaction with certain behaviors, norms, values, and attitudes that are expressed and supported by people and the indirect association and identification with a reference group. This association will have an impact on the degree of behaviors based on priority, duration, frequency, and intensity. b) *Definitions* indicate one's own beliefs, values, norms, and attitude, including conventional values learned from socialization. According to Akers, definitions are explained as one's orientation, rationalization, justifications, excuses, and other attitudes that define the commission of an act as relatively more right or wrong. c) *Differential reinforcement* explains the cost-benefits calculation of anticipated or actual rewards and punishments that result from behaviors. Individuals are more likely to engage in an action based on anticipated future rewards or punishments. Akers argued that most of learning in criminal and deviant behavior results in direct and indirect social interaction which are directly reinforced by others in the form of words, responses, presence, and behaviors in given reinforcement circumstances. d) *Imitation* describes the engagement in behavior through the direct or indirect observation of similar behaviors from others.

This behavior affected by the characteristics of the model, the observed behavior and the observed consequences of the behaviors will be imitated (Bandura, 1977). As social learning process is recognized in dynamic methods, these concepts (Akers, 1998;

Akers & Jensen, 2017) of the learning process, occur in three areas, that is, in the individual learning history, immediate situations where opportunity for a crime occurs, and the larger social condition (Nicholson & Higgins, 2017).

Besides, Akers (1998) in Nicholson & Higgins (2017) attempted to understand delinquent behavior based on social structure as he argued that the prerequisite to understanding individual criminal or deviant behaviors is to understand one's environment first. According to Nicholson and Higgins (2017), Akers asserted that "the social structure has an organization feature that indirectly affects the performance of criminal and deviant behaviors" (p.15). Namely, the social structure has influences social learning concepts, i.e., differential association, definitions, differential reinforcement, and imitation as Akers (1998 as cited in Nicholson & Higgins, 2017) argued:

The social structural variables are indicator of the primary distal macro-level and meso-level causes of crime, while the social learning variables reflect the primary proximate causes of criminal behavior that mediate the relationships between social structure and crime rates. Some structural variables are not related to crime and do not explain the crime rate because they do not have a crime relevant effect in the social learning variables (p. 322).

In this regard, Akers (1998) and Akers and Jensen (2017) suggested that the SSSL model composed of four dimensions of social structure, viz., differential social organization, differential location in the social structure, differential social location, and social disorganization/conflict. Nicholson and Higgins (2017) explicated these structure dimensions based on Akers perspective (1998). The *differential social organization* is based on a structural correlation of crime in a large community or society that includes the age composition and population density. The *differential location* refers to the stratification of individuals within their communities which places individuals and social

groups in their specific categories. The *differential social location* focuses on membership to social groups such as gangs, family, other peer groups. *Social disorganization/conflict* refers to social structural forces and includes anomie, class, oppression, and social disorganization.

Consequently, it is assured that the SSSL model elaborated in cross-section provides the notion that social learning is under the influence of social structure that indirectly impacts on criminal and conforming behavior through the social learning variables (e.g., differential association, differential reinforcement, definitions, and imitation) which are governed by the learning process (Akers & Jensen, 2017).

### ***Education system in South Korea and juvenile delinquency***

The education system in South Korea seems deeply embedded in capitalism value and neo-liberalism-oriented policy that widens inequality among social classes while producing at-risk youth and delinquent youth. Indeed, this educational environment (e.g., standardized test-focused curriculum, meritocratic-oriented school culture, the professional job market for high-ranked college graduates) engenders serious competition among students requiring private tutoring that also creates inequality based on family's SES. Furthermore, this school culture drives low-SES students alienated in school cultures that push them to disengage from school programs and lead them to the path of delinquent trajectory. In this section, therefore, I will discuss the education system and school culture in South Korea that helps to understand why youth turn into delinquents.

### ***Education system in South Korea***

The South Korean education system has two distinctive characteristics such as “the egalitarian ideal and zeal for education” (Kim, 2002, p. 30). Since a modern school

system has been introduced in Korea during Japanese colonialism, according to Kim (2002), the Korean education system has developed based on the egalitarianism that provides an opportunity for education regardless of gender, religion, and socioeconomic status. However, the traditional value of education in Korean society engenders not only the zeal for education but also severe competition among schools, families, and students due to the desire of better college entrance (Kim, 2002; Lee, 2006; Sorensen, 1994), which generates multiple social problems such as elitism, the instrumentalization of education values, egoistic familism, excessive expenditures for private tutoring, and social disharmony (Kim & Lee, 2002; Lee & Brinton, 1996; Lee, 2006; Sorensen, 1994)

Education in South Korea is deeply grounded in the tradition of Confucianism which functions to maintain the power and privilege of the governing class, for it plays the role of a core ideology for the upper class to build their principles (Lee, 2006). As a result, Confucian education particularly during Cho-son dynasty era (1392-1910), accelerated “scholastic bureaucratism and elitism that centered on the Confucian meritocratic elite” (Lee, 2006, p. 5), while promoting familism or collectivism in connection with the social status system (Sorensen, 1994; Lee, 2006).

Most of all, Confucian education was perceived as a tool for success in career and the cultivation of moral character through the Confucian elite institution (Seongkyunkwan) and the state national examination (Kwa-keo) (Lee, 2006). Thus, valuing Confucian elite education ultimately propels the educational zeal that buttresses an academic fulfillment-oriented society, while it thrusts Korean society into the severe competition for academic-attainment which contemporary society in Korea suffers from (Lee, 2006).

On the other hand, the perspective of education in South Korea, education is considered a major resource to contribute towards economic growth and development of Korean society, after the Korean War particularly. Kim (2002) stated that the primary educational goal in South Korea was established to provide educated workforces to the economy. Namely, the Korean education system is closely linked to economic plans so that the education system can supply skilled workforces (Kim, 2002). In other words, the Korean education system has evolved alongside economic development and its plan, which means that the economic growth impacted to an increase in success to higher education to support human resources demanded by high-tech manpower from the 1960s to the 1970s (Lee, 2006). As a result, South Korea's higher education has rapidly expanded according to the agenda of national economic development (Lee, 2006).

Moreover, higher education not only offers economic benefits, but it allows social mobility since education is perceived as a means that guarantees economic stability as well as a social success that is predicated in the traditional notion. Thus, it is seen that the advancement of higher education in South Korea becomes a gateway to social success (Lee, 2006; Sorensen, 1994), which furthers the educational fever in Korean society resulting in severe competition for college entrance (Lee, 2006; Sorensen, 1994).

Similarly, the development of industrialization induced the changes of the industrial structure and labor market system and it rather widened and deepened economic imbalance between classes including job security and income inequality based on the level of education (Lee, 2006). Lee (2006) argued that lower academic attainments are not only limited to choosing professional jobs that could ensure job security, including increased income, but they also beget a tendency that triggers undesirable

treatment in human relations.

According to the survey conducted by the Korean Educational Development Institute (KEDI), 41.7% of respondents who have lower academic achievements or are lower school level graduates, have experienced undesirable treatment in society (KEDI, 1992 as cited in Lee, 2006).

Under this societal circumstance, according to Lee (2006), Korean society has been driven to academic achievement-oriented doctrine and elitism which promotes over-competition within education and reinforces “educational instrumentalism and human capitalization” (p. 9) to achieve the goal of social success. Consequently, the educational fever engendered drastic competition for college entrance leading to private tutoring requiring inordinate expenditures for households (Kim, 2002; Kim & Lee, 2002), while widening the gap between classes entrenched in the socioeconomic structure. In other words, private tutoring stemming from the zeal of education becomes a major resource to provide an opportunity for better college entrance scores that mirror social inequality and the educational loopholes in Korean society (Kim & Lee, 2002).

### ***School culture in South Korea***

The school culture in South Korea reflects the whole social structure since school culture is dominated by standardized test-focused curriculum and meritocracy-oriented class environment (Giroux, 2004) due to college entrance examinations (Lee, 2006; Sorensen, 1994). Besides, this academically driven school culture is highly connected to social capital such as family structure and family social background that influences academic achievement (Byun et al., 2012; Ellinger & Beckham, 1997; Lee & Brinton, 1996; Sorensen, 1994), school engagement (Li & Lerner, 2011; Wang & Fredricks,



2014), and the relationships between teachers and students (Skinner & Belmont, 1993; Sutherland & Oswald, 2005; Wang & Holcombe, 2010).

Similarly, the school becomes a venue to produce delinquent youth and at-risk youth among those who do not adjust well to academic attainment-oriented school culture and college-focused curriculum due to low family support and low socioeconomic background (Christle, 2010; Henry et al., 2012; Kramer, 1998; Riele, 2006; Winkle-Wagner, 2010). This school culture causes students to be dissatisfied with school programs and discourages them to engage in academic performance.

According to the national report on the Korean youth (Statistics Korea, 2018), 32.4% of students (13-18) in secondary schools responded that the class they are participating in is boring, while 13.3% of respondents expressed that they are not satisfied with their school life. In this perspective, meritocracy-oriented school culture not only leads students who particularly have low social support from family, teachers, and peers, to disengage from school programs (Jeon & Chun, 2107; Peterson et al., 2016; Sutherland & Oswald, 2005; Wright et al., 2001), but it ultimately drives them to drop out of school and encourage them to engage in delinquent behavior (Finn, 1898; Henry et al., 2014; Wang & Fredricks, 2014).

### ***Legitimate position of the delinquent youth camp in South Korea***

The camp for delinquent youth in South Korea is deemed as an institution of protective detention that accommodates young people whose cases are reviewed and decided by the judge of the competent Juvenile Department. As juveniles are entrusted to this facility, they are required to stay there for at least six months or even more (Article 33, Juvenile Act). According to Article 32, “juveniles remanded for care and custody are

entrusted to a child welfare institution under the Child Welfare Act” (Juvenile Act).

Although juveniles who are placed in this facility as a result of a court order to a protective detention, this facility also functions as a social welfare institution that provides various social services, i.e., education, psychological treatment, counseling, accommodation, and so on.

Regarding the facility addressed in the protective disposition No. 6 (Article 32, Juvenile Act), Lee (2009) states that juveniles should meet one of following criteria to be placed into the facility: a) a juvenile with no parents or guardian and who is more likely to be exposed to a risky environment of criminal activities or recidivism, though the degree of delinquent behaviors is not considerable; b) a juvenile with parents or guardian unable to provide child protection and who has already been adjudicated for short-term and long-term probation but has the potential for being corrected; and c) a juvenile with a high possibility of criminal behavioral and who can be corrected through a protective environment which has better options than a juvenile reformatory in terms of education services, accommodation, discretionary regulations and medical services.

Moreover, the facilities described in the protective disposition No. 6 named as the adolescent protection and treatment facilities are classified in the category of the Child Welfare Act (Article 52, Child Welfare Act) governed by the Ministry of Health, Welfare, and Family affairs. Most of all, these facilities are subjected to religious organizations as well as social welfare institutions for the operation.

For this reason, a delinquent youth camp is governed not only by the Juvenile Act (Article 32 & 33) but also the Child Welfare Act (Article 52) with the name of “the adolescent protection treatment facility” due to its character and the purpose. Regarding

the adolescent protection treatment facility, there are 12 juvenile youth camps within South Korea in 2019 which are run by religious organizations or social welfare institutions providing services for delinquent juveniles (i.e., education, health care, accommodation, therapeutic services, and so forth).

### **Character Education**

As youth delinquency is an imminent issue within the education environment, an alternative pedagogy is urgently required to intervene in the problem of juvenile delinquency. In this vein, Character Education is deemed as an alternative solution that could remediate the problem of juvenile delinquency since Character Education focuses on moral and ethical values that enable young people to be moral agents through the development of moral reasoning and prosocial behaviors.

Character education developed in European society focused on moral growth that was rooted in Christian moral value. This Character Education also deeply influenced early American education, for early American society struggled with the lack of moral education. As a result, character education emerges in American education as a critical pedagogy to foster character and moral value of students. Accordingly, Character Education seems to be a proper pedagogy that educates juveniles on the problem of youth delinquency, that is mainly perceived as a result of the lack of moral and ethical education. Consequently, Character Education is considered an interventional pedagogy that fosters moral and character for delinquent youth.

However, Character Education has many challenges to implement its strategies in the education field due to theoretical perspective-centered principles and the lack of practicality, although it is an influential pedagogy to develop the character of young

people. In this notion, this section will discuss Character Education if it is the right pedagogy for the delinquent youth. Therefore, I will start with a definition of Character Education, its historical background, and the praxes of Character Education followed by critiques on Character Education.

### ***Definition of Character Education***

The term of *character* is defined “an acquired human quality derived from learned practices that achieved intrinsic outcomes, devoid of external rewards” (Marshall et al, 2011, p. 52). It is deemed “a psychological construct” (Berkowitz & Bier, 2007, p. 30) built upon one’s thinking, feeling, behaviors, and skills (Bajovic et al., 2009; Lopez & Coronado, 2013). According to Battistich (2005), the term ‘character’ needs to be understood in a much broader way such as attitudes, behaviors, motivation, and skills. Battistich (2005) contended that character includes attitudes (e.g., the desire to do one’s best and to be concerned about others’ welfare), intellectual capacities that requires critical thinking and moral reasoning, behaviors grounded in moral principles, interpersonal and emotional skills that allow one to interact with others effectively, and the commitment to contribute to the community. In this sense, Berkowitz and Bier (2007) defined ‘character’ as “a complex set of psychological characteristics that motivates and enables one to function as a moral agent” (p. 30), which is considered the outcomes of effective character education.

Furthermore, the term ‘character’ has varied dimensions from personal character, such as moral virtues and civic virtues to intellectual virtue and performance virtues (Baehr, 2017; Berkowitz & Bier, 2017). According to Baehr (2017), personal character is widely illustrated in natural-base. For instance, moral virtues are regarded as those based

on moral goods or ethical values such as kindness and compassion, while civic virtues are related to civic activities and community-based issues, i.e., tolerance, respect, community-mindedness, and civility (Baehr, 2017). In other words, “moral virtues can be thought of as the character strengths of a good neighbor and civic virtues as the character strengths of a good citizen” (Baehr, 2017, p. 1153). In contrast, performance virtues have a different dimension from moral and civic virtues. Performance character relates to “the cognitive, emotional and behavioral dispositions needed to achieve human excellence in performance environments - in school, extracurricular activities, and work” (Davidson, 2004 as cited in Baehr, 2017), whereas intellectual virtues are regarded as “the character strengths of a good thinker and learner that includes qualities such as curiosity, open-mindedness, attentiveness” that are motivated by the concern of truth and understanding (Baehr, 2017, p. 1155).

With respect to Character Education, it is regarded an effective means to foster optimal character development (Battistich, 2005; Berkovitz & Bier, 2007) that leads young people to become “caring, principled and responsible” (Lopez & Coronado, 2013, p. 25). Berkowitz and Bier (2007) stated that to achieve the positive goal of development, the individual should be enabled and motivated to be a moral agent “to engage in systematic, intentional prosocial behavior” (p. 30), The behaviors includes moral values, social-moral reasoning competencies, knowledge of ethical issues and considerations, moral emotional competencies, and a prosocial self-system. In this sense, Character Education refers to “intentional implementations” (Katilmis et al., 2011, p. 85) that shape behaviors based on human values and train individuals to be academically successful (Katilmis et al., 2011; Lopez & Coronado 2013). In other words, Character Education is

the pedagogy capable of forming young people to become good persons by developing character grounded in humanity.

### ***Historical background of Character Education***

#### ***Historical foundation***

The American Character Education, according to Watz (2011), is closely tied to European character education led by the teaching of Kant, Comte, and Renouvier who enlightened individual and educational philosophies. Watz (2011) stated that Kant and Renouvier emphasized education based on religious morality, while Comte attempted to understand students' moral growth and development based on scientific principles rather than religious standpoint. This conflict led Character Education to be defined equivocally which includes the struggle to focus on either religious or secular morality within France as well as the United States (Watz, 2011).

Although education was strictly adherent to religion in character development during the time of Renouvier, the Enlightenment period brought a major shifting educational direction that transposed a God-centered action and responsibility to a Man-centered one (Watz, 2011). This shift from a religious morality to a secular morality was propelled by the French education law that required to separate the moral instruction as an independent subject which focused on student's duties, their families, humankind, etc. (Watz, 2011). The goal of this character-building instruction was "to encourage universal belief and understanding of human morality, which went beyond any individual religious doctrine and included multiple religious tradition" (Watz, 2011, p. 36), in the area of "Justice, wisdom, and beneficence" (Stock-Morton, as cited in Watz, 2011, p. 36).

In addition, the emergence of Comte was another momentum in Enlightenment

period that accelerated the transformation of the instruction of character development since Comte proposed “a new type of moral instruction focusing on the scientific method and modern philosophy” (Watz, 2011, p. 37). Watz (2011) indicated that this new type of character development was introduced to the territory of American education where it was struggling with the lack of morality. In fact, Horace Mann remarked that “in the absence of morality, the character of students would not fully develop and, presumably, negative effects such as undesirable behavior and decreasing academics would occur” (Watz, 2011, p. 37).

### ***Early influential figures on Character Education***

Early character education in America has been developed by the prominent figures such as Benjamin Franklin, Horace Mann, and William McGuffey who engaged in the legislation and foundation of public education in early America (Watz, 2011). Franklin who highly contributed to the development of the American education system, according to Watz (2011), had “a strong position regarding the need to teach morality in public schools” (p. 37), as he bolstered the writings of John Locke who offered “a substantial foundation for the ideology of Kant” (p. 37).

Similarly, Horace Mann who strove to inculcate the character into America education argued that students should have opportunities to practice morality in the classroom, since he believed that moral instruction is fundamental to develop the character that could bring additional benefits including student’s moral behavior as well as academic performance (Watz, 2011). According to Cremin (1969) in Watz (2011), Mann viewed the purpose of education is not only to convey information, but it also should function “to perpetually guide that tool toward wisdom and truth” (p. 52).

On this point, Mann claimed that a “moral and knowledgeable educator would intelligently and compassionately inspire and guide students to achieve success in their minds, bodies, and hearts” (Cremin, 1969 as cited in Watz, 2011, p. 39). Accordingly, Mann proposed two main things that should be embedded in educators for the instruction of character in schools. First, “teachers needed to have proper instruction concerning moral behavior so that they could exemplify moral behavior to students on a regular basis,” Second, “various strategies for teachers to accomplish the growth and development of character in students” (Watz, 2011, p. 40).

In addition to the early contributors of Character Education, William McGuffey (1993) was another figure who introduced and solidified the development of character in the area, i.e. “patriotism, good citizenship, and morality” (Watz, 2011, p. 43) through his books. McGuffey (1993) in Watz (2011), described that morality was an important factor that could be inseparable from education and human growth. In this sense, McGuffey contended that proper literature helps students to build societal values like “hard work, self-discipline, kindness, and perseverance” (Berger, 2000, P. 9), as he experienced that “students learned to read, while gaining content information and acquiring moral growth, through the use of various forms of literature” (Watz, 2011, p. 43). Moreover, McGuffey also pointed out the desired traits and actions of teachers needed to model for their students to grow character (Cremin, 1969 as cited in Watz, 2011). Concerning modeling, McGuffey who was in the same notion of Mann, remarked that “delivery of instruction has to be developed in a way that was cognitively appropriate and systematic” (Watz, 2011, p. 43) so that students could learn successfully.



### ***Early Character Education in America***

Early American character education was rooted in Christian values and ethics to imbue moral values (Arifin, 2017; Watz, 2011). However, due to the expansion of pluralism and secularization in American society between the 1940s and 1960s, it failed to introduce religion into the public school system (Arifin, 2017). Undergoing a historic event such as World War II not only raised questions to the success of Character Education in American society, but it also contributed to lessen the programs of character education that was eventually eliminated from the public schools in the 1950s (Field, 1996; Leming, 1993), though educators strove to promote character education through various programs such as the YMCA and the Boy Scouts of America (BSA) (Field, 1996; Watz, 2011).

### ***Modern Character Education in America***

Modern American Character Education stemmed from the movement of values clarification pioneered by Louise Rath in the late 1960s followed by the emergence of Kohlberg's moral dilemma method that rejected the relativism suggested by the values clarification in the 1970s and 1980s (Arifin, 2017; Field, 1996). Regarding values clarification, Arifin (2017) noted that this approach was critiqued due to its extreme relativism which blurred the distinction between moral values. For instance, any values were considered right if a rationale is properly provided. Likewise, Arifin (2017) stated that the "moral dilemma discussion that attempted to nurture students based on the prescribed six stages of increasingly complex moral reasoning" (p. 2) is also critiqued by Lickona, for this model focused only on moral thinking rather than on the development of human character. This model downplayed the role of the school as moral socializer and

viewed teachers only facilitators who provide the opportunity for the discussion of moral dilemma, “but not teaching values to students or judging the values chosen by students” (Arifin, 2017, p. 3).

### ***A new Character Education movement***

After two previous approaches, a new Character Education that appeared in the 1990’s attempted “to instill students with moral values or virtues (e.g., wisdom, kindness, patience) which considered good human qualities that transcend time and culture” (Arifin, 2017, p.3). This new model simply called “*character education*” was rooted in religious beliefs. Lickona (2000) in Arifin (2017) contended that “the vision of religious schools on Character Education should be based on the character of Christ, while secular schools should focus on universal moral values, yet without completely ignoring students’ religious beliefs” (p. 3). This changed Character Education to include schools and communities to discuss values in a broad way (Watz, 2011).

### ***Praxes of effective Character Education***

#### ***The aim of Character Education***

The goal of Character Education is to foster the student to be a moral agent and to be a good citizen (Battistich, 2005; Berkowitz, 2011, Çengelci Köse, 2105; Davies et al., 2015). To achieve this purpose, Character Education (alternatively, values education, moral education) needs to craft supportive structures that help develop the student’s character within school settings, i.e., moral, civic, performance, and intellectual character (Berkowitz, 2011). Namely, Character Education needs to provide proper and practical programs to foster the student’s character. In this regard, Eleven Principles of Effective Character Education provided by Character Education Partnership (CEP) is regarded a

useful framework (Lickona, et al., 2003) that can be transformed into practical strategies in the education sphere.

### ***Eleven principles of effective Character Education***

Character Education provides eleven principles as a guideline to practice the educational method most effectively (Character.org, 2014). The first principle explains that school needs to set up core ethical and performance values as a foundation to develop good character (e.g., care, honesty, responsibility, and respect), so that school programs focus on core values through a holistic approach such as the cognitive, emotional, and behavioral disposition (Principle 2). In this sense, school should commit to developing character using a comprehensive, intentional, and proactive approach through formal academic curriculum, extracurricular activities, and informal curriculum (Principle 3). Besides, effective Character Education creates a caring school community by building relationships among stakeholders like school staff, teachers, students, and family (Principle 4) and it should provide students with opportunities for moral engagement such as service learning and community service (Principle 5). Likewise, school should offer meaningful and challenging academic curriculum such as cooperative learning, problem-solving, experience-base projects (Principle 6). It eventually fosters intrinsic motivation to do the right things (Principle 7). Moreover, school staff as part of school community should also engage in core values in order to guide students (Principle 8). Leadership in the school community is regarded another critical principle as it should be shared to support the long-term initiatives (Principle 9). Effective Character Education also needs to engage families and community as partners (Principle 10). Finally, the assessment of school culture and its staff is a necessary step to promote Character

Education (Principle 11). These eleven principles are considered as “a useful guidepost for the design and implementation of intentional, programmatic, and comprehensive character education” (Lapsley & Narvaez, 2006, p. 21).

### ***Implementation strategies***

Implementation strategies based on the provided principles have been identified in the research conducted by Berkowitz and Bier (2007) that reviewed studies focused on the practice of Character Education. According to Berkowitz and Bier (2007), most commonly found strategies were “professional development, interactive teaching strategies, direct teaching strategies, family/community participation, modeling/mentoring, classroom/behavior management, schoolwide strategies, community service, and service-learning” (p.40). Berkowitz and Bier (2007) found that there was a significant correlation between academic achievement and Character Education, such as modeling of parents and teachers, and opportunities to engage in service activities for students.

Similarly, the relationship between the promotion of a caring community and positive social relationships was also significantly correlated. However, Berkowitz and Bier (2007) argued that a single implementation strategy would unlikely impact multiple influences albeit Character Education helped develop a wide range of psychological outcomes. Accordingly, Berkowitz and Bier (2007) concluded that Character Education should be practiced in a systematic and comprehensive approach predicated in empirically supported a diverse set.

Additionally, Lapsley and Narvaez (2006) indicated that education can best be practiced by a set of well-attested pedagogical strategies such as “cooperative learning, a

democratic classroom, and constructivist approaches to teaching and learning” (p. 21). Namely, the school community as a central vessel to promote Character Education should not only be a caring community that includes all stakeholders such as staff, teachers, students, family, and neighbors through building relationships but also provide skilled and professional instruction and modeling including character-oriented curriculum, i.e., democratic classroom management, direct and indirect teaching values and morals (Çengelci Köse, 2105; Lapsley & Narvaez, 2006; Pala, 2011). These various implementing effective practices will help develop a student character and it ultimately fosters the student to be a good citizen (Davies et al., 2015).

### ***Community-based approaches to character development***

Based on a framework and implementation strategies of Character Education, many schools in the U.S and other cultural settings strive to promote students’ character through school-wide intervention (Holtzapple et al, 2011) and they further attempt to expand the programs that encourage student to get involved in community beyond school-based traditional contents. The programs expanding to community level, such as school district-wide program (Woodfin, 1996) and service-learning (Billing et al, 2008; Shumer et. Al, 2012) encourage students to connect with community. These community-based programs demonstrate their effects in fostering the character of students.

According to Woodfin et al. (1996), community involvement Character Education helps students respect themselves and others by building self-evaluative and self-reflective abilities. The study conducted in an urban school district in Houston which, faced with various moral issues of students, revealed that community involved programs contributed to developing moral values (Woodfin et al, 1996). Likewise, Billing et al.

(2008) argued that community-based activities increase social responsibility and civic engagement of students as they engage in the communities, such as homelessness, senior citizens, literacy, foster care system, prison population, and the like. Billing et al (2008) who conducted the research in the school district of Philadelphia found that services such as caring and altruism are significantly correlated with citizenship, civic engagement, and respect. Indeed, community service-learning lowered students' violence and abuse while increasing social responsibility and civic engagement (Billing et al, 2008; Shumer et al, 2012)

Despite the effects of these community-based service-learning programs, Character Education suggests that the school should be the vessel to promote such programs by expanding curriculum, guiding resources, and providing school-wide programs based on academic context (Billing et al, 2008; Shumer et al, 2012; Woodfin et al, 1996).

### ***Character Education and juvenile delinquency***

Character Education as the interventional pedagogy for juvenile delinquency is deemed to be an alternative pedagogical method, for Character Education focuses on human growth and the development of morality and values. The research conducted by Burgman and Aleva (2004) attempted to demonstrate the relationships between moral competence and juvenile delinquency. Burgman and Aleva (2004) argued that the low stage of moral reasoning that related to parental style or caused by a dysfunctional family life contributed to delinquent behavior. Additionally, "the perception of the moral atmosphere was a more convincing indicator of antisocial behavior than moral competence" (p. 335) since delinquent youth spend more time with delinquent peer groups than with non-delinquents. The research concluded that low moral competence

related to educational circumstance and a poor institutional atmosphere contributes a moral delay and a moral regression that results in delinquent behaviors of adolescents (Burgman & Aleva, 2004). In this sense, this research provided insights that can prevent juvenile delinquency in a given circumstance by changing the school moral atmosphere and developing a peer group relationship in a positive way aside from family influences.

Regarding delinquency, Battistish (2005) argued that Character Education can play a role to prevent not only antisocial behaviors, criminal activities, and drug use, but also academic under-achievement and school failure. In other words, effective Character Education can prevent antisocial behaviors and many social problems, while it promotes prosocial behaviors and academic achievement. Specifically, Character Education helps place a student on a trajectory to a successful life. As Character Education becomes a primary prevention, effective programs could systematically strengthen positive influences that help the youth to develop character, while it avoids being involved in negative behaviors. (Battistish, 2005). In this regard, Character Education that reduces risky behaviors, promotes positive behavior, social attitudes, and skill, it further leads young people to become active and effective citizens in a democratic society (Battistish, 2005).

### ***Critiques on Character Education***

Character Education provides remarkable principles as a framework that could lead to design implementing programs to cultivate moral values in the young. It suggested effective implementing programs that were commonly found through the researches such as professional development, interactive teaching strategies, direct teaching strategies, family and community participation, and modeling or mentoring (Berkowitz & Bier,

2005; 2007). Although these strategies are suggested as practical programs that implement effective Character Education, several questions remain concerning the implementation of this educational method.

### ***Critique of defining core values***

Defining core values in Character Education seems to raise issues when strategies are implemented in an educational setting. To practice Character Education, its principle of Character Education needs to set up core ethical values and performance values (Principle 1) so that the educator focuses on teaching those standards that are often selected by an institution. However, Liu (2014) criticized the problem of Character Education using Dewey's perspective. In Dewey's perspective, core values should not be fixed, but rather be changeable, since certain values may be defined by a persons' interest or society.

According to Liu (2014), Dewey believed that "core values need to be judged in a pragmatic sense" due to the difference between valuing and evaluation, while Dewey sees virtue as habitual behaviors that are deemed high moral standards (p. 137). Liu (2014) indicated that Dewey weighed the idea of valuation that the process of estimating a value should be regarded a specific situation with critical viewpoint, since one is required to ponder what action should be taken to achieve the goal when one faces unexpected problems.

Therefore, Liu (2014) argued that opportunities should be provided to students within Character Education "to deliberate about core ethical values and apply the virtue of critical evaluation to a specific situation" (p. 138). Moreover, Liu (2014) asserted that Character Education tends to delineate each virtue based on a traditional way, while



Dewey's notion of virtue relies on the social and physical environment. In other words, different social situations show the disparate moral effects of each virtue. In this notion, Liu (2014) contended that the concept of each virtue should not be separated from the specific situation, for the teacher cannot teach virtue separately, although certain virtues can be emphasized by the teacher.

In addition, Liu (2014) indicated that Character Education usually forms the character through literature in order for a student to learn moral knowledge. However, in Dewey's perspective, knowing whether the moral principle is relevant to our social situation or not, is more significant than learning moral knowledge (Liu, 2014). For Dewey, according to Liu (2014), knowledge is considered "a product of scientific inquiry" (p. 138). Thus, moral knowledge can be constructed based on the process of moral inquiry. Similarly, Liu (2014) argued that "Character Education should have more moral problem solving in their practice" (p. 138).

### ***Challenges to the practicality of Character Education***

The practice of Character Education is likely to be another major issue. Character Education provides various principles as a guideline to create practical programs for the cultivation of character. Regarding core values, this type of education provides special courses to teach core values, or targeted values, to cultivate the student's character (Principle 3). However, much research showed that school courses designed to improve a student's character were less effective on a student's behavior whether in school or out of school (Leming, 1993; Lockwood, 1993).

According to these researches, the values and morals learned in the classroom did not directly influence a student's behavior. In other words, the school activities for

character-building did not affect a student's behavior in practice, for students acted differently from what they learned in the moral courses, notwithstanding performing well in given assignments (Leming, 1993; Lockwood, 1993). In this respect, Dewey indicated that "moral education should utilize the indirective approach" in the provided regular courses rather than separating moral courses from regular courses (Liu, 2014, p. 139).

On top of that, Character Education confirmed that its effective outcomes of character education will show when implementing strategies are organized based on research and properly applied in an educational setting (Berkowitz & Bier, 2005; 2007). Yet, strategies for effective Character Education are questioned in how practically and effectively to perform these programs without detailed guidelines or professional instruction, because these strategies ultimately are carried out by teachers who may or may not have the proper skills.

For instance, the actions suggested in the principles, i.e., building a caring school community, cooperative learning, and community service learning, have no concrete instructions, though Berkowitz and Bier (2005; 2007; 2017) claimed research-based strategies will be effective for Character Education. However, Character Education likely disregards the quality of performance and individual ability of teachers, and students. Furthermore, Walker et al. (2015) posed the question that in the practice of Character Education neither does appear in educational policy nor teacher-training agendas, although its legitimating principles are incessantly growing.

### ***No principled role-modeling***

Role-modeling of adults is likely to be a looming issue since Character Education accentuates role-modeling of parents and teachers as the implementing strategy that

effectively fosters student's character (Berkowitz & Bier, 2005; 2007; 2017; Berkowitz & Grych, 2000). Sanderse (2013) stated that "moral education does not equal 'teaching morality', but being a 'moral teacher', which means extending everyday morality into the nuances of teaching" (p. 29).

Lickona (2004) in Sanderse (2013, p. 29) argued that "the idea that teachers can only cultivate children's character if they display it themselves is even considered to be "the most important moral lesson in the character curriculum." In this notion, Character Education asserts that a teacher should be a role model. It is generally accepted that role-modeling is a significantly critical element for children since they learn values, attitudes, and behaviors through observance and imitation (Aker & Jensen, 2017; Bandura, 1971; Edinyang, 2016; Nicholson & Higgins, 2017). Modeling of parents and teachers, thus, impacts children's thinking, values, behaviors, and attitudes, positively or negatively. Many types of researches showed that modeling is a great tool for students' character development (Berkowitz & Grych, 2000; Sanderse, 2013; Walker et al., 2015).

However, Sanderse (2013) pointed out that "moral education is highly dependent on the personalities of individual teachers" (p. 30) which does not allow teachers to easily separate their professional role from their character traits. Specifically, not all teachers model virtuous behaviors due to their human weaknesses. Thus, a teacher's modeling should be evaluated whether it is praiseworthy or blameworthy. Unfortunately, how could Character Education standardize the modeling behavior when they assess teachers' modeling and whether it is good or bad? This seems to be a recurring question regarding role modeling.

Similarly, Walker et al. (2015) addressed that teachers know that they should teach

as they preach, despite the failure of practicing actual behavior that disconnects their moral ideals in the classroom. According to Walker et al (2015), teachers often struggle with “moral ambivalence and lack of self-confidence in their professional position as role models and character educators” (p. 91). Walker et al. (2015) stated that many teachers feel they are unprepared for moral education and they are even “not reflectively aware of their own moral beliefs” (p. 91). In this vein, being a role-model seems to be a great challenge for teachers to implement effective Character Education by modeling.

Apart from these challenges on role-modeling, Walker et al. (2015) posed the question in the practice of Character Education that neither appears in the educational policy nor teacher-training agendas although its legitimating principles are consistently expanding. Teacher-training programs are not sufficiently and timely provided that help teachers to critically reflect upon and convey moral aspects for their students, albeit many teachers have a strong desire to approach moral issues (Socket & Lepage, 2002; Walker et al., 2015). In this regard, Walker et al. (2015) addressed the problem of the lack of teacher training programs, which not only cultivate a teacher’s moral capacity and moral foundation but also enhance instructional skills and practical techniques that help a teacher to implement effective character education.

### **Preventive System**

As aforementioned, Character Education seems likely to be an antidote that alleviates and remediates the problem of juvenile delinquency. However, due to the limitations stated in the section of critiques, i.e., core value-focused strategies, instruction-based teaching, lack of practical guideline, no specified strategies or standardized code of conduct for modeling by teachers, and so forth., Character

Education is less likely effective and efficient to apply in the education of the delinquent youth.

Here, I will regard the *Preventive System* as a proper instrument for the education of delinquent young people, which can replace the loopholes of Character Education. This is because this system not only expresses educational principles through its philosophy, but it also provides detailed practical guidelines and instructions for educators. Therefore, this section will introduce the concept of the Preventive System, its historical background, and core elements followed by its interpretation through the lens of Character Education.

### ***Concept of the Preventive System***

#### ***Definition of the Preventive System***

The Preventive System is defined as an educational pedagogy developed by John Bosco, also known as Don Bosco (1815-1888). He was an Italian Catholic priest and founder of the religious congregation *The Pious Society of St. Francis de Sales*. This “educational method practiced in 8,996 formal and informal educational institutions in 131 countries is designed for the holistic growth of young peoples, especially those who are poorer” (Gonslaves, 2012, p. 155).

This educational system that arose from Don Bosco’s lived experiences with the young people on the streets (Braido, 1999; Miranda, 2006) was named by Don Bosco who came up with the idea against the *Repressive System* which had a demanding and severe educational pattern adopted from the military model (Briado, 1999; Gonsalves, 2009). Although this Preventive System is simply defined as a pedagogy, its functions and characteristics delineated by its various titles revealed the grounded values of

educational pedagogy.

For instance, Miranda (2006) stated that the Preventive System has various names such as a pedagogy of presence, a pedagogy of joy and optimism, a pedagogy of compassion and patience, a pedagogy of interior freedom, and so forth. These pedagogical titles provide the guidelines of the educational direction that ultimately leads young people to the goal of the education.

### ***Educational goal of the Preventive System***

The goal of the Preventive System, as intended by Don Bosco, is to foster young people to be “honest citizens and good Christians” (Bradío, 1999; Chávez, 2007), since it fully focuses on human growth through various practical strategies. However, Chávez (2007) explained that Don Bosco’s education method is primarily grounded in a solicitude that provides young people with basic needs (e.g., food, clothing, security, work, physical and psychological development). From there on, education can be actualized as it “aims at fostering and expanding the cognitive, affective, and ethical dimensions, i.e., competence in decision-making, a capacity for moral and civil responsibility, the essential basic and professional culture” (p. 9).

In addition, the Preventive System is very concerned with the educative intervention that could prevent deviations and errors in the life of the young (Comoglio, 2012). Similarly, Austrian educator, Hubert Heinz (1964) in Braido (1999) described that “the preventive approach is a way to educate that prevents the moral ruin of the pupil and the need for punishments” (p. 2). In this vein, the Preventive System requires total support and dedication from educators who are constantly present to the pupil (Briado, 1999; Miranda, 2006).

### ***Key principles of the Preventive System***

Key elements of the Preventive System as essential principles are composed of three pillars such as *reason*, *religion*, and *loving-kindness* (Braido, 1999; Coelho, 2006; Comoglio, 2012; Miranda, 2006). With respect to the three pillars, Comoglio (2012) pointed out that “reason, explains and makes the educand understand whatever is necessary; religion, leads to the highest perfection (human and mystical) of the gifts of each other; loving-kindness, stands for the theological virtue of charity, or that love of God that leads to love of neighbors as oneself” (p. 212). Although these concepts are defined independently, they are closely intertwined with each other and support each other rather than they stand alone (Miranda, 2006).

Additionally, there are also critical elements such as *assistance* and *familiarity* that support the three pillars in practical ways. Don Bosco emphasized that the educational environment created by familiarity and presence of educators is significantly important to educate young people in the Preventive System, because it transmits vital values to young people and shapes the personality that widely ranged through optimism and goodness (Chávez, 2007).

Therefore, the Preventive System as an education method not only helps transform the lives of students, but it also contributes to enhancing the life of educators. In other words, “this system is oriented to the integral growth and personal development of both the educator and the student” (Miranda, 2006, p. 101).

### ***Historical background of the Preventive System***

#### ***Historical background***

There were historical events occurred in the 18<sup>th</sup> and 19<sup>th</sup> centuries in Europe that

deeply influenced the rise of Don Bosco's pedagogy, such as the French Revolution, the Napoleonic Empire, the Industrial Revolution, European colonial expansion, and nationalism. All the above events changed the political, socio-economic, and religious dimensions of Europe. Braidó (1999) explicated that the time of Don Bosco (1815-1888) coincided with "Europe's definitive transition from the *ancient regime* to modern times" (p. 3) helped by the French Revolution and the Industrial Revolution that engendered a new society.

This new society not only faced growing tensions among social classes (e.g., the secular model of society, bourgeois society, the awareness of poverty of the industrial proletariat, existing injustices, and emerging socialist forces), it also led to "unforeseeable repercussions at all levels of human existence" (p. 3). After unpredictable and dreadful experiences, according to Braidó (1999), European society seemed drastically obsessed with the idea of 'Prevention' when 'Restoration' was planned. Braidó (1999) further wrote that this obsession in the end created "a preventive principle" (p. 12) that applied at various levels, i.e., "political, social, juridical and penal, welfare and scholastic, educational and religious" (p. 14).

### ***Terminology of 'prevention'***

The term 'prevention' is commonly used in the 19<sup>th</sup> century that is historically grounded in European society. Regarding the use of prevention in the educational field, Braidó (1999) indicated that the terms of preventive system, repressive system, preventive education, and repressive education were the subject of various debates in France, for those meanings were radically differently used between school policy and family education-boarding school.



First of all, the term ‘preventive system’ and ‘repressive system’ appeared in French educational policy concerning the setting up of free schooling. According to Article 17 of the Belgian Constitution of 1831, “teaching is free. Any kind of preventive measure is prohibited. Only the law regulates the repression of crimes” (Briado, 1999, p. 46). This preventive system in school policy played a role as an oppressive system and it became the repressive system that prevented the chance of school liberty.

Consequently, public schools, such as colleges (boarding schools), were forced to create a rigorous framework by adopting a barracks-like style due to the influence of the pedagogical tradition of military schools, while family and private Catholic boarding school refused two pedagogies i.e., the preventive and the repressive (Braido, 1999).

### ***Early influential pedagogies on Don Bosco’s pedagogy***

This preventive system that existed before the time of Don Bosco, helped him to reconstruct the preventive system whether directly or indirectly on top of his educational insights and personal experiences since Don Bosco was not isolated from the social climates and contemporary educators in the 19<sup>th</sup> century. In fact, the preventive system employed by Don Bosco was already proposed and practiced by previous or contemporary educators who had a similar educational direction as pursued by Don Bosco (Braido, 1999). Namely, Don Bosco’s education was restructured by the recognition and the emulation of the educational methods that already existed.

In this notion, Braido (1999) presented the evidence such as ‘charity school’ for poor and abandoned youth founded by a Marian congregation (1802), ‘preventive system’ used by Ferrante Aporti (1791-1858), ‘positive and preventive pedagogy’ practiced by Antonio Rosmini (1797-1855), correctional education which has the stance in between

preventive and repressive, and so on. The congruence between these influences and the personal insights and educational experiences of Don Bosco eventually engendered the ‘Preventive System of Don Bosco’.

### ***The Preventive System of Don Bosco***

Don Bosco’s Preventive System focused on poor and abandoned young people who gathered in the city of Turin to search for work. Don Bosco who had a compassionate heart and a zeal to save the young from the danger that came from the industrialization, strove to educate young people using the Preventive System but rejecting the repressive system (Antonyraj, 2012). After long dedication for marginalized young people, Don Bosco articulated his pedagogy by his writing a brief *Treatise on the Preventive System (1877)* (Antonyrai 2012; Braido, 1999; Gonsalves, 1999).

In *Treatise*, Antonyrai (2012) pointed out that Don Bosco not only distinguishes between two different educational methods the preventive and the repressive, but also provides how to apply the Preventive System in an educational setting as it presents core elements that help effectively implement Don Bosco’s pedagogy, i.e., reason, religion, and all kindness. In this regard, the term of prevention for Don Bosco can be interpreted “not as an end in itself but as a means that accompanied the continuous journey oriented towards holistic growth, responsible citizenship and happiness” (Gosalves, 2012, p. 156).

Regarding prevention, Biesmans (2015) argued that prevention in Don Bosco’s system has two different aspects: negative and positive. According to Biesmans (2015), the negative perspective of prevention functions to protect young people from physical and moral harm, and keep them away from risky situations, whereas positive prevention seeks to give young people opportunities for personal growth and “prepare them to build

up their future independently with a sense of responsibility” (p. 74).

In other words, “Don Bosco was equally concerned about the participation of young people in a growth-enhancing process for honest citizenship” using both positive prevention and negative prevention (Antonyraj, 2012, p. 234). Antonyraj (2012) illustrated that the Preventive System of Don Bosco encompasses “total-development of the person, bringing out the best possible effect from a person’s potentialities, while preventing young people from physical, psychological, moral, and spiritual harm” (p. 234).

### ***Core Elements of the Preventive System***

The Preventive System of Don Bosco provides crucial elements that help effectively implement this educational system. In the Treatise on the Preventive System, Don Bosco (1877) articulated principles that should be rooted in the practice of his educational method as saying, that “this system is entirely based on reason, religion and loving-kindness” (Braido, 1999, p. 201). Braido further demonstrated that these three terms are explicitly articulated by Don Bosco’s pedagogical language referring to the educational initiatives, interventions, and means that foster the holistic development of young people.

### ***Religion as the ethical foundation of the Preventive System***

The Preventive System of Don Bosco has deeply entranced in the Catholic faith and its spiritual values as Don Bosco the founder was a Catholic priest. This pedagogy based on Christian values focuses on human values, family, and the common good including moral values based on the Gospel’s perspective. Miranda (2006) stated that, “Don Bosco equated holiness with wholeness” (p. 105). In order to arrive at holiness and

wholeness, individuals are required to respond to God's love in freedom and love (Miranda, 2006), which becomes the purpose of the education that fosters young people to be good Christians who have personal freedom and responsibility.

Braido (1999) contended that religion in the Preventive System can control the behaviors of the young since "religious commitment implies duty, piety, living in the state of grace, and keeping far from sin" (p. 201). Namely, Don Bosco intended to educate young people not only to be aware of God's unconditional love and their personal love but also to prevent moral sins and deviant behaviors through religious education (Miranda, 2006). Don Bosco's Catholic mind-set, according to Braido (1999), regarded that "religious indifference and poor Christian practice were considered as both cause and symptom of a certain moral corruption as an inevitable risk for society" (p. 210).

Moreover, religion plays a role to guide educators to understand the wounds of the young who experienced abandonment and marginalization. Coelho (2006) argued that this understanding of a wounded human being drives educators to see young people with respect and esteem. According to Coelho (2006), "Don Bosco believed in the innate goodness of a boy and in the necessity of grace for this growth" (p. 73).

In the same manner, Miranda (2006) emphasized that the educators in Don Bosco's pedagogy attempt to imitate God and the Good Shepherd so that educators truly dedicate themselves to educate the young to form character. Therefore, religion in the Preventive System not only keeps young people from the dangers and corruption of the world, but it also brings the educand comfort in the sufferings that come together with boundless happiness. (Braido, 1999)

***Loving-kindness as the critical element in the education practice***

Loving-kindness is an essential element in the practice of Don Bosco's pedagogy that originated from the Italian word '*amorevolezza*'. Braidó (1999) elucidated that "the term *amorevolezza* as a theological virtue is neither identical to *amore*, nor equivalent to *carità*" (p. 203). This term, according to Braidó, denotes a cluster of small virtues that expresses feeling of love, graciousness, and warm heartedness in human relationships. It is also regarded as "affection, benevolence, kindness, and solicitude" in particular shown to children by parents (p. 203). This loving-kindness, according to Braidó, is "the supreme principle and the soul of the preventive method" in the practice of the Preventive System (p. 202).

Additionally, loving-kindness is also construed as educative love which stands for intelligent charity and loving dedication (Braidó, 1999). This reference regarding the educative love reflects educational relationships between educators and the pupils. Braidó (1999) asserted that "the Preventive System makes the pupil affectionate to the point that the educator speaks the language of the heart" (p. 203). The guide of Don Bosco in Panampara (1978) also emphasized that the educator should show loving-kindness to obtain the affection and confidence of the pupil. In fact, "affection cannot be shown with a friendly relationship and unless affection is seen there can be no confidence. He who wants to be loved must show first his own love. When a person knows he is loved, he will love in return" (p. 116)

Likewise, Coelho (2006) pointed out that "Don Bosco insists not only that the young people be loved, but also that affection be perceptible. It is not enough to love them, but they must know that they are loved" (p. 75). Don Bosco (1877) stated in his

small Treatise regarding his perspective on the relationship between educators and the pupil, and the relationship between loving-kindness and reason:

If the educator, with the method of reason and loving kindness succeeds in getting his pupil to reason and in winning over his heart, then respond with an increased ability to understand and a keener ability to show affection.

(Don Bosco, 1877 as cited in Braido, 1999)

Therefore, Panampara (1978) described that this loving-kindness “is blended with reasonableness and human paternal and fraternal understanding” (p. 107) that shows how educational relationships between educators and students should be built on the basis of mutual affection.

### ***Reason as a mediator of loving-kindness and religion***

For Don Bosco, the concept of reason is deemed a guide that directs the ways and performances of loving-kindness and religion. Reason thus plays a role that balances loving-kindness. According to Coelho (2006), “Don Bosco himself pointed out that love alone was not enough, love wills the good (*amorevolezza is voler bene*) but, is not able to say what is the good; only reason can do so” (p. 76).

Gonsalves (2009) wrote that reason mediates a loving relationship between educator and student “from degenerating into mere sentimentality” (p. 674). Reason in the Preventive System, therefore, refers to “the balance, moderation, reasonableness of rules, and interpersonal relationships constantly motivated and integrated through religious piety and the empathic participation of the educator who is actively present” (Braido, 1999, p. 202).

Additionally, the role of reason is to moderate religion as well. Coelho (2006) asserted that “religion without reason would be fideism and would run the danger of fanaticism” (p. 77). As religion helps people find true meaning in daily life, it should

neither be biased, nor too ritualistic nor oppressive or depressing, but be reasonable (Coelho, 2006).

In this regard, Braido (1999) contends that religion in the Preventive System should be constantly and practically interrelated to social humanitarian and educative dimensions. Likewise, religion in Don Bosco's education is "simple and essential (the love of God and of neighbor) without too many pretensions" (Coelho, 2006, p. 77) but it goes along with reason.

### ***Practical strategies of the Preventive System***

As described above, Don Bosco's educational pedagogy is grounded in three key elements that entail educational values and the philosophy of its system. However, to achieve the educational goal, it requires practical instructions that maximize the effectiveness of the educational intention. Most of all, in the Preventive System of Don Bosco, the effectiveness of education concentrates on the role of the educator which is significantly vital for bearing educational fruits that are educed from the pupil.

As Don Bosco puts the teacher in a primary position for education, educational outcomes depend on the function of the educator. In this regard, Don Bosco offered indispensable principles that should be implemented by the educator in educational settings such as assistance, familiarity, correction and punishment, and joy and festival-oriented practical pedagogy. These practical strategies should be followed based on the three pillars that reflect the regulations and principles of the strategies in the practice of the Preventive System.

### ***Assistance as key in the practice of the Preventive System***

Assistance is a salient factor in the praxis of Don Bosco's pedagogy that "plays a

key methodological role in educational activity” (Briado, 1999, p. 210). Regarding assistance, Gonsalves (2009) argued that Don Bosco’s notion of assistance was “a way of being with young people and a journeying with the young on their way to maturity” (p. 673). Braido (1999) posited “assistance as a friendly presence of the educator, a presence which promotes and gives life to the entire activity of the individual” (p. 210).

Yet “assistance also entails supervision in the notion of prevention which includes the prior notion of defense, prevention, protection, and relative isolation” (p. 210) while the educator is present with the young. Comoglio (2012) asserted that the preventive assistance promotes the human growth of the young by preventing the occurrence of mistakes, deviation, and errors rather than by punishing faults and mistakes that have already taken place.

Moreover, assistance is a *sine qua non* in the whole education system of Don Bosco. According to Biesmans (2006), assistance is practiced “directly through a correct use of authority and indirectly through good role-modeling” (p. 80) since the Preventive System has two different functions in promoting the good and preventing evil. Thus, educators should be promoters and animators, while they are present and participate in the life of the pupil through listening to them, joining them, stirring up interest, etc. (Braido, 1999). Thus, teacher and educator are required to be actively present rather than be merely physically.

Similarly, assistance should be undertaken grounded in religion, reason, and loving-kindness since the educator and teacher are asked to present themselves as active, living models. Braido (1999) stated that the “educator is a key player who makes lovable, attractive, motivating, a driving force for the pupil through his educational presence” (p.



201), for the educator is the one who inculcates educational values to the young through acts, attitudes, and words bolstered by the three aforesaid principles.

***Familiarity as a ground floor in the praxis of the Preventive System***

Structuring a familiar educational environment is an inevitable step for effective education in the Preventive System. Don Bosco intended to create an educational environment in a domestic setting by employing the concept of “family-spirit”. Don Bosco realized not only the urgency of education for young people who were abandoned, far away from home, and marginalized but also the need for a warm and family-like educational environment that could embrace young people.

According to Comoglio (2006), family-spirit stems from paternal, maternal, fraternal love. To structure a family-like climate, the relationship between educators and students should be like fathers or brothers so that they can share their life with the young that ultimately leads to building solidarity among them (Barido, 1999). Familiarity is neither separated from the relationships between educators and the pupils nor the concept of loving-kindness in the educational praxis of Don Bosco. Braido (1999) rather insisted that the family climate can never be built up unless there is loving-kindness.

As family-spirit can be built by familiar relationships between educators and students, a friendly relationship should be based on trust and love. Briado (1997) argued that “teacher who is seen only in the classroom is a teacher nothing more; but if he joins in the pupil’s recreation, he becomes their respected teacher” (p. 221). Familiarity is not only bolstered by teachers’ presence (assistance), it should also be grounded in loving-kindness.

Comoglio (2006) pointed out that “Whoever wants to be loved must make it known

that he loves. One who knows he is loved, will love in return, and one who is loved will be able to obtain anything he wants, especially from the young” (p. 215). Braido (1997) furthered that “closeness leads to love, and love brings confidence. It is this that opens hearts and the young express everything without fear to teachers and educators (p. 223). Familiarity, therefore, “takes on different educational accents required by disciplinary needs” (Braido, 1999, p. 215). It is a pathway to direct young people toward the goal of the educational system.

### ***Correction and punishment***

The approach to correction and punishment is also a distinctive factor in the practice of the Preventive System. Don Bosco elicited this approach to correction and punishment from the understanding of psychological and social dispositions of the young. Don Bosco, as quoted by Braido (1999), stated that It “is a particular trait of youth to be flighty, namely, to easily change one’s resolve about what one wants to achieve; It is a trait that happens frequently. Today a young man decides to do one thing and the next day he does another one” (p. 137). This understanding helps develop an approach when young people need to be corrected.

However, correction and punishment must be entrenched in the principles of reason and loving-kindness. Gonsalves (2009) argued that the relationship between “the reasonable use of rules and correction in a climate of love” (p. 674) is closely related to each other. In this respect, the comments from John Morrison (1979) as cited in Gonsalves (2009, p. 674) seems to be appropriate:

Don Bosco believed that if the student comprehended the reasonableness of what he was doing, or what was being done, he did not need external and repressive measures inflicted on him for the maintenance of discipline. Moreover, this pervading sense of reasonableness brought out in the child a desire to be

co-operative, a self-discipline from within and not only controlled by external and repressive forces (Morrison, p. 90).

These comments, indeed, reflect the notion of correction in the Preventive System. Gonsalves (2009) pointed out that “Don Bosco fostered discipline in a friendly and family atmosphere, while rejecting the repressive method” (p. 274). Particularly, Don Bosco intended to correct student wrongdoing “through a cordial presence, a friendly assistance” (Gonsalves, 2009, p. 274).

Furthermore, Don Bosco provided guidelines for correction and punishment if necessary. (Braido, 1977; 1999; Gonsalves, 2013). These ideas of Don Bosco are as follows. Firstly, educators should not punish pupils until all other means are eliminated. Don Bosco suggested that educators should act fatherly or brotherly toward the pupil. Yet, this correction should be done privately. Educators should never directly reprimand students in public unless it can prevent a scandal or make it good what has already occurred. Educators can also ask other staff members who have an ascendancy over the guilty one, when there is no improvement after the first warning. Nevertheless, educators should firmly expect good, and should be always gentle and prudent when they correct. Don Bosco, however, rather encouraged educators to do the best to make themselves loved rather than feared (Braido, 1977; 1999). Secondly, educators should select the opportune moment to correct, for everything has its time. It would be more dangerous if it applied incorrectly. Likewise, educators should not punish a child at the moment when the child commits the fault. It is better if educators allow the child to reflect the situation. In doing so, the child could fully recognize his fault so that he could profit from the experience. Thirdly, it is important to eliminate every notion that could drive people to

believe that the teacher's acts come from resentment since no one takes benefits from a harsh correction. Fourthly, the educator should act by allowing the guilt one to follow the hope of pardon. The fear and the worry caused by correction should be avoided. This is to allow the child to make an effort to amend his fault in order to meet the hope expected by the educator. Lastly, the educator needs to know who can use punishments with what kinds, since force does not heal the offender. Braido (1997) concluded that punishment should be ceased when the dual purpose of heading-off the wrong and preventing its re-occurrence are attained. "A punishment should be a remedy," and it should come from the purpose of education, for "education is a matter of the heart" (p. 195).

### ***Joy and festivity as pedagogy***

The Preventive System of Don Bosco referred to as the pedagogy of joy and optimism (Miranda, 2006), or pedagogy of joy and festivity (Braido, 1999). According to Miranda (2006), "Don Bosco was convinced that education must be a joyful experience" (p. 102). Braido (1999) further explained that joy and cheerfulness are other practical factors that enrich the effectiveness of the Preventive System. According to Comoglio (2006), Don Bosco made use of various types of activities (e.g., games, recreation, study, participation in religious activities, and theatric activities) that keep young people occupied and joyful through the activities.

According to Comoglio (2006), "prevention does not consist merely in prohibiting from doing but rather in proposing positive alternatives" (p. 213). Don Bosco thus utilized these activities as an alternative way of prevention in his educational praxis that was rooted in his three pedagogical principles. In addition, these activities help foster the character of the young since they provide various opportunities for young people to grow.

Activities, such as music and singing, theatrical activities, and even outings are not simply functions of prevention, but are an encouragement for young people to develop character through participation and preparation which require cooperation (peer to peer learning), communication, reciprocal understanding, even leadership among young people (Gonsalves, 2009). Accordingly, through various activities, young people have opportunities not only to avoid sinning but also to develop psychological and emotional dimensions that eventually lead them to reach the goal of education.

**Figure 2**

***Educational Paradigm of the Preventive System***



***The Preventive System in comparison to Character Education***

Educational theories employed for this study are suggested as proper pedagogies that effectively remediate the problem of juvenile delinquency. However, this study is weighted more toward the Preventive System rather than Character Education, since the Preventive System offers practical tools that are more likely to be applicable for the youth of the delinquent camp in South Korea. Although there are many similarities between the

two theories, the disparity between the two educational methods is likely to produce different educational outcomes for the same problem. This section, therefore, will discuss similarities and differences between the two theories that yield different strategies.

### ***Similarities between the two theories***

As delineated in the diagram of the theoretical framework (Figure 1), there is an intersectional area between two theories that refers to the similarities of two educational pedagogies. Firstly, the educational goal for both is to foster the young to become good citizens who would contribute to society in positive ways. Both theories approach the holistic human growth of the juvenile.

Secondly, to achieve the educational goal, both theories focus on the character development of young people which is grounded in moral and ethical values. Both theories explain that the causes of youth delinquency stem from the lack of moral education. In this regard, they argue the urgency of intervention for moral education that fosters character in young people.

Thirdly, both pedagogies provide a framework that entails its own principles that are based on its educational value and philosophy which help create implementing strategies for effective education. Character Education suggests eleven principles such as promotes core values, creates a caring community, provides students with opportunities for moral action, fosters student self-motivation, engages families and community members as partner, and so forth. On the other hand, the Preventive System presents three core elements which are religion, reason, and loving-kindness.

Finally, both theories render practical strategies that embody the purpose of education methods. Additionally, there are overlapped implementing strategies among

them suggested by the two theories. In the Preventive System, assistance and familiarity are heavily considered motivators to foster character of the young as educational strategies focus on the role of educator. Character Education, on the other hand, emphasizes caring a school community and the role-modeling of teachers as effectively implemented approaches among research-based strategies. These are likely regarded as fundamental factors that reinforce the effectiveness of each pedagogy, albeit other practical programs intersect among the practical programs such as cooperative learning, activity-based programs.

### ***Differences between two educational methods***

There are multiple-layered differences between the two theories that not only characterize individual pedagogy but also lead them in a different direction in the educational practice. Nonetheless, several similarities emerged in between the two methods.

Firstly, the Preventive System highly focuses on the role of educator which appears in the form of assistance or educational presence. This factor is considered the major force in promoting character development in the young through animating, motivating, and consulting. This also plays a key role in creating an familiar educational environment through the action of the educator as being a friend to the pupil and accompanying them in classroom or activities.

In this sense, the educator in the Preventive System is the first one who promotes an educational environment of familiarity and character development in the young through assistance. In contrast, Character Education emphasizes the role of the educator as a good instructor who promotes active learning through professional development,

interactive teaching strategies, direct teaching, and role modeling. The role of the educator is likely focused on classroom learning designed by the academy-based curriculum.

Secondly, implementing strategies are there to promote educational effectiveness through character development that ultimately lead young people to the educational goal. Practical strategies and their implementation are proposed and concretely outlined by the Preventive System, i.e., familiarity, guideline for correction and punishment, various activities aside from academic classes. On the other hand, Character Education provides research-based effective implementing strategies, such as professional development, interactive teaching strategies, directive teaching, modeling, family participation, and community learning. Although these are considered effective implementing strategies suggested by research, they do not have particular regulation or instruction in order to effectively practice these strategies.

Thirdly, as described in the section of similarities, both theories pursue educational goals by fostering character that is grounded in moral value. In the Preventive System, the moral values are predicated in Catholic religious values (e.g., love, kindness, patience, and the common good), whereas core values in Character Education is defined by institutions or political policy that often can be changed, though the values are grounded in a humanitarian perspective (e.g., caring, honest, fairness, and responsibility)

Finally, both theories approach the development of the young through various programs and activities. Yet, programs and practical strategies in the Preventive System approach are to foster character in the young based on a holistic perspective, whereas Character Education attempts to foster core values through the special programs designed



to develop a particular character (e.g., service-learning to provide moral action; creating an ethical learning community to foster caring, accountability, ownership, and directive teaching to address the core values) which are core value-centered educational strategies.

**Table 1**  
*The distinction between two Educational Theories*

	Preventive System	Character Education
<b>Similarities</b>	<ul style="list-style-type: none"> <li>• Educational goal               <ul style="list-style-type: none"> <li>- Honest citizen &amp; Good Christian</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Educational goal               <ul style="list-style-type: none"> <li>- Good citizen</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>• Holistic growth focused</li> </ul>	<ul style="list-style-type: none"> <li>• Moral and character focused</li> </ul>
	<ul style="list-style-type: none"> <li>• Framework-driven               <ul style="list-style-type: none"> <li>- Three core elements</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Framework-driven               <ul style="list-style-type: none"> <li>- Eleven principles</li> </ul> </li> </ul>
	<ul style="list-style-type: none"> <li>• Core Practical Strategies               <ul style="list-style-type: none"> <li>- Assistance</li> <li>- Familiarity</li> <li>- Cooperative learning</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Effective implementing strategies               <ul style="list-style-type: none"> <li>- Role-modeling</li> <li>- Caring community</li> <li>- Cooperative learning</li> </ul> </li> </ul>
<b>Differences</b>	<ul style="list-style-type: none"> <li>• The role of educator as a promotor and an animator through assistance.</li> </ul>	<ul style="list-style-type: none"> <li>• The role of teacher as a professional skilled based good instructor.</li> </ul>
	<ul style="list-style-type: none"> <li>• Clearly outlined purpose and instruction for practical strategies (e.g., assistance, familiarity, and correction &amp; punishment, etc.)</li> </ul>	<ul style="list-style-type: none"> <li>• Research-based implementing strategies but no guidelines (e.g., interactive teaching, direct teaching, and role-modeling)</li> </ul>
	<ul style="list-style-type: none"> <li>• Catholic religious values based on moral standard</li> </ul>	<ul style="list-style-type: none"> <li>• A universe belief based and focused on moral and core values</li> </ul>
	<ul style="list-style-type: none"> <li>• Holistic growth driven curriculum</li> <li>• Activity-centered programs</li> </ul>	<ul style="list-style-type: none"> <li>• Academic driven curriculum</li> <li>• Core values focused program</li> </ul>

### Summary

The present study investigated the educational practice of the Preventive System

with the lens of Character Education, which is applied to the delinquent youth in the Salesian Youth Center in South Korea. To support the research project, chapter two provided three sections of literature review that are grounded in empirical and theoretical works regarding juvenile delinquency, Character Education, and the Preventive System.

The first section explained the problems of juvenile delinquency by describing the concept of juvenile delinquency and risk factors associated with offending behaviors (e.g., individual, family, peer, and school). This section, too, introduced the various theories that approached the issue of juvenile delinquency based on the social structure and the social learning perspective (e.g., social reproduction theory, social learning theory, social structure and social learning theory). As these theoretical notions provided a much-broadened perspective in understanding juvenile delinquency, the social structure and social learning theory (Aker, 1998) that was deemed the integrated theory, was employed as a macro lens to see the problem of the present research and to remediate the issue of juvenile delinquency. Besides, this section described the social and educational environment of South Korea since the research focused on the problem of juvenile lawbreaking in South Korea.

In the second section, the literature review focused on Character Education as this educational method was initially considered the right tool to remediate the issue of the juvenile delinquency. This section delineated the definition of Character Education, historical background, praxes of Character Education for effective educational practice (e.g., implementation strategies). The section further provided critiques for the educational practice of Character Education that raised multiple questions in applying Character Education to delinquent youth. These critiques for Character Education were

limited to utilize Character Education as a remedial pedagogy that can approach delinquent youth.

In the third section, therefore, the Preventive System was drawn as an alternative pedagogy that can cover the limitations of Character Education, since it is regarded as part of Character Education. This section provided the concept of the Preventive System, its historical background, core elements of the Preventive System (e.g., reason, religion, and loving-kindness), and educational strategies (e.g., assistance and familiarity). Finally, this section concluded by comparing two educational methods by presenting similarities and differences.

### **CHAPTER III METHODOLOGY**

Based on social structure and social learning perspective, this study examined the educational practice of the Preventive System applied in the youth camp in South Korea that serves the youth who are adjudicated by the court and remanded to this facility. In this study, I investigated what factors of the Preventive System were practiced and how these factors affected moral perception, behavior change, and the life journey of the youth by conducting the research in accordance with the three questions:

- 1) What structures and characteristics of the Preventive System are practiced in the facility?
- 2) How do staff and teachers at this facility understand the Preventive System approach?
- 3) How does social learning incorporated in the Preventive System approach interrupt the perceived life trajectory of delinquent Youth?

#### **Research Design**

This study was conducted using a case study research method to examine the educational practice applied in the Salesian Youth Center in South Korea. As a case study that considered field-oriented research, it is defined as “an in-depth description and analysis of a bounded system” (Merriam, 2009, p. 40). Merriam (2009) contends that the case study helps understand extant phenomenon within an actual context.

Accordingly, the case study research method used for this study proved to be efficient and effective to be able to understand the phenomena of the Preventive System that is culturally practiced in the delinquent camp. Furthermore, a descriptive approach, which is one of the special features of the case study, delineates the problems and helps

the researcher easily to convey the understanding of the case (Merriam, 2009).

With respect to the research method, this study employed a qualitative case study method to collect and analyze data that provided richer information and greater insights in understanding the phenomena of research problems. Therefore, this research was conducted through interview with purposely selected interviewees among staff members, teachers, volunteer teachers, the past pupils who have spent some time in the institution, and the students who are currently in the program.

The interviews were semi-structured with open-ended questions, which were provided in interview protocols (see Appendix A, B, C). Additionally, informal interviews, participant observation, and artifacts collection were also used in order to better understand the cultural practice in the delinquent youth camp as part of data collection. These data sources are outlined in more detail below.

## **Research Setting**

### ***Site description***

The site of this research is the “Salesian Youth Center” established by the Society of St. Francis de Sales of Don Bosco in 1979. It is located in a low-income area of Seoul, South Korea. As the Society was founded to accomplish its mission, the institution followed its mission of the Society aiming to educate young people to be “honest citizens and good Christians”. The Salesian Youth Center applies the approaches of the Preventive System approach, which is founded on reason, religion, and loving-kindness.

Of those elements in the educational practice of the Preventive System, reason stands for the balance when educators lead students through teaching, giving advice, correction, and punishment. Loving-kindness, which is entrenched in the relationship

between teachers and students, is a critical element for the educator to lead students to the goal of education through familiarity and educational presence. Religion plays a role that develops humanistic values and the character of the young through religious programs grounded in religious values and ethics (e.g., Mass, the Saints' feast days, catechism, Christmas event, and Easter, charity programs).

According to the mission of the Society, this institution has been run by the Korea province of the Society serving the young who are in need of shelter, educational opportunities, and financial aid. Young people who stayed at this institution came from low-income families, single parents, or orphans with a background of abandonment or abuse and had various experiences of deviant or delinquent behaviors. Yet, this institution strove to educate young people not only by providing a vocational program for their future life such as making furniture, but also fostering the character of the young by practicing the Preventive System.

In 1988, this facility that was registered as a social welfare institution approved by the Ministry of Health, Welfare and Family affairs. It began functioning as a camp for delinquent youth. This transition occurred because the majority of young people who resided in the facility already had various criminal records. As a result, this facility became a venue to provide temporary services for those who were adjudicated by the judge of the family court or the juvenile department.

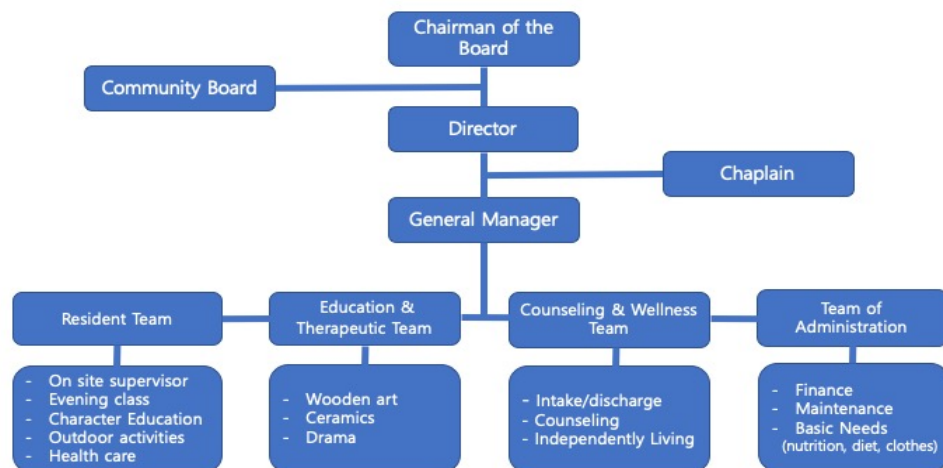
Therefore, this facility is classified as a protection and treatment facility. It is recognized as one of 12 juvenile delinquent camps in South Korea and is governed by the Juvenile Act (Article 32, 33) and the Child Welfare Act (Article 52). According to the Juvenile Act (Article 32), the young people in this facility should meet the criteria

required for the placement of the protective disposition No. 6 and their stay is compulsory for six months or more (Article 33).

This facility is capable of accommodating a maximum of eighty people and it takes in young people from five family courts located in different areas (e.g., Seoul, Suwon, Incheon, Oujeoung-bu, and Chun-cheun). As this facility is also considered an alternative school, it offers various services to the young such as academic and therapeutic programs, and health services, and religious education.

The institution has over thirty staff members and teachers who provide multiple educational services for the young. Most of the staff members and teachers are Catholic. Besides, there are around 150 volunteers in this institution since these young people need many hands. Volunteers participate in various programs such as teaching in evening school programs and helping with house chores (e.g., cooking, cleaning, and laundry). These volunteers generally provide these services one or two hours weekly or monthly, depending on their individual availability.

**Figure 3**  
*Organization Chart of the Salesian Youth Center*



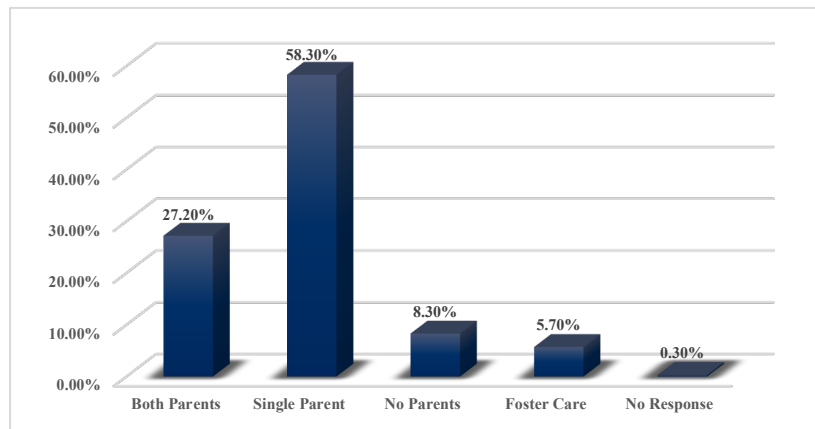
Regarding the evening school program which prepares students for middle/high school equivalency tests, it highly relies on the help of volunteers who are ranged from university students to professional teachers. Furthermore, the institution has an assigned chaplain for religious education and the director who promotes the practice of the Preventive System among staff members and teachers and provides educational service for the young.

### ***The social background of the population at the site***

The average rate of juveniles' family social status and their school *status quo* between 2014 - 2018. According to the documents, among youth who were discharged from the facility during this period only 27.2% of the young people have both parents, while 58.3% came from single-parent households. In addition, 8.3% of the boys don't have parents, whereas boys who came from foster care represented 5.9% of the population during this time.

**Figure 4**

***Average rate of family status (2014-2018)***



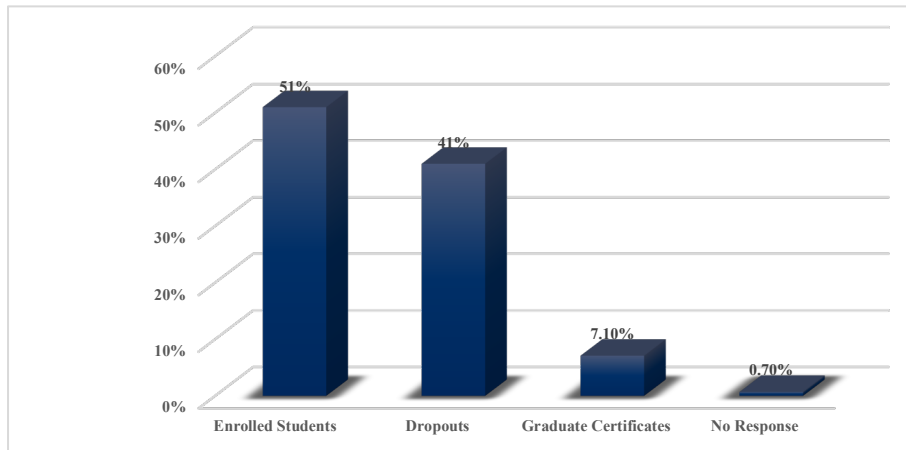
Concerning the educational background, 51% of young people were enrolled in a school, whereas 41% of the young dropped out of school for reasons such as suspension and expulsion. Of these young people, 7.1% have graduated from middle/high school



with certificates obtained through the program that prepared them for the equivalency tests, while staying at the Salesian Youth Center.

**Figure 5 Average rate of school status (2014-2018)**

*Average rate of school status (2014-2018)*



### Sample Population

To understand the cultural practice of the Preventive System applied at the Salesian Youth Center, the research focused on the perspective and experiences of staff members and teachers, including volunteer teachers who teach in the evening school program, current students, and former students (Appendix I).

Regarding the population for interviews, interviewees were selectively chosen to participate in face-to-face interviews. Among teachers and staff members, interviewees were chosen based on the departments that they work in and the length of their working experience. As shown above, in Figure 3, the institution has four departments, that is, the resident team, the education and therapeutic team, the counseling and wellness team, and the administration team. Two interviewees were chosen from each department. An exception was made for the education and therapeutic team where three interviewees were chosen, since this department offers three therapeutic programs, i.e., ceramic class,

woodcraft class, and drama class. Furthermore, two volunteer teachers who teach in the evening school program were also selected for the interviews.

Of the two interviewees from the resident service team, one interviewee who has been working over a year was invited to share his experience, for his experience seemed to be much more significant to understand the educational practice of the Preventive System. I expected that his brief working experience might tell a different story from a different angle. I invited the team leader as the second interviewee in this department who has worked the longest period among team members. His long experience in this department, would provide insights into the understanding of the cultural practice of the Preventive System.

Regarding the interviews from the counseling and wellness team, the first interviewee was the team leader who conducts an intake process for the young. As he has various experiences of taking young people in and counseling them, his sharing could be critical in knowing the socio-economic status of young people's families, which is the starting point of this study. The second interviewee from this department was the one who runs programs teaching independent living for the young. This service could influence the actual life of the young after they leave the institution.

Of the interviewees from the administration team, one was the person in charge of the maintenance at the facility. It might be assumed that people who work in maintenance would likely distance themselves from the educational practice. Yet, the Preventive System requires all staff members and teachers to be engaged in a such practice. Thus, it seemed relevant to hear the experiences of a person who is working in maintenance as an educator. Likewise, the other interviewee from the administration team was the person

who works in finance. As mentioned earlier, it seemed worthwhile to hear from the person who works in administration, since people who work in this department seemed unlikely engaged in the practice of the Preventive System. Therefore, it would be helpful to see the cultural practice of the Preventive System from a different standpoint.

From the education and therapeutic team, three interviewees were selected from among the staff. The first interviewee was the senior teacher in the woodcraft class. This teacher not only has taught for a long time but has also spent his youth at this facility. It was expected that the teacher's personal experience of the teacher would provide a significant resource that helps understand the educational practice of the institution. The second teacher, who has been teaching in the ceramic class for a long time, was invited to share his experience of the educational practice at the youth center. It was expected that his expert witness might provide critical information that could help better understand the cultural practice of the Preventive System due to his long-term educational practice. The third interviewee was the senior teacher in the drama class and who has been establishing the foundation of this newly designed program. It seemed to be important how likely the Preventive System contributes to establishing the foundation of the drama class.

Moreover, two volunteer teachers who teach in the evening class were invited to share their own experiences. It would be valuable to listen to the voice of the person who came from outside the institution. Both of them have volunteered for a long period in this institution, as it highly relies on volunteer teachers who prepare students for the middle/high school equivalency tests. It seemed valuable to hear how volunteer teachers comply with institutional values.

Regarding the interviewees from the current students, these were selected from

those who has been at the facility for more than three months out of six-month required term. This is because those who stay at the Youth Center long enough should have had more opportunity to experience the programs that would reflect the impact of the institutional values. Concerning former students, interviewees were chosen among those who remained in touch with their former teachers or staff members. They were invited to take part in this study through the staff members who were able to reach out to them. Their participation was voluntary.

### **Instrumentation**

In order to collect data, this research used several instruments, namely 1) individual interviews, 2) field notes based on participant observation, and 3) informal interviews and artifacts.

#### ***Individual interviews***

Interviews were conducted with twenty-two persons who were intentionally chosen by the researcher to answer the research questions (e.g., eleven educators, five current students, and six former students). Due to the characteristics of the interviewees, the interview protocol was intently designed for each group of interviewees. All interviews were conducted in a semi-structured form with open-ended questions.

The interview questions for staff members and teachers, including volunteer teachers, focused on how they understand the concept of the Preventive System and how to put it into practice at an individual and institution level, including a personal reflection on the kinds of teaching that influences students' learning outcomes (Appendix A). The interview questions for the students who are currently staying at the youth center focused on their relationship with educators, the programs, and the learning experiences provided

by the institution (Appendix B). The interview protocols designed for the former students focused on the perception of the programs and experiences at the youth center which influenced the participants' life journey after leaving the institution (Appendix C). All interviews were conducted in Korean. These interviews were recorded, transcribed, and then translated from Korean into English.

### *Field notes*

Field notes are considered a major source of data collection that help understand the cultural practice of the research site apart from interviews. In this study, field notes were taken based on participant observation. Participant observation focused on the classes such as woodcraft, ceramics, and drama. Furthermore, the observation took place during the morning meeting, community seminar, summer camp, and monthly events such as an athletic competition. Likewise, mealtimes, recess hours, and religious events (e.g., Sunday and weekday Masses) were also observed in the facility.

With respect to the classes provided regularly, participant observation focused on the physical environment of the classroom, class management of the teachers, students' attitudes, and their class involvement. As these classes were considered core programs that focus on the development of character (e.g., self-esteem, self-confidence, and self-achievement), these classes were observed from this standpoint. Beyond the regular classes, the presence and relationships among teachers and students were also observed during recess, meals, recreation, and the summer camp. According to the Preventive System, educational leadership is enhanced through relationships that are easily built in an informal environment such as recreation, breaks, and meals. Therefore, observation focused on how teachers engaged in conversation and build the relationships with

students during those times.

Observing religious events is deemed another critical element to understand the phenomena of the educational practice since religion is one of the core elements in the Preventive System. Thus, religious events such as Masses celebrated twice a week for the community, were observed vis-à-vis the climate of the event, students' attitudes, and their reactions, and the like.

### ***Informal interviews and artifact collection***

As a descriptive method uses various forms of data that allow a deeper understanding of the cultural phenomena at the site, this research, too, collected data through informal interviews and artifacts, since this could reveal implicit information that helps better understand the cultural practice in the research site. Informal interviews were conducted in a spontaneous and unplanned way during the visit at the youth center. In particular, informal interviews were carried out during the breaktime between classes and meals. Students and teachers were asked about their personal opinion on the programs offered at the school, the general atmosphere, their relationships. Data collected from informal interviews were transcribed in the field notes.

Regarding artifacts, various forms of products were collected such as documents and photos. The documents included annual reports, annual plans, statistics that describe the family and school status of young people, and the regulations and disciplines of the youth center. Photos related to annual events, i.e., religious events (e.g., Christmas, Easter, Saints' feasts, and retreats), and activities (e.g., summer camp, family camp, outings, Magone events, the Fall music festival, the exhibition that came from the works of the ceramic class, and woodcraft class) were either collected firsthand or

photographed. Moreover, introductory brochures and printed programs for the events were also collected that helped understand the cultural practice of the youth center.

### **Protection of Human Subject**

As previously stated, this research explored the educational practice of the Preventive System as practiced within the Salesian camp that provides education and a safe place for the delinquent youth. Thus, permission for the research regarding the participant observation, interviews with staff members, teachers, and students, including artifacts collection, was granted by the director of the youth center. The permission from the director was given in a written form and data was collected according to the guidelines and the principles of the institution (Appendix D).

Furthermore, the approval of the Institutional Review Board (IRB) was obtained from the IRB at the University of San Francisco, since this research intended to focus on human subjects. Therefore, the research followed the guidelines that were suggested by the IRB to collect data from the research subjects (Appendix E).

### **Procedure**

#### ***Site permission***

To access the site of the research, the researcher visited this site in June 2017 to explain the project and has been given a verbal permission from the director of the youth center. During the first visit of this site, the researcher not only was able to tour the facility but also had the opportunity to meet a few teachers to explain the plan of this research project which led to having a verbal commitment from them.

The researcher contacted the director by phone to confirm the verbal permission of the site entry and described the detailed plan of the research project in February 2019.

The researcher had communicated with the director via phone, emails, and text messages in regard to data collection, the procedure to be followed, and the duration of the research. As a result, the researcher was granted permission for the site entry in a written form from the director of the institution in April 2019 (Appendix D).

### ***Data collection***

Data was collected in various ways as this investigation was designed to explore the research questions using a descriptive method. Thus, data was gathered through participant observation, formal/informal interviews, and artifacts collection.

Participant observation lasted fifty-four hours in total. The observation was carried out three times a week, for four weeks in August and September 2019, and took between four to six hours every to see first-hand the educational practices of the teachers and the programs that are regularly provided from morning to evening.

Formal interviews were conducted with twenty-two selected interviewees which were arranged in advance in terms of time and place. Interviewing was proceeded by explaining the aim of the research project. Each interview was conducted after receiving the signed informed-consent forms from individuals and by informing each one of the Research Subjects' Bill of Rights.

Interviews took between 40 to 50 minutes per person and were recorded after agreement with interviewees. They were transcribed into Korean. The transcription sent out to the interviewees for cross-checking. Nine out of eleven educators replied to the e-mails and confirmed the content in the interview transcripts. In turn, the interview transcripts were translated from Korean into English.

Moreover, informal interviews and artifacts collection were spontaneously carried



out, depending on circumstances during the observation visit. Informal interviews were recorded into the field notes and artifacts were either photographed or collected physically.

**Table 2**  
***Data Sources***

<b>Data Type</b>	<b>Means of data collection</b>	<b>Duration for data collection</b>	<b>Date</b>
Field Notes	Participant Observation	54 hours in total	Aug/Sep 2019
Transcripts	Formal Interview	22 individual interviews	Aug/Sep 2019
Field Notes	Informal interview	During the site visits	Aug/Sep 2019
Artifacts	Photograph/Documents	During the site visits	Aug/Sep 2019

### **Data Analysis**

As this study attempted to understand the cultural practice of the researched site by employing a case study research design, data analysis focused on “holistic description and analysis of a single, bounded unit and description” (Merriam, 2009, p. 203). In this way, data collected by using a qualitative approach were analyzed through a coding, categorizing, and decoding process to find the results of the research questions. In other word, data that was derived from field notes, interview transcripts, reports, documents, photos, brochures, reflective memos, were coded based on words, sentences, and themes and were categorized according to their characteristics.

To find the answer to the first research question, “What structure and characteristics of the Preventive System approach are practiced in this facility?” the study focused on the data source of interview transcripts, field notes, and artifacts. The coding was carried out through extracting themes based on individual (educator and student) behaviors, attitudes, and personal experience that came from interview transcripts and

fieldnotes while analyzing the artifacts such as daily schedule, program agenda, pictures of events, guidelines, regulations, and principles. This initially extracted and analyzed data were grouped under the themes such as reason-oriented programs, class management, the role of reason, religious activities, the function of religion, physical environment of the site, educator's passion, educators' sacrifice and reward, educators' leadership, the relationships between students and teachers, and educators' impression of the center. These grouped themes were sorted and categorized based on the concepts of the core elements and implementation strategies which were presented in the theory of the Preventive System. As a result, the themes emerged that matched with the constituents suggested in the theory such as reason and reason-centered programs, the role of religion and religious activities, and loving-kindness, practice of assistance, promoting a warm and familiar environment, the programs that were sorted as daily, weekly, monthly, and annual programs.

With respect to research question two "How do staff and teachers at this facility understand the Preventive System approach?", the researcher mainly used the interview transcripts of the staff and teachers and the field notes which were grounded in the observation of therapeutic classes and various activities. The data which was presented in the source was focused on words and sentences that were related to the learning of the Preventive System and were initially coded based on themes such as training programs, personal experience at the institution, definition of the Preventive System, personal opinion of the Preventive System, the relationships with the students, important elements in the educational practice, reward, and educational efforts. These initially coded themes were put into categories based on their characteristics, that is, institutional values,

leadership of the institution, educational passion, the practice of assistance, building educational relationships, and educational leadership. These categorized themes were organized and sorted by the procedure of internalizing the Preventive System.

The answer to the third research question, “How does social learning incorporated in the Preventive System approach interrupt the perception of the life trajectory of delinquent youth?” mainly relied on the source of interview transcripts that came from current and former students, and field notes. By reiterated reading and analyzing data sources, the coding was implemented based on themes, such as students’ favorite program, interaction with teachers, relationships with the teachers, valuable programs at the institution, learning experience, students’ self-perception of their character development, teacher’s perception of students’ character development, students’ impression of the institution, future plans. As a result, the coded themes were categorized based on their attributions such as interaction between educator and students, institutional perceptions, program effects on personal growth, and the perception of the life journeys.

These categorized data that come from the theory of the Preventive System were considered deductive codes, while those categorized themes that arise as a pattern were considered inductive codes. The emerged themes that were categorized from the coded data were organized and translated into the specified words that can represent the characteristics of the themes. Finally, these conceptualized languages were decoded and interpreted by explaining the research questions.

### **Researcher Positionality**

The researcher is a member of the Society of St. Francis de Sales, the Salesians of Don Bosco, and has been formed and trained for around 15 years in order to practice and

apply the Preventive System within educational settings. The researcher also has over 12 years of working experience among the delinquent youth who were incarcerated in juvenile halls and juvenile detention centers all over South Korea. During this time, the researcher developed the programs that helped foster the character of young people, which were grounded in the Preventive System.

As the former director of the Salesian Youth Center, the researcher strove to educate young people based on the Preventive System approach by introducing and organizing new programs. These programs aimed to develop the character of the young and to impact their future life, while training the staff members and teachers according to the values of the Preventive System so that they could better approach young people through this system.

Such working experience in the youth center helped the researcher to access the site entry, reach out to former students, and arrange interviews with the staff and teachers for this study. Yet, such privilege might have brought bias during data collection due to the researcher's former position at the center, nevertheless the researcher strove to validate data through cross-checking by sending the interview transcripts to the interviewees of the educators.

Despite such limitations, reviewing the cultural practice and the educational effects of the Preventive System seems significant for educators to meet a better requirement of educational method that can be applied in their educational settings. Consequently, it can contribute to humanistic growth for young people rather than produce and reproduce delinquent youth resulting from the lack of educational skills and a misguided educational approach.

### Summary

In the present study, I employed a case study methodology to explore the educational practice of the Preventive System. By focusing on the delinquent youth camp that practiced the Preventive System, the study attempted to understand the cultural practice of the Preventive System that can answer the research questions: What structures and characteristics of the Preventive System were practiced at the facility? How did staff and teachers at the facility understand the Preventive System? and how does social learning incorporated in the Preventive system approach interrupt the perceived life trajectory of delinquent youth? With the approval of IRB at the University of San Francisco and the permission from the Salesian Youth Center, the research was conducted at the center that functions as a camp for delinquent youth.

As the present study utilized a descriptive method to collect data, data was gathered through interviews, participant observation, and artifacts collection. Twenty-two interviews were conducted with the staff and teachers and current and former students. Participant observation was carried out for approximately fifty-four hours in total, which focused on the educational practices of the staff and teachers, i.e., languages, attitudes, and behaviors, when they dealt with young people in diverse programs. Artifacts were also collected to better understand the cultural practice, such as annual plans, statistics of students' social background, the regulation and principles of the institution, photos of multiple events, and the like. All interviews were transcribed into interview transcriptions and participant observation were noted into field notes, while artifacts were collected or photographed.

Collected data through coding and emerging themes, i.e., institutional values, core

elements, educational leadership, character development, and so on. These themes were categorized and conceptualized based on the research questions. Finally, they were organized with interpretation to answer the questions properly.

## **CHAPTER IV FINDINGS**

As this study focused on understanding the educational practice of the Preventive System applied in the Salesian Youth Center, the data revealed findings which are considerably relevant to the educational practice proposed in the research questions. The presentation of the findings in this chapter is organized into four sections. The first section explains the social background and risk factors of the youth in the Salesian Youth Center. This section helps one understand how the educational practice affects young people who were exposed to an unprivileged social environment (e.g., low-income families, single parent households, and foster care). The second section describes the structural elements of the Preventive System such as reason, religion, and loving-kindness. This section also elucidates the characteristics of the strategies implemented in the youth center, i.e., assistance, familiarity, and designed curriculum that focuses on character development. The third section illustrates how the educators learn the values of the Preventive System and internalize these values which are translated into their educational practice in real situations. Finally, the fourth section demonstrates the effects of the educational practice that affects young people in changing their character and intervening in their life journey.

### **The Social Background and Risk Factors of the Youth**

Juveniles who are remanded to the Salesian Youth Center are deemed as delinquent youth, for they are adjudicated by family courts as a result of criminal acts. However, it is essential to understand their social background and what factors contribute to their engaging in criminal acts, since this study approached the issue of juvenile delinquency in a social structure and social learning perspective. Accordingly, this understanding will

allow one to see how much young people change in terms of behaviors and attitudes, and what transforms them while taking the given programs in the youth center.

***Socio-economic status of the youth at the youth center***

Regarding the economic status, the majority of young people come from low-income families as 72.5 % of them either come from single-parent households, foster care, or no parents (Figure 4). The teacher working on the counseling and wellness team said that the economic issue is a major concern for these kids and their families, for they struggle with poverty which seems to be “cycling” (INT ED 1, p. 3) in their families. All students I interviewed actually have experienced some level of economic difficulties in their families as they grew up.

These economic difficulties likely led parents to abandon their children because making a living is a more urgent issue for them than taking care of their kids. Some parents worked at night, while the children remained at home. They preferred working at night, because the wage was higher than in the daytime. This circumstance allowed children to abuse indulgent freedom by engaging with peer groups at night who were in the same situation. Then, it turned them around to engage in delinquent acts. Tae-soo who is a former student, explained his family circumstance:

When I was a teenager, my mom raised two sons without my father. She preferred working at night because she could make more money than during the day.  
So, I went out at night. Then you know, there are good friends and bad friends.  
In fact, I played with them doing bad things. (INT FS 6, p. 1-2)

Likewise, parents left for work early in the morning, while the children were still asleep. Otherwise, parents simply woke their children up and asked them to go to school as parents left for work. They could not afford to focus on their children’s education, for



economic concern was a primary issue for survival. This family socio-economic condition caused neglect of their children's education, which allowed the children to skip school and led them to disengage from school programs by increasing school truancy. For instance, Jong-ho who is a current student at the center, shared his experience:

I lived with my grandma when I was a child. I was alone when I woke up, since my grandma left for work early in the morning. I kept sleeping and didn't go to school because no one cared for me. I woke up late and played with my friends. As I didn't have money, I stole money with my friends. Then, I was charged with stealing and violence. In fact, I was locked up for a year before I came to this place.  
(INT CT 2, p. 3-4)

In this regard, the family socio-economic status influenced children's education and its quality. This implies that family socio-economic difficulties lead parents to be less interested in their children's education, while it can be a starting point for children to disengage from the school program. Additionally, such circumstance rather drives children to experience delinquent acts by engaging with peers.

### ***The Production of delinquent behaviors***

As mentioned in the literature review, there are several predictors, such as individual, family, peer group, and school, that contribute to the production of juvenile delinquency. All participants whether current or formal students of the Salesian Youth Center got involved in these factors that sequentially developed in producing delinquent behaviors. In the initial stage, many young people were encouraged to start deviant acts (e.g., running away from home, truancy, smoking, drinking, and stealing) by the family environment and parental influence. As they grew, they expanded their sphere from family to peer group and to school, which made them gradually engage in criminal behaviors starting from an individual act and moving to a collective one in cooperation

with peers (e.g., larceny, unlicensed driving a car, violence, and fraud).

In regard to family environment, 9 out of 11 young people I interviewed were exposed to severe domestic violence at a very young age. This domestic violence which involved mostly fathers abusing their children, caused initial deviant behavior such as running away from home and opened them up to stealing for survival. According to the students I interviewed, they were afraid to go back home when they even made a minor mistake. They rather chose to run away from home in order to avoid physical violence from their parents. As such domestic violence initially occurred when the interviewees were 7 or 8 years old, it is no doubt that domestic violence is a main cause of initial deviant behavior in children. Ho-min, a former student, described how his deviant behavior started:

If I go back home, I would be beaten by my father. That's the reason why I couldn't go back home. It happened many times that I didn't go back home. The first time I ran away from home was when I was in first grade of elementary school and deviant behaviors were started with friends at that moment. (INT FS 2, p. 4-5)

Apart from domestic violence, many parents were irresponsible and indifferent to their children's education. They simply sent their children to places (e.g., grandmother's house, their friend's house, or foster care), when they got divorced. These parents hardly looked after their children once they sent them to those places. Young people who were in this circumstance rarely remembered their parents faces since they haven't seen them for a while.

In this regard, Myung-ju, a former student, recalled his memory of his father who left him at the door of his grandmothers' house. He said, "my father asked me to wait at the door of grandmother's house until he comes back with some cookies for me. I waited

for my father there, but my father never came back” (INT FS 6, p. 3). He then never met his father during childhood. He called him “that man,” instead of “father.” Such parents’ indifference and irresponsibility not only left psychological distress on their children, but it also led children to go astray while they were raised by other people.

Once initial deviant behavior occurred in the form of running away from home, young people generally engaged in delinquent acts by mingling with peers. For instance, “smoking, drinking, stealing, and robbery” were the common delinquent acts that usually followed after running away from home. As they acted together with their peers, delinquent acts became worse and more serious, which led them to repeat criminal acts.

In addition, the school system also cooperated in producing deviant behaviors, though most interviewees engaged in delinquent behaviors at an early age between 9-12. This is because schools treated delinquent youth based on their own regulations and perceptions rather than making an extra effort to get them back on track. As a result, many students determined to drop out of school rather than to adjust to a school system. Seok-min, a current student at the center, shared his story when he decided to drop out of school:

I had bad relationships with teachers because I smoked. They gave me penalties and handed me over to students’ disciplinary committees. They didn’t listen to me, even if I made a mistake. They treated me differently. I felt so uncomfortable when they looked at me. Then, I decided to drop out of school when I was in my first year of high school. (INT CS 1, p. 5)

Similarly, young people were also “forced to drop out of school” or “asked to transfer to another school” due to the consequences of their delinquent behaviors. Teasoo, a former student, was forced to transfer to another school, because he was told by a teacher that he would be expelled due to his long and frequent trancies unless he

transferred to another school (INT FS 6, p. 7).

Not surprisingly, delinquent youth were often stigmatized as “troublemakers” (INT FS 6, p. 7), and were unceasingly treated with bias and prejudice. As a result, this prejudice and bias often led “teachers to treat them unfairly, even though they made minor mistakes” (INT FS 2, p. 4) like other students did (e.g., being late for school, making noise) or not related to issues occurring in school (e.g., lost and broken school items). But they were looked upon suspiciously by teachers and even policemen (INT CS 3, p. 3). They “were not allowed to make their voice heard due to the perception of prejudice” (INT CS 1, p. 4). Such unfair treatment from the school community and teachers ultimately discouraged them to engage in programs and pushed them away from the school system. In fact, six out of eleven students I interviewed, experienced unfair treatment by teachers that forced them to drop out of school.

Moreover, stigmatization precipitated delinquent youth to unite with others who had similar social backgrounds and similar experiences in the school system. Such results gave rise to worse delinquent acts in school and led them to drop out of or be expelled from school. Tae-soo, a former student, described his situation:

After I was moved out to another school, my deviant behaviors got worse as there were many bad friends who did bad things together with me, like skipping class, and running away from home. I simply got involved in delinquent acts with these guys. For me, I never had a chance to talk to boys who were considered good and obedient to their parents. They distanced themselves from me because they thought “I am a troublemaker” or “I am a hoodie.” (INT FS 6, p. 7)

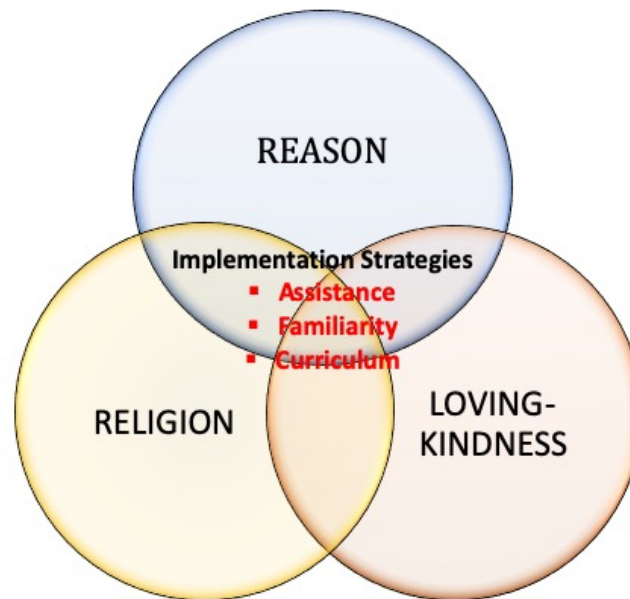
Consequently, delinquent youth at the Salesian Youth Center have these sequential experiences of family environment, peers, and school system, which ultimately led them to be detained at the youth center.

### Research Question One

The first research question asks, “What structures and characteristics of the Preventive System are practiced in the facility?” The data was gathered by participant observation, interviews that were conducted with educators, current and former students, and artifacts that include various documents. The answer to the question revealed relevant factors which are broken down into structural elements of the Preventive System and characteristics of practiced strategies.

**Figure 6**

*The Structure of the Preventive System*



### *Structural elements of the Preventive System*

The Preventive System contains several core values such as reason, religion, and loving-kindness. These values are mainly revealed in a transformed version such as assistance, familiar educational environment, and designed programs offered at the youth center and they are deeply rooted in the core values of the Preventive System.

***Reason as the tool of equanimity and equity***

Reason, as one of the theoretical principles of the Preventive System, has been found in this research as a core element of the educational practice. The educators at the center thoroughly engaged in the practice of reason when they corrected misdemeanors and misbehaviors of the young. The practice of reason led the educators to stand on rationale and respond in reasonably in conflict situations between boys or any controversial issue “without losing equilibrium” (INT ED 6, p. 3). It required the educators to be mediators and to treat young people impartially without bias and prejudice. As a result, the role of reason made young people able to admit their faults and willingly take advice without resistance.

The practice of reason at the youth center was reflected in educators’ actions when they faced young boys quarreling, bullying vulnerable students, or causing a trouble. Neither did educators chastise students nor punish students for a situation that happened prior. They rather strove to understand the issues first, and then took action properly and reasonably. The educators at the youth center “tried to listen to the boy who created a problem” (INT ED 6, p. 8). As it was observed, they made an effort to better understand a situation by listening to students through a “one-on-one talk.” In doing so, the practice of reason not only offered the educators an understanding of the situation, but it also led students to reflect on their behaviors and attitudes when they talked to educators about the issues.

Facilitating such a moment made the student look at the situation from a neutral perspective while avoiding emotional reactions (e.g., anger, outrage, shame, and fear). As I observed the situation, this private talk with students allowed the educators to intervene

in the issue by giving advice and admonishing students without humiliation. This is how the educators rectify the problems of the youth at the Salesian Youth Center. As a matter of fact, the educators at the center intended not to admonish students before other students or in public, even though circumstances provoked such reactions. This approach, grounded in reason, helped the educators to solve the problem without students' resistance, and it further enhanced students' trust in the educators that ultimately drew them to change their attitudes or behaviors.

The practice of reason was also a force when educators ran activities or programs apart from daily life. Since the value of reason required the educators to sustain equilibrium, they showed consistent attitudes without losing their composure, even if students kept disturbing classes with various unnecessary questions and distracting behaviors. Without showing any irritation, the teacher persuaded his students who raised various questions, though it was not related to the class. However, reason did not embrace every situation, because it also played a role to provide a guideline of students' behaviors and attitudes. As I noticed the class management of the teacher in the ceramics class, the teacher asked students to observe the class rules. By emphasizing the class rules, the teacher tried to make them aware of their behaviors and attitudes and reminded them of the importance of keeping the rules, since these students came to the youth center as a result of violating civil law.

Reason was also grounded in the regulations and principles of the youth center. These regulations and principles played a role as a code of conduct for young people, articulating how to live and what to observe at the youth center. The regulations and principles stipulated policies and procedures in relation to room assignment, transfer to

other institutions, ranking system, punishment and reward, and the like. Above all, the role of reason was distinctively recognized in programs such as morning meeting, open discussion, ranking system, and peer review trial (Appendix K). These programs helped young people to reflect on their behaviors and encouraged them to observe the rules at the center rather than complaining about the regulations and principles.

As a guidance model at the youth center, the regulations and principles provided a standardized formula when the teachers assess students' behaviors and attitudes. This assessment was actually applied in the ranking system that functioned as punishment or reward. By utilizing the ranking system, the educators rewarded or punished students. The ranking position, which has seven different positions, can be promoted or relegated based on students' attitudes, behaviors, program engagement, and voluntary action. In this sense, the ranking system at the center played a role as a punishment or reward.

For example, the ranking position can be a reward for students when they got promoted to higher positions which have more benefits. It allowed students to have more freedom and flexibility depending on their ranking position. Meanwhile, it can be a punishment when student was demoted or kept in the same position, which meant that they could not take as much free time as those who were in a higher position. In fact, it was surprising that the youth center punished young people not by traditional ways (e.g., warning, chastisement, and admonishment), but by giving other students more benefits or reducing the benefits for others.

As a result, the role of reason that was embedded in such programs, encouraged young people to change their behaviors and attitudes by admitting their misdemeanors. It further helped young people to observe the rules without resistance. Besides, it also



increased trust in the educators and the institution, even though they lost some privileges. This is because the punishment used at the youth center eliminated traditional penalties that young people expected and made them admit their responsibility, even if they didn't like it. Therefore, the programs based on reason encouraged young people to reflect on their behaviors and further advanced them to correct problematic behaviors, while it raised the need to observe the rules.

***Religion as a spiritual guide and moral teacher***

Religion played a role to bolster individual spirit and ethical values based on a humanistic approach. Unlike reason, religion was directly evident from various religious activities such as daily prayer, Mass, catechism, retreat, pilgrimage, Easter event, Christmas event, Mary's night, and the like (Appendix K). These activities provided young people peace and joy as well as learning opportunities through such events. Most of all, religion functioned to provide a comfort zone. Hyee-soo who is a team leader, explained that religion provides a home "for young people who don't have a secure place, because they have no parents, or were abandoned by them" (INT ED 2, p. 2).

Religion also offered young people an opportunity to reflect on what they did in the past. They attempted to reconcile with their family by praying for them, including themselves. Young people participated in Mass with good attitude. They prayed for their parents who caused rifts between them. They prayed for themselves asking for forgiveness for how they wronged their parents. Indeed, they wanted to reconcile with their parents by asking for help in their prayer. These attitudes shown during Mass explained how much they relied on religion as they became aware of their human limitations.

Furthermore, religion was utilized as an educational tool that helped young people to learn humanistic and ethical values through religious activities such as the homily during Mass, goodnight talks during evening prayers, retreats, pilgrimages, and the like. This was evident during the sermon at Mass. As the priest preached about human relationships, he reminded the whole community of the importance of building such relationships between and among friends, family or community members. Indeed, the priest, through his sermon, approached young people with an educational purpose that was based on a humanistic standpoint rather than religious principles.

As religion provides the values that are centered on rightness and justice, it promotes moral and ethical standards for young people who are not aware of these values. By utilizing religious events listed above, they provided the learning of ethical values as well as humanistic values. Specifically, religion functioned as an educational tool that teaches young people about ethical and humanistic values by giving talks and reflecting on the given topics.

Similarly, religion also approached young people with a humanistic perspective that was grounded in love. Religion is based on love and asks people to love their neighbors as fundamental religious teaching. Such circumstances encourage young people to embrace other people whom they offended or disliked. In other words, it made them think about neighbors who in particular they hurt in the past. Surprisingly, young people who have never felt sorry for what they did to others, “admitted their fault and felt regret for the first time in their life” (INT CT 5, p. 10). In this sense, religion helps young people to reflect on their behaviors based on moral and ethical standpoints and also provides the opportunity for young people to build a moral standard that will help them to distinguish

between right and wrong. In addition, religious activities also helped young people to appreciate certain situations. By expressing gratitude to God, they appreciated whatever was given to them (e.g., food, clothing, and educational opportunities, etc.).

However, religious activities functioned as part of the various programs at the center rather than the inherent purpose of religion such as evangelizing or promoting religious faith. Young people were urged to take part in religious events by “presenting dramas, playing musical instruments, and volunteering at religious events” (INT CS 1, p. 11). This approach allowed young people to participate in religious activities without bias or pressure although they practice other religious denominations (e.g., protestant denominations and Buddhism) or have no religion at all.

In fact, the community Mass that is celebrated on every Wednesday functioned as a program rather than a religious ceremony. All community members were requested to participate in the Mass, because the celebration also served to deliver important messages, such as introducing new people to the community, for example, new staff members, newly remanded young people, and even visitors. During the Mass, the director introduced newcomers and announced names of those young people who were about to leave the community as they completed their term at the youth center.

At the community level, the director not only announced information that they needed to know but also asked the community to pray for them. In doing so, it elevated the sense of belonging for the young, so that it helped those who had newly arrived at the youth center to adjust quickly in the community life, while reminding those who leave the community of how much the community supports them. In this regard, this Mass played the role of unifying community members and building family spirit as a program

beyond the religious ritual.

Accordingly, religion at the center plays a role of spiritual guidance that young people rely on. By praying, it helps young people not only to find “peace and comfort when they faced difficulties” (INT FS 4, p. 8) but also cultivates spiritual and humanistic aspects through “thinking of themselves” (INT CS 1, p. 8), “asking forgiveness of what they did to other people” (INT FS 5, p. 10). Furthermore, religious activities provided an opportunity for young people to build moral and ethical values as educational tools, while they promoted family spirit by increasing the sense of belonging.

***Loving-kindness as the key in the educational practice***

Loving-kindness, as the core element of the Preventive System, is practical as well as crucial in the educational practice. Loving-kindness played the central role at the institution whether in programs or daily life. As it emerged in the form of “assistance and creating a familiar educational environment,” this practical educational value heavily relied on the role of the educators. It requires educational passion along with the educators’ sacrifice, educational relationships built with students, and educational leadership.

Loving-kindness promoted an educational environment that was warm and familiar. It was seen as the fundamental element that can change students’ attitudes and correct their behaviors by opening their hearts. As loving-kindness is deemed a humanistic approach, its practice is grounded in respect and love. This was evident during my observation of the educators’ attitude and behaviors when they dealt with young people.

Loving-kindness was practiced when an educator struck up a conversation with boys at the youth center. “Kindness, gentleness, patience” that appeared in conversation

with the boys, made them approach the educator without hesitancy. This style offered a warm and comfortable environment between the educators and young people and promoted an environment of “just like family” (INT CS 4, p. 18). Not surprisingly, these manners were practiced based on respect, as the educator treated the boys as human beings rather than delinquents. In turn, this setting drove the boys to listen to what the educator said.

Thus, this climate suggests that the educators’ manner appearing as kindness, gentleness, and respect which are grounded in loving-kindness, not only promotes a familiar environment but further stimulates young people to listen and respond positively to educators. This will ultimately help educators guide young people to what the educator intends without student resistance.

In this regard, So-hyee, a teacher in the drama class, asserted that “educators should be patient and open-minded when they meet young people” (INT ED 5, p. 4). They need to make an effort so that young people can approach teachers without hesitancy. It is more important for educators “to show love to the young than try to correct student’s misbehaviors without patience” (INT ED 5, p. 4).

Yet, it does not seem enough for educators to just show their love by being patient and open-minded. It rather requires educators to strive to practice loving-kindness for students to feel that they are loved. For instance, Kyung-soo, a current student, shared his story of how much the teacher cared for him:

Aside from counseling teachers, many teachers kindly advised me and listened to me whenever I talked about my problems. When I was worried about family matters, they listened to me and encouraged me to get over the situations. I was grateful. I deeply felt how much they cared for me. (INT CS 3, p. 6)

When the practice of loving-kindness becomes natural, then students deeply feel that they are loved and cared for by educators, and they eventually convince them to change their behaviors and attitudes toward their educators, as Kyung-woo, a current student, described it: “I have a feeling that I have some connection with the teacher Hyee-soo. This is because he always listens to me. I like him and I don’t want to let him down” (INT CS 4, p. 12).

### *Characteristics of practiced strategies*

In the Preventive System, reason, religion, and loving-kindness are key foundational components. Yet, these elements are rather considered as the grounded values that are embedded in the educational practice. These core elements are the impetus to shape policies that are implemented in the educational practice of the Preventive System. In regard to implementation strategies, three strategies were distinctively observed in the educational practice at the Salesian Youth Center such as assistance, familiarity which is used as a Salesian Concept combining the concepts of familial and familiar, and curriculum design.

### *Assistance as a key promoter in the educational practice*

Assistance is one of the salient strategies that was practiced at the Salesian Youth Center. As an implementation strategy, assistance played the role of preventing young people from risky behaviors (e.g., violence, bullying others, and deviant acts) and protect them from exclusion (e.g., alienation, discrimination and abandonment), while encouraging them to actively engage in the programs and activities by elevating a sense of inclusion through caring and loving. Assistance was also described in other ways by the educators at the center as “being in the midst of students,” “educational presence,”

and “accompaniment,” which requires the educators to spend time as much as possible with young people outside of class activities.

To assist young people efficiently and effectively, it requires educators to dedicate themselves to young people, as was apparent in the educators’ physical presence among the young. In other words, assistance requires educators to sacrifice their own private time by being with the young more. This sacrifice of time was observed, particularly, during the summer camp.

During the summer camp which lasted for four days, educators stayed with the young people almost all day from early morning to late night. They spent the whole time with young people by either preparing programs or accompanying students in the programs. All programs were prepared by the educators at the youth center, including every meal. These camp programs created by the educators made the young people “truly happy and satisfied, and left unforgettable memories” (INT FS 1, p. 7), since it was a unique experience for them even if it exhausted the educators. Surprisingly, such efforts made by the teachers were recognized by the students. They knew that the educators endeavored to see them happy. They knew that “the educators tried to give them good things” (INT CS 4, p. 19). In turn, “students appreciated the educators for what the educators did for them” (INT CS 3, p. 6).

Although the educators’ sacrifice was revealed by the practice of assistance, it does not succeed without educational passion. Educational passion, in this sense, has much more meaning than just teaching young people the subject matter in classrooms. In other words, educational passion combines with educators’ sacrifice that must be practiced whenever necessary. This educational passion actually appeared in the form of

educational leadership while the educators practiced assistance.

With respect to educational leadership, this was demonstrated through working together with young people during house chores, program preparation, and organization. They didn't let young people do things alone or just watch what they were doing. Rather, they did these things together with the young, even though these showed that they were responsible. This example was clearly shown during the summer camp when each group came back to the campsite after the group outing. The teacher washed the life jackets and utensils used during the outing. The teacher not only showed young people how to do it, but he also demonstrated how it should be done. In doing so, the educators, besides academics, taught young people what they needed to know for daily life.

Likewise, the educators corrected bad behavior, ill speaking, and mistakes while practicing educational leadership. Many young people at the youth were undereducated because their deviant behaviors were learned from an early age. They were not taught enough by family or school for the reasons mentioned above. As the educators did all these things together with young people, it allowed young people to learn things clearly and correctly by following the examples shown by the educators.

Nevertheless, this educational leadership required educators to be patient until young people finally learned these things, which include common knowledge, etiquette, and ethical values. Namely, educational leadership demanded educators to be persistent until students were ready to learn. In this sense, the quality of educational leadership depended on the level of educators' passion. Therefore, assisting young people meant to practice leadership based on educational passion beyond merely being in the midst of the young.



Surprisingly, the practice of assistance differentiated the Salesian Youth Center from other delinquent facilities. It was the distinctive element that made the Salesian Youth Center a unique institution among other educational institutions. This distinction was clearly seen by the educators and the students I interviewed. As the educators and the students were the ones who witnessed the practice of assistance, this made the youth center different from other institutions, including schools.

Above all, the educators at the center were proud of this educational practice by saying, “I don’t see teachers who work at other youth centers spend time with the boys as much as we do. They just let the boys play on their own” (INT ED 3, p. 3). This self-perception regarding the practice of assistance was clearly described by Sang-won, a teacher in woodcraft class, who articulated this educational practice based on his experience:

Assistance!! None of the education institutions try to practice it. For example, when we went to a place to participate in a program with students, teachers from other institutions came and placed their students into the program. Then they took off time for themselves. Yet, teachers from the Salesian Youth Center never left the kids. We were the only teachers who stayed together with kids even if we could take our own time off just like teachers from other youth centers.  
(INT ED 8, p. 7-8)

Similarly, the practice of assistance observed by the student I interviewed, evidently made the teachers at the youth center distinguished from the teachers who work at public school. According to Seo-won, a current student at the center, “the teachers at school likely do their job based on obligation. However, the teachers at the center are like my family. I saw that the teachers at the center tried hard to do more for us and they truly cared for students” (INT CS 5, p. 10). Indeed, the practice of assistance was recognized

by the educators and students at the youth center by making it conspicuous from other institutions and teachers of other institutions.

Furthermore, the educational practice of assistance promoted educational relationships between educators and students. Spending more time together with young people, a presence grounded in educational passion and educational leadership, it allowed the educators to build relationships with students. In other words, the efforts made through the practice of assistance reinforced the relationships between the educators and students and “motivated students to be better persons” (INT CS 1, p. 5). However, to build educational relationships with students, “educators need to approach young people first” (INT ED 2, p 3), before young people try to approach them. “By starting a conversation based on students’ interest” (INT ED 9, p. 4), the educators easily build a relationship with students.

While practicing assistance, “educators approach students without bias or prejudice” (INT FS 6, p.12), who used to be treated by such perceptions from adults. The students at the center were often complimented by the educators, instead of hearing judgmental words such as “hopeless boy” (INT FS 6, p. 12). The educators rather intended to pay a compliment to their students, even if they did small thing. Such educators’ attitudes, after all, enhanced the educational relationships with young people and encouraged students to be better at their job.

Most of all, to build good relationships with students, educators should show kind manners to their students when they instruct in classroom or activities. Indeed, the students I interviewed never experienced teachers getting angry with them even though their behaviors were excessive (INT FS 2, p. 10). The educators at the youth center made

students reflect on their behaviors by being tolerant even in unpleasant moments. They rather treated students just like their friends (INT FS 4, p. 6). This perseverance enabled the educators to build good relationships with students in the practice of assistance, which led students not to break the good relationships with educators but to become better persons.

In sum, the practice of assistance that was revealed in the form of the educator's sacrifice, educational passion, and educational leadership, enhanced educational relationships with students by being present in the midst of young people. This educational practice encouraged students to open their heart by making them feel respected, loved, and cared for, which ultimately directed students to change their attitudes and behaviors.

***Familiarity as a driving force of the educational practice***

Familiarity is also deemed a practical strategy in the practice of the Preventive System. Familiarity functioned to make young people comfortable and at ease at the center. This familiar educational environment comforted young people psychologically and physically by eliminating anxiety and fear and “helped young people to adjust to the life at the youth center quickly” (INT FS 2, p. 7). Thus, familiarity led young people to open up their hearts and prepare them to be educational recipients of given learning opportunities.

However, familiarity is not established without the efforts of educators. It goes together with the practice of assistance since familiarity is reinforced by the educational practice of assistance. Furthermore, familiarity should be grounded in the value of loving-kindness. In this sense, the educational practice of assistance should be rooted in

kindness, gentleness, and generosity to build up familiarity. By responding to the young people in a kind and gentle manner in programs and activities, the educators promote a familiar environment for them and make them feel comfortable and respected.

Familiarity is, most of all, promoted by building educational relationships between teachers and students. In order to build these relationships, the educators at the youth center approached the young people at their level. Indeed, the educators at the center made an effort to learn what young people are interested in (e.g., video games, chess, sports, movies, entertainment, and T.V programs)

Thus, the educators “invited young people to play a video game with them” or “started talking about an entertainer by asking them about the entertainer, i.e., idol groups, movie stars, and sports players” (INT ED 2, p. 3). These kinds of approaches extended the common ground between the educators and young people and allowed the educators to come closer to them by engaging in what students are interested in. Such educators’ effort led young people to feel respected and understood when they were with the educators, and it further encouraged them to open their hearts to the educators by trusting in them.

Likewise, familiarity at the youth center was also built through the efforts of the staff members who work in the kitchen or other support roles. Regardless of the job, all staff members strove to build a good educational environment apart from what teachers were doing in the programs and activities. As a result, they, too, contributed to promoting a healthy educational environment for young people by practicing the Preventive System.

Surprisingly, female staff members are called “aunt” by young people because they played a role just like mothers as they prepared food and did laundry. They treated young

people in a kind and gentle manner as if they were dealing with their own children. These efforts made by staff members promoted a familiar environment which made young people call them “aunt.” This appellation, in fact, reflects how much young people at the center feel at ease and comfortable with the staff and the environment they live in.

Additionally, a familiar environment was deliberately created at the youth center through programs such as “Gazok-moim (family gathering)” and “Modum (a small group consisted of 3-4 boys) activity.” As these programs are intentionally created by the youth center, they play a role in creating a familiar spirit at the center by building a solid relationship with the educator and other group members.

In this sense, I noticed how much the institution made an effort to create a familiar environment among young people through the programs, even during lunch. Lunch time was operated by each Modum (See Appendix K) with the assigned teacher. The institution attempted to reduce the size of the group to build better relationships among group members and to help young people in an efficacious way, for the teacher can care for each individual in the group without omitting anyone.

Such familiar circumstances helped “the educators better understand young people in family situations and personal matters” (INT CS 2, p. 8), and further prepared the educators to respond to the needs of young people properly and in a timely manner. As a result, a familiar environment that was based on the relationships between students and the educators “allowed young people to trust the educators” and “made them open their heart to the educators” (INT ED 11, p. 5).

### ***Curriculum design focused on developing the whole person***

The curriculum at the youth center is based on the values of the Preventive System

(e.g., reason, religion, and loving-kindness) to maximize the educational effects through the educational practice. The designed curriculum is divided into daily (e.g., morning meeting and evening class), weekly (e.g., group seminar and modum activity), monthly (e.g., open discussion and parent education), and annual programs (exhibition, fall music, and summer camp). These programs are organized based on frequency, offering season, and the characteristics of the programs, for they were intentionally designed to achieve certain goals and produce potential effects (Appendix J).

By participating in various programs, young people not only learned values such as ethics, etiquette, humanistic values, including the necessity of observing the rules and regulations, but they also obtained knowledge, information, and technical skills which were related to the classes. Although these programs have their educational purposes, they mostly focused on developing the character of the young based on a humanistic approach, such as self-confidence, self-esteem, self-accomplishment, responsibility, patience, cooperation, due to the characteristics of young people.

Surprisingly, most programs offered at the youth center were activity-centered and student-centered rather than lecture-based traditional programs. Notably, the characteristics of the programs helped young people actively engage in them without resisting. They rather anticipated the programs, for they already knew or heard about them from students who have already experienced them such as modum activity, open discussion, summer camp, exhibition, and so on.

Regarding the character of the programs, many of them reflected the values of the core elements of the Preventive System, such as reason-based and religious-based programs (Appendix K). Reason-based programs were the morning meeting, the ranking

system, and the punishment and reward policy, and the like, while religious-based programs were Mass, catechism, retreat, pilgrimage, Christmas, and Easter event.

For example, the “morning meeting” was one of the salient programs reflecting the value of reason, which helped develop the character of young people. This morning meeting was highly valued by the educators as well as students. As it was understood by students, the morning meeting efficiently helped foster a student’s character such as “self-confidence.” Throughout the participation of the program (Appendix K), students who did not have self-confidence became self-confident, as they were able to “make a speech in public, express their own opinions at the meeting, and talk to someone in one-on-one situations” (INT CS 2, p. 8), which they couldn’t do before. On the contrary, religion-based activities helped students develop psychological and spiritual aspects. By praying for their family, friends, and for themselves, students gained inner peace and consolation. As a result, they deeply engaged in the programs and “prepared themselves to absorb what was given to them by appreciating” (INT FS 2, p. 11) such as food, clothing, and various learning opportunities.

Apart from reason and religion-based programs, most of those offered at the center were designed to foster the character of the young people, though each program needed to teach knowledge, information, and technical skills. However, these programs relied on the role of the educators, since they were run in cooperation with implementation strategies (e.g., assistance and familiarity). With support from the educators, students were encouraged and motivated to learn more and to perform better (INT FS 5, p. 8).

In this way, the educators strove to develop the students’ character through the programs, i.e., evening school program that prepared students for the middle/high school

equivalency test, therapeutic programs (e.g., ceramics, woodcraft, and drama), modum (cluster) activity, and the like (Appendix, K). As a result, students received benefits in learning “knowledge, information, and skills” (INT CS 3, p. 10), while fostering their characters such as “self-achievement, manners, self-esteem” (INT CS 4, p. 13), “responsibility” (INT CS 1, p. 8), and so forth.

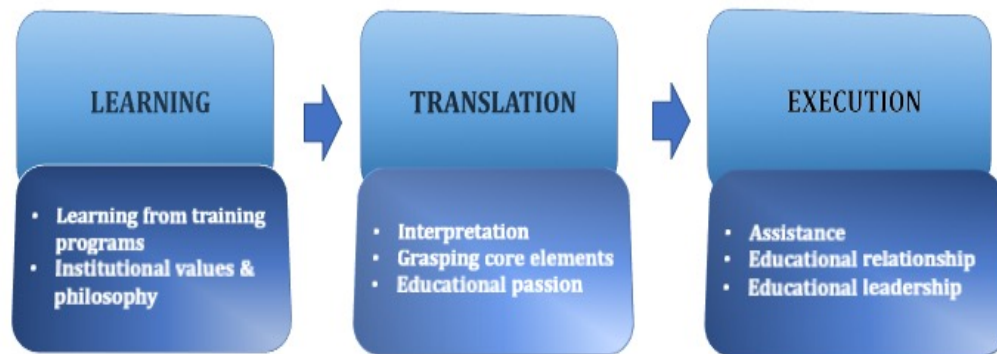
This finding indicates that the curriculum at the youth center not only reflects the educational values of the Preventive System, but it is implemented by the practice of the teachers that is deeply grounded in the educational values of the Preventive System. Thus, the designed curriculum in cooperation with the educator’s methodology accelerates in positive educational consequences that focus on human development.

### **Research Question Two**

The second research question is: “How do staff and teachers at this facility understand the Preventive System approach?” The findings revealed by this question are categorized in to three sections, i.e., learning, internalizing, and execution of the Preventive System. As Figure 7 shows below, it delineates the procedure of how the educators internalize the educational values of the Preventive System from learning to practicing.

In other words, the educators that learned the educational values of the Preventive System through training programs, institutional values, and philosophy were enabled to translate the educational values into their own language by grasping the core elements on the basis of educational passion. These learned and interpreted educational values are ultimately executed by the educators by practicing assistance and educational leadership, while building educational relationships with the students.



**Figure 7*****The Procedure of internalizing the Preventive System******Learning the Preventive System******Learning the educational values***

There were many opportunities granted to staff members and teachers that helped understand the educational values as well as build skills to apply them in real situations. As this educational method is deemed the cornerstone that contains inherent institutional values, the youth center provided various learning opportunities that immerse educators in the spirit of the institution (e.g., weekly meetings, seminars, workshops, and providing guest speakers), as the center arranged these programs in the annual plan.

Among these opportunities, the youth center mainly focused on the regular meeting that is generally facilitated once a week. This regular meeting that usually lasts for 20 minutes, invites the educators to reflect on their practices and encourages them to better

perform the educational values. In every meeting, they read a story from the book “Let us educate young people like Don Bosco,” who established the educational method of “his Preventive System.” After reading a story, the educators share their own stories that relate to the story in the book they read. This book describes how Don Bosco handled a conflict situation between boys, how he approached them, how he responded to situations when they challenged him with bad manners, and so forth. This book presented various narratives that Don Bosco experienced in dealing with young people that was grounded in educational strategies of his “Preventive System.”

Many teachers asserted that this meeting helped them to understand the values of the Preventive System and to learn how to properly act in a real situation. Since the book “Let us educate young people like Don Bosco” is used as a textbook, the educators can learn how to handle situations and respond to young people (e.g., conflicts between boys, ways to approach the young, and bad manners that challenge the educators). By following examples shown in the book, the educators obtain the educational values of the Preventive System and learn how to treat young people such as “don’t treat kids with bias or prejudice,” or “don’t treat them with force but treat the young with love and kindness” (INT ED 6, p. 2) and “approach them first before the boys approach teacher” (INT ED 1, p. 5).

Interestingly, the youth center provides a seminar once a year called “Presentation for a successful case of the Preventive System practice.” As educators learn how to practice the Preventive System, they are required to present their own story that describes how this practice transformed a young person. Presenters at the seminar are chosen from among teachers and staff members. This seminar encourages the educators not only to

learn the values of the Preventive System but also to deeply engage in its educational practice. Additionally, this program reflects how the youth center values the expertise of their own employees and have a non-hierarchical view of where useful knowledge comes from, since such seminars facilitated by the educational institution seem to be rare among educational institutions.

Furthermore, the institution also invites volunteer teachers to participate in workshops and seminars that could help them understand the educational values of the institution. The youth center leadership believes that all staff working with young people even if they are only volunteers, need to be aligned to the Preventive System. In doing so, volunteer teachers can commit to engaging in the educational practice, although they come to teach a class once a week for less than two hours. In other words, the youth center even values the role of volunteer teachers so that they approach young people in accordance with the values of the Preventive System. Indeed, such institutional efforts make the volunteer teacher aware of the situation of young people and “put in a little more effort for the kids” (IND ED 11, p. 9) when they meet young people in a classroom.

Consequently, the teachers at the Salesian Youth Center learn the educational values through the ongoing meetings. Likewise, the seminar that presents “a successful case of the Preventive System practice,” enhances the educators in understanding the educational values and its practice by requiring them to teach it and share it with their peers. Additionally, the institution also educates volunteer teachers to learn the educational values of the institution by offering workshops and seminars, so that they approach young people based on the values of the Preventive System.

### *Learning from the institutional values and philosophy*

In regard to learning the educative values, this study suggests that beyond learning the components of the Preventive System as a set of isolated educational tools, the educators in the center adopted the deeper values and philosophy by watching how the institution itself lived these values through what I have identified such as a supportive leadership practice and a caring community. These institutional values and philosophy adopted by the educators was the catalyst that motivated the educators to actively engage in learning the values of the Preventive System and contribute to constructing a familiar working environment.

Regardless of the grounded educational values, leadership practice seems to be key to strengthen institutional values and philosophy. Leadership practiced by showing examples not only bolstered the authority of the leader at the youth center, but it also gained trust from the educators that enhanced the educators' commitment to the educational practice. For instance, those who were in leadership positions, such as director and chaplain, filled the gaps created by the absence of employees or volunteer teachers. In other words, the leaders were the ones who substituted for absent employees and volunteers during holidays, i.e., playing musical instruments for Sunday Mass, accompanying young people on an outing during the holidays, running holiday programs.

Leadership practice is also deeply related to creating a caring community, for a caring community can be promoted by the leaders' efforts, which is expressed through organizational policies and leaders' attitudes toward employees. Creating a caring community increased the sense of belonging for the employees and made them feel valued. In turn, such a sense of caring precipitated employees' commitment to their

mission and accelerated learning the educational values. In this regard, Na-young shared her working experience that strengthened accountability on her job and raised the commitment for a given mission:

This place indeed cared for me and it brought me hope. I recently took a month off, which was a part of caring as well. This place tried to help me out by understanding and providing an opportunity, particularly when I was having difficulties. I am one of the employees in the youth center. Thus, such benefit seems to be enormous and allowed me to take a long time off though it wasn't intentional because my leg was broken on the way to work. This caring actually makes me work harder. It makes me more responsible for my job. As an employee, such caring encourages me to do better. (INT ED 9, p. 13)

Based on leadership practice, the institution strove to create a caring community for employees. This effort was evidently seen when the institution faced the potentiality of layoffs during remodeling. Surprisingly, the institution didn't lay off anyone during the remodeling, though the construction work has lasted over a year. The institution made a deal with the government that the youth center secures the job of its employees, as it mainly depends on the subsidy given by the central and city governments. As a result, the institution secured the same number of employees during the remodeling, while they accepted only 50% of the total capacity of the adjudicated young people. This narrative reflects how much the institution values its employees and cares for them. Consequently, this institutional effort not only created a caring community for employees but also encouraged them to dedicate themselves to their mission by raising the sense of caring and belonging.

Furthermore, the perception of the educators regarding the institution reinforced the institutional values and philosophy, which was perceived by observation and

experience of the employees in daily life. This perception, too, reinforced the educators to internalize the educational values as it naturally permeated into their mind-set. In connection with the impression on the Salesian education system, all educators I interviewed described that it is highly “consistent,” “dedicated,” and “humanistic.” As a result, the perception of the institution helped the employees to demonstrate these values toward the youth through the exercising of their leadership.

Most of all, the institutional values and philosophy are recognized by the students at the youth center. The students’ perception of the institution further highlighted its values and philosophy. The opinion given by Seok-min, a current student of the institution, is that it “has well-stipulated disciplines and teachers who communicate well with students” (INT CS 1, p. 3). This observation affirmed by many students confirmed that the institution helped them become better persons. Likewise, Min-soo who is a current student, offered his impression on the youth center by comparing his experience at another detention center where he was previously held, “the climate of the Salesian Youth Center is enormously warm and familiar” (INT CS 4, p. 11).

Ten out of eleven students I interviewed described the youth center as a place that is “warm,” “full of love,” and “caring for students.” Due to this perception, Tea-soo, a former student, “expressed remorse when he heard the news that the youth center is undergoing remodeling,” because “the place that held so many beautiful memories for him” was already gone (INT FS 2, p. 12).

Such perceptions of the institution helped students open up their hearts to the staff and encouraged them to positively engage in learning when opportunities are offered to them. Besides, the perception of the institution helped students to eliminate bias and

prejudice toward the center that is considered a detention center, and it eventually made students take a step forward in the learning process by changing their attitude as the following shows:

I began thinking that being here is not a punishment, but it rather helps me think about the future. It is not the time to go back, but to go forward. It is the place that helped me prepare for my future. (INT CS 3, p. 9)

By witnessing leaders' sacrifices and examples, experiencing a high sense of caring and belonging, and having an impression of the educational system, the educators deeply engaged in learning the educational values of the Preventive System. Moreover, these institutional values and philosophy perceived by students further helped them to trust what the institution offered and drove them to remove bias and prejudice that the institution was a detention center but rather helped them make an effort to learning.

### ***Internalizing of the Preventive System***

#### ***Interpretation of the educational values***

By experiencing the institutional values and philosophy and learning the educational values through training programs, the staff members and teachers are able to conceptualize the educational values of the Preventive System. They interpreted the Preventive System in their own language such as family. Hyun-woo, a teacher, described the Preventive System as he conceived it:

I think Don Bosco's education changes the perception of our life and the ways of dealing with kids. It can be called "family," because these kids haven't played a role as a member of a family. Some kids don't even have their family. In Don Bosco's education, adults should act like a father or elder brother. They should lead young people just like their younger brothers. In this sense, the Preventive System is like "family." (INT ED 6, p. 2)

Likewise, the interpretation of the Preventive System is further expanded by the employee who works in maintenance at the center. Although his job seems to be irrelevant in educating, he highly valued the Preventive System and further employed the educational method for his own kids. Indeed, he emphasized the values of the Preventive System by translating it in his own words:

I educate my own kids based on this value. It impacts my kids continually and changes me and my kids. What I learned from the youth center is the Preventive System. The value of the educational method shouldn't be downplayed. I think that adults should learn this system along with young people (INT ED 7, p. 6).

The educators at the youth center appreciated the values of the Preventive System, for it changed their perception of delinquent youth. Moreover, such appreciation led them to apply these values in real situations as they deal with young people as one's own younger brother and apply the educational values for his own kids as an educational tool.

These narratives suggest that the values of the Preventive System do not exclude anyone in the community as all educators at the center deeply appreciated the values of the educational practice of the Preventive System. In addition, they conceptualized these educational values in their own words that allowed them to apply the educational method in real situations.

### ***Grasping core value of the Preventive System***

The educators at the center recognized the important element of the Preventive System not by training programs but through taking action in real situations. Namely, the educators grasped the meaning of the Preventive System through educational practice and their experience.



As they define the Preventive System as “assistance,” “educational presence,” “accompaniment,” and “being in the midst of the young,” the core element of the Preventive System signifies that educators should be in the midst of the young wherever young people are found. Yet, these words do not indicate only the physical presence of educators. It rather implies that the educator’s presence in the midst of the young not only allows them to see what happens among young people but also provides opportunities for educators to intervene in whatever arises among young people. This intervention can play a role in preventing young people from undesirable incidents or engaging young boys in a positive way. Besides, this educational presence is a conspicuous element that distinguishes the Salesian Youth Center from other educational institutions. In fact, Hyun-jun, a teacher in the counseling department, explained the core element of the Preventive System and its function:

It seems difficult to define what it is exactly. However, I think what the Preventive System is that educators are in the midst of young people. Yes, I think it should be. I think the difference between the Salesian Youth Center and other facilities is whether adults are present to the children or not. I have seen many times that an adult intervenes with young people before an incident occurs. Children try to be careful not to misbehave when an adult is around them.  
(INT ED 1, p. 2)

As shown above, the terms such as assistance, educational presence, and accompaniment expressed by interviewees are used as a way of defining the Preventive System for them. Thus, they use these languages to represent the Preventive System as it is translated into their own version based on their own experience. Then it becomes a fundamental element in the practice of the Preventive System.

### *Educational passion of the educators*

Educational passion is deemed the foundation for the educators to better perform the educational values at the Salesian Youth Center. Educational passion drives the educators to prepare themselves to help young people and encourages them to make an additional effort for their students. Surprisingly, this educational passion allowed educators to sacrifice themselves for the young by investing more time in their students. For example, the story of Soo-yeon, a volunteer teacher, explained what educational passion is:

There was a student who was 19 years old. He didn't know anything about the multiplication table. I was shocked. He hadn't been taught at all and I felt sympathy for him. I helped him memorize it for six months. It is usually easy for kids to memorize the table, but not for him. I not only encouraged him to do it but also prepared a game that helped him easily memorize the table. It was an unforgettable experience remained with me all this time. (INT ED 11, p. 3)

Such educational efforts made students realize how much the educators cared for them. The teacher in woodcraft class stressed that “educators need to educate young people from the hearts. Kids know if I have concern for them or not, even though I don't express this with emotion. They recognize heartless actions” (INT ED 8, p. 7).

Furthermore, this educational passion that was revealed in the language of love and heart, made the educators determined in practicing the educational values with their students. Such educational desire expressed by love and that came from the heart, led the educators to dedicate themselves to young people at the center “for a long time,” though they do not get a sufficient benefit from such conditions. In this regard, Hyee-soo who is a team leader emphasized the importance of educational passion:

As mentioned earlier, the reason why teachers have been working here for more than ten years is that they love the kids. If they don't like these kids, then it is impossible to work here, since there is no benefit for teachers who work for a long period. (INT ED 2, p. 17)

This suggests that educational passion allows the educators to keep practicing the educational values, which means educational practice without heart may not produce the good results that educators intend. Therefore, educational passion is a critical element for the educational practice at the Salesian Youth Center and further functions as the momentum that stimulates the educators to do better in the educational practice according to the values of the Preventive System.

### ***Execution of the Preventive System***

The educators at the center learned the educational values through training programs and the institutional values revealed by leadership practice (e.g., showing examples, creating a caring community). In doing so, they internalized the educational values by interpreting in their own languages. As a result, they exerted the educational values to fulfill the educational goal. Notably, the educators at the Salesian Youth Center demonstrated the educational values by implementing assistance, building educational relationships, and performing educational leadership.

### ***Implementing assistance***

With respect to assistance, this is the core element that maximizes the effects of the educational practice of the Preventive System. Assistance that was described in the words of the educators, that is, “accompaniment,” “educational presence,” and “physical existence in the midst of the young,” became a keystone to achieve the educational purposes by preventing and guiding young people in programs and daily life.

Assistance at the center was practiced in regular programs, and was also practiced

wherever young people were, whether at meals, during athletics, doing house chores, or recess. For instance, I observed a teacher playing a video game with boys in the game room, while another teacher watched a T.V program with boys in a T.V room right after lunch. In the meantime, another teacher spoke with several boys in the middle of the hallway laughing and shouting. It was surprising that in every room the boys were there were teachers as well.

However, this physical presence of the educators among the boys has more to it than meet the eye. Regarding assistance, Jung-soo, who is a teacher on the resident team, asserted that the role of being presence is “caring,” which helps “prevent a problem before it actually breaks out” (INT ED 4, p. 4). In this notion, all teachers I interviewed heavily weighed on the role of assistance since this facility is set up for delinquent youth.

Yet, the role of assistance was not only prevention. It rather helped to build the relationships between educators and students, as Hye-soo, a team leader of the resident team, insisted that “the more teachers spend time together with the boys, the closer the relationship will be” (INT ED 2, p. 5). This seems to be an important concept of why the educators should practice assistance. Physical presence allowed the educators to “communicate with their students,” which led them to “understand young people in depth” (INT ED 5, p. 5). Specifically, assistance helped the educators respond to the needs of the youth. Therefore, practicing good assistance allowed the educators to better understand their students and help them in a proper and timely manner.

### ***Building educational relationship***

Educational relationship is deeply tied to the practice of assistance. As the educators intend to spend more time with their students, the relationship seems easily

built amongst them, which encouraged the boys to open their heart willingly. In this sense, Jung-su explained how assistance is related to the relationship building:

It seems true that the relationship cannot be built when you are physically away from young people. You can respond when they need you if you are around them. The relationship with the boys seemed likely built when I was around them because I was immediately able to respond to their needs. (INT ED 4, p 5)

Investing more time with the students allowed the educators to build the relationships with them more easily. It is not important for the educators where they should practice assistance. It does not require the educators to practice assistance only in the classroom. It rather helps build relationships with students outside the classroom such as during meals, athletics, recess, and recreation, where it was much more comfortable for students to accept what the educators told them, whether it was a compliment, advice, or feedback.

For example, Sang-won, a teacher in the woodcraft class, preferred building relationships with students by using sports hours. He was confident that playing sports together with the boys, such as soccer, was useful to build the relationships with them, because “giving a compliment or a comment on how they play opened a link between the boys and the teachers ” (INT ED 8, p. 11), since it increased a common interest among them. In this notion, utilizing those times such as meals, recess, and athletics seems to be crucial in the practice of the Preventive System that helps build the relationship between the educators and students.

The educational relationship built upon assistance further deepened the understanding of young people in terms of their difficulties and situations. As it promoted a comfortable and familiar educational environment, young people easily opened their hearts and showed the educators what they have in mind (e.g., family situations, personal

matters, personal preferences, and future dreams). Indeed, the educational relationships between the teachers and students helped better understand the students' situation and their disposition, and it further changed the perception of the educators about their students who have been stigmatized by their family, school, and society.

In other words, the educational relationship built by assistance moved the educators to better understand young people and further drove them to change the perception of the youth who have criminal records. Likewise, this relationship also promoted a good educational environment that made young people comfortable and familiar, and which led them to open their hearts.

### ***Performing educational leadership***

Educational leadership is deemed an additional element as a part of the execution of the Preventive System on top of implementing assistance and building educational relationships. In this study, I intended to differentiate between leadership and educational leadership. As mentioned earlier, leadership was described a much broader and unified way at the institutional level, which is more likely related to employees. Yet, educational leadership explains how educators practice leadership, particularly, when the educators deal with young people. In this sense, educational leadership defines that it is an educational practice that appears in a concrete way, which is an action taken by the educators in the classroom as well as daily life.

This educational leadership emerged in terms such as “listening to students” (IN ED 8, p.7), “being patient until they are ready to learn” (INT ED 3, p. 4), “being a friend just like their friends” (INT ED 7, p.6). Even though this educational leadership seems to reflect the individual value of the educator, it is rather practiced in a transformed version

of the Preventive System, which the individual educator interpreted in his/her own way.

In this sense, the example below shows how the educator interpreted the Preventive System and applied it to educational leadership in educational practice:

For me, it is so important to treat young people with the heart such as calling kids by their names. As I mostly spend time in the office, I don't have much time to meet kids in person and they don't see me, either. Then, it seems better to let them know me or let them think someone knows them. When I run the program for Yeolmae (beginner, refer to those boys who just arrived at the center). I try to memorize kids' faces and their names before the class begins. This is the best thing I can do. (INT ED 9, p. 4)

Consequently, this educational leadership practice contributes to promoting the educational relationships and familiar environment, which ultimately encourage students to engage in the programs offered at the youth center.

### **Research Question Three**

The third research question is "How does social learning incorporated in the Preventive System approach interrupt the perception of the life trajectory of delinquent youth?" To answer this question, the data relied on interview transcripts of all interviewees and field notes taken through participant observation. As a result, it revealed the findings that were categorized into two parts, i.e., the educational impact on human growth and the educational intervention in the life trajectory of the young.

#### ***Educational impacts on human growth***

The Preventive System that is practiced through the designed programs and incorporated with the implemented strategies, accelerated the social learning process for the young. As learning took place based on interaction with the educators (e.g., assistance and familiarity) and the institutional values (e.g., perception on the institution and the

designed programs), it appeared in young people by changing their perception of adults, recovering family relationships, and fostering character in the young.

With respect to perception of adults, young people changed their attitude toward adults. As young people had negative experiences (e.g., violence, abandonment, negligence, authoritarian attitude) from their parents, many students not only had noticeable anger toward their fathers, but they were rather afraid of approaching all male adults. Yet, interaction with the male teachers at the youth center helped them open their heart and reverse their perception of male adults since they have a different experience of them. Regarding the perception of male adults, Tae-soo, a former student, disclosed his experience that shifted his perception on them:

I don't like adult men due to the experience I had of my father. I rather relied on female teachers. But I didn't see the difference between male adults and female adults at the youth center. Actually, there were more male teachers than female teachers at the resident hall. By spending time with male teachers, I was able to open my hearts. Indeed, my perception changed toward male adults as I realized that not all male adults were like my father. (INT FS 6, p. 16)

Similarly, young people also can understand their parents whom they never understood before, even though they created a lot of problems for their parents. However, while staying at the center, they realized why their parents were suffering when they got involved in delinquent acts (INT CT 4, p. 18). This understanding promoted healing in the family relationships between parents and children as well as changing the perception of their parents.

Apart from a perception shift regarding adults and parents, many students admitted to the transformation of themselves in regard to attitudes and behaviors while staying at the center. Being at the center allowed them to have more time to think about the past and



reflect on what they did to others. As a result, they expressed regret and truly felt sorry for what they did, which they had not felt before. In fact, during dinner one boy started talking about how much he himself changed while at the youth center:

Since I came here, I became a better person. Staying at the youth center allowed me to rethink my past. I reflected on the past and I realized that what I did was wrong. I used to pretend I truly regretted my behaviors before a judge so that I could get a reduced punishment. I never felt sorry for the people I harmed before. However, now I truly regretted what I did and felt sorry for them. (FN 4, p. 4)

Most of all, having a chance to reflect on their habitual behaviors allowed young people to correct their misbehaviors as well (INT CS 4, p. 18), as they admitted to wrongdoing. In this notion, transformation took place in various ways such as behavior change, elevation of moral perception, and correction of habitual behaviors, which they experienced and learned by interacting with the educators and participating in the programs at the center.

Regarding character development, various programs contributed to foster the character of the young, i.e., self-achievement, self-confidence, self-esteem, cooperation, responsibility, patience, caring for people, etc. For instance, ceramics class increased the sense of self-fulfillment and self-esteem for the young. The students were asked to design a work on their own in terms of size, shape, and background which required a lot of effort (e.g., pottery and statues). Such efforts satisfied them when they completed the work by rewarding them with a sense of achievement (INT FS 4, p. 6). In addition, the ceramics class, which is considered a therapeutic program, helped to comfort young people, which motivated them to invest further effort in their work.

The character development that is promoted through the programs was commonly

observed at the youth center. Most programs I observed contributed to developing the character of young people whether such programs were major ones or not. For instance, during recreation, many young people joined in playing soccer. By playing soccer, they had an opportunity to learn how to cooperate, as this game required “teamwork.” At the same time, they were able to release stress while they were detained at the facility. In this sense, recreation not only provides a learning opportunity but also helps to improve psychological and physical health, though this activity is not deemed a major program at the youth center.

Consequently, those programs that have their own educational goals, help foster the character of young people, while they play a role to remediate issues of young people (e.g., perception changes on male adults, recovery of family relationships, and improvement of moral standards). By participating in the programs, bolstered by the educators’ efforts, young people are enabled to realize themselves and transform themselves while staying at the center. Additionally, such transformation and character development allow young people to take a step forward that will put their life back on track. In other words, young people at the center try to renew themselves by looking for a solution, as Seo-won, a current student, described his future plan:

I never tried studying again after the fourth grade of elementary school due to various situations, including the relationships with my parents. I didn’t even think about going back to school again. But now I am thinking about going to an alternative school or taking the high school equivalency test.

(INT CS 5, p. 11)

### ***Educational intervention in the life trajectory of the young***

While staying at the Salesian Youth Center, many young people experienced opportune learning in multiple ways by the offered programs incorporated with the

efforts of educators. The learning that resulted in reconciling with family, complying with legitimacy, and upholding their humanity, ultimately led them to grapple with corruption, beguilement, and temptation. Furthermore, the learning from the youth center persistently intervened in their future life urging them forward.

Young people tried to apply the values that they learned from the institution to their lives. As many young people committed delinquent acts due to an economic reason, they tried to get a job to make a living after they left the center. Some former students went directly to a vocational school to learn techniques such as milling machines, turnery, and CNC (Computer Numerical Control) machines, while other students went to work in small companies or retailers. As a result, they could “support the family” (INT FS 5, p. 12), while keeping a distance from potential dangers that got them into trouble (INT FS 6, p. 14). They “tried to live on the right path” (INT FS 4, p. 7) as the institution guided them. In addition, the experience of a good example set at the youth center kept influencing them, though it had been more than ten years since they left the youth center. In this respect, the former student, In-soo, shared his story:

I observed a good example from the Salesian brothers, priests, and teachers.  
As a result, I can't ignore the people in need when I see them. I have learned  
all these things from the people who were there during my stay. (INT FS 4, p.7)

Effect on a life journey does not apply only to former students. It also manifests in the life of current students who continue “dreaming for their future.” Many students I interviewed were able to dream about their future during their stay. As a result, they “decided to take the high school equivalency test” (INT CS 3, p. 8) for their future and “planned to transfer to a vocational school after the youth center” (INT FS 5, p. 12). They even set up long term goals which were encouraged by the educators.

By learning and experiencing the values offered by the programs and interaction with teachers, young people recognized the reality they had to confront, and they began to prepare for their future life. Surprisingly, young people were often ready to sacrifice themselves for their future life. They often extended the stay at the youth center, while they waited for a transfer to a technical school. Although they did not want to stay at the center longer than they had to, they willingly remained at the center until they got the admission from the vocational school. For the future dream, young people decided on what they were required, instead of following their instinct.

Most of all, educational intervention continually takes place in young people by reminding them of the life at the center. They remembered the youth center as “home.”

In-soo, a former student, explained:

For me, the youth center is just like my home. I often think of people who were there at the time and get in touch with them even now. I don't know about other people, but, for me, the Salesian Youth Center is my home, which I always rely on, because I spent all my youth there. It automatically comes to me from time to time. When I visit a household to work, it just pops up in me if there is a statue of Mary in the house. It comes to me when I pass by a Catholic church. That's why it is my home. (INT FS 4, p. 10)

They often revisited the youth center even if they left the center a long time ago, because they feel that the center is home for them. According to former students I interviewed, they often think of the youth center wherever they go. When they saw things that are related to the center such as a Catholic church, a statue, and the like, they immediately think about the youth center and the people they met at the youth center. They often miss the center, because it was the place that showed them love, valued, and supported them to do good things and to be better persons.

Therefore, the education values practiced through the programs by incorporating the implementation strategies, not only lead young people to change their perception, behaviors, and character, but these values of the Preventive System continuously intervenes in the life journey of young people by reminding them of the place they grew up and learned as “home.”

**Figure 8**

*The Model of Social Learning in the Preventive System*



### Summary

The educational practice of the Preventive System at the Salesian Youth Center emerged in the findings that constituted structural elements of such practice, the characteristics of the implemented strategies, the procedure of internalizing the educative values in the educators, and positive educational effects occurring in young people as a result of the application of the Preventive System.

As for the structural elements of the educational practice, there are three core elements, namely reason as the tool of equanimity and equity, religion as a spiritual guide and moral teacher, and loving-kindness that plays a key role in the educative system.

These core elements were embedded in the implemented strategies, which were actually revealed in the educational practice, i.e., assistance as a key promoter, familiarity as a driving force, and the designed curriculum which focused on the whole human growth.

Concerning the internalizing process of the educational values, the educators learned the educational values through training programs as well as experiencing the institutional values and philosophy appearing in leadership (e.g., showing examples, creating a caring community, and valuing employees). In doing so, the educators were able to understand the educational values expressed in their own words. As a result, they translated these values into the educative practice. By implementing assistance, the educators built the educational relationships with students through interaction and exercised their leadership skills that were rooted in educational passion and sacrifice, and which rendered positive educative effects on young people.

Consequently, the educational practice applied by the educators was able to bear fruit by fostering the character of the young people and contributing to their whole human growth. Furthermore, this practice continually affected the young by intervening in their life journey, since it kept reminding them of what they experienced and learned from the place they stayed at for a while.

## **CHAPTER V DISCUSSION, CONCLUSION, IMPLICATION, LIMITATIONS AND FUTURE RESEARCH**

In this study, I focused on how the educators at the Salesian Youth Center in South Korea practice the educational values of the Preventive System and in what ways this educational practice intervenes in the life of delinquent youth. As I regarded the Preventive System as a form of Character Education, I also used the lens of Character Education to understand the educational practice of the Preventive System, which yielded a comparison between two educational methods. I will discuss the findings throughout the sections followed by conclusions and implications. I will then conclude with the limitations of and the future of the research.

### **Discussion of Findings**

#### ***The Production of the delinquent youth***

The present study approached the issue of juvenile delinquency based on the social structure and social learning perspective. It is essential to understand how the social structure and social learning played out for the young people within their social background who were remanded to the Salesian Youth Center. This understanding helps better explain how social learning takes place for young people who were educated by the practice of the Preventive System. From this standpoint, I will discuss the social background and the factors that contributed to producing the delinquent behaviors in young people at the youth center.

#### ***Social-economic status of the youth at the Salesian Youth Center***

Consistent with existing research on the ways that socioeconomic status influences young people to engage in delinquent behaviors, this study finds that the majority of

young people at the youth center came from destabilized families such as single parent households, no parents, or foster care. These family conditions are less supportive of their children, either emotionally or materially. These conditions that were related to financial difficulties resulted in abandoning their children and neglecting children's education (e.g., manners, regulations, and behaviors), because satisfying basic needs was an indispensable issue for them.

With the lack of family support and financial urgency which dominated those destabilized families, young people at the youth center were not only limited to access to their needs, but these family conditions further led them to engage in delinquent acts such as school truancy, running away from home, stealing, and the like. It is believed that the lack of family support and financial urgency are primary factors that drive young people to delinquent behaviors whether intentionally or not.

In this regard, this finding suggests that juvenile delinquency is associated with the family socioeconomic status, which causes young people to produce delinquent behaviors. This finding is also consistent with the existing theory which explicates that the family social status in poverty and inequality is associated with delinquent behavior in young people. Namely, family social economic stress affects children's delinquency by interrupting the parenting process while it reduces the families' social support for their children (Kramer, 2000; Weatherburn & Lind, 1998).

### ***Domestic abuse as a relevant factor in the development of delinquency***

According to the findings, the primary factor of youth delinquency in the institution is associated with family matters grounded in socioeconomic status. Family matters indicate family abandonment, negligence, violence, and parents' divorce. As this study



found, many young people started engaging in initial delinquent acts due to parental violence, which drove them to run away from home and became involved in deviant acts.

Such negative experiences that came from parents became a driving force to engage with peers who have similar negative experiences. Once the youth join peers who have similar experiences with similar social backgrounds, it accelerates the affinity of young people in producing delinquent behaviors within a peer group. In addition, bonding with peers who have negative experiences from school, propels young people to disengage from school programs through school truancy and violation of school regulations.

As the data in this research shows, the delinquent behavior of children is initiated by parent's violence. This domestic violence is deemed the primary factor that draws children to continue engaging in delinquent acts followed by joining in peer groups while distancing themselves from the school system. This finding suggests that the risk factors of the production of delinquent behaviors not only plays out as single risk factor such as family, peers, and school but also tangles with each factor, which continually leads them to engage in delinquent acts. In this regard, the finding is consistent with the existing theories that revealed the risk factors of delinquent behaviors in the relationships between family and peers (Agnew, 2012; Jeon & Chun, 2017; Lachman et al, 2013; Peterson et al, 2016) and between family and school (Baron & Hartnagel, 1997).

### ***Korean schooling as a relevant factor in the development of delinquency***

Such family conditions as mentioned above, keep challenging young people to adjust to school systems which are highly dominated by elitism and meritocracy found in South Korea school culture. These family conditions did not help young people to engage in school programs, for they did not get the support from their family (e.g., private

tutoring, parent's school involvement). Instead, young people who were subject to the lack of family support with economic difficulty, faced academic failure and rather experienced negligence and coercion from schoolteachers, since they did not meet the school requirements or expectations. As a result, young people responded to the school by showing aggressive behavior or resisting school culture by committing deviant acts.

To make matters worse, schoolteachers treated students based on the perception rooted in family socioeconomic status rather than the actual fact. This unfair treatment encouraged students to disengage from school programs, and it further promoted delinquent acts by uniting the delinquent youth at school who have the same social background. In union with their peer group, young people got involved in delinquent acts (e.g., school truancy, violation of school regulations, violence, larceny, and robbery), which eventually led them to drop out of school or to be expelled from school.

In this regard, the school system *per se* emerges as a risk factor of producing delinquent youth who are affected by the school culture that is academy-focused, elite-favored, and meritocracy-centered, since academic achievement heavily relies on family socioeconomic status in South Korea. Moreover, the school tends to treat young people based on their social backgrounds and biased perceptions, for students from low-income families more likely face academic failure and engage in deviant acts. As a result, the school system further neglects these students and treats them unfairly based on this perception, which shoves them out of the school system, whether intentionally or not.

Consequently, the school system in South Korea discourages young people from low-social strata to engage in school programs and it encourages young people to engage in delinquent acts. This finding suggests that the school system in South Korea also

contributes to producing delinquent youth who are led by the lack of family support, and it further enhances social exclusion for the marginalized (Frederic & Wang, 2014; Kramer, 2000; Riele, 2006; Wang, 2010).

***Social learning as a relevant factor in the development of delinquent youth***

As risk factors found in this study (e.g., family, peer, and school) are associated with the production of delinquent behaviors, these factors contribute to delinquent behavior through negative experiences that come from family, peer group, and school system. Namely, young people tend to engage in delinquent behaviors by negative experiences. Young people who have negative experiences from their parents during childhood, such as violence, more likely engage in violence. Similarly, young people who engage in delinquent acts with peers likely expand the range of criminal acts that are learned from peers (e.g., smoking, drinking, larceny, fraud, unlicensed driving a car or motorcycle, and the like).

Furthermore, several young people whose parents were either engaged in criminal acts, as members of criminal organizations or physically abused their own children mostly learned from them negative aspects. This implies that many young people actually learned delinquent acts (e.g., smoking, drinking, violence, larceny, and the like) by observation and imitation from what their parents did. As a result, they repeat delinquent acts that they learned from the negative experience practiced by their parents and peers.

In this respect, the production of delinquent behaviors found in the research relies on a social learning spectrum, which Badura (1971) asserted that social learning occurs through observation and modeling. Additionally, such behaviors that are learned by imitation through social interaction are grounded in a social structure, for social structure

reinforces learners to conform to their behaviors based on social context (Akers & Jensen, 2017; Lee et al, 2004). Consequently, the finding is consistent with the social structure and social learning theory (Akers & Jensen, 2017; Colvin & Pauly, 1983; Nicholson & Higgins, 2017), as delinquent behaviors are produced not only by learning from parents and peers but also enhanced within their social structure.

While much of youth delinquency research focuses on how delinquent youth engage in social learning to reproduce negative behaviors taught by their parents and peers, this study suggests that social learning can be a means that helps remediate juvenile delinquency by producing positive consequences through educational efforts.

### ***Structural elements in the practice of the Preventive System***

As this study examined the educational practice of the Preventive System and its potential to interrupt the negative social learning as discussed above, it found the core elements that are solidly grounded in the educational practice of the system at the delinquent camp in South Korea. These core elements such as reason, religion, and loving-kindness, played out their roles in exerting the values of the Preventive System through the practice of the educators as well as the programs offered at the center.

### ***Reason grounded in rationale, justice, and neutrality***

Reason, which is rooted in rationale, played its role by practicing justice-focused, rightness-centered, and impartial action, when educators dealt with problems of young people. In other words, reason at the youth center played a role as the tool that makes educators balanced by eliminating bias and prejudice when they approached the young. As reason drew educators to treat young people in a rational manner and a neutral position, it made them admit that they created problems and further helped young people

build “trust” in the educators.

Specifically, the educators who treated young people equitably by sustaining emotion in equilibrium with a reasonable approach, encouraged young people to trust in educators and open their hearts to take advice and admonishment. In this sense, reason helped the educators do things right when they corrected the misbehaviors of young people by speaking privately to them. As a result, reason allowed the educators to be mediators in conflict situations and it helped the educators to handle controversial situations without provoking resistance in the young, while gaining trust from students.

The exercising of reason, too, is revealed in the form of guidelines at the center through reason-based programs, that is, regulations, principles, morning meeting, open discussion, ranking system, punishment, and reward. All these reason-based programs were explained to young people when they arrived at the center. Moreover, these program policies, regulations, and procedures were posted on the community bulletin board so that young people are reminded of these rules and procedures at any time.

These actions taken by the youth center bolstered transparency and led young people to comply with the rules and policies. Indeed, these reason-grounded programs helped young people not only observe the rules and the principles but they also encouraged young people to cope with what they did wrong when they did not accept responsibility for their misbehaviors, even if they were adjudicated by the courts as a result of committing delinquent acts.

Therefore, the educators’ approach grounded in reason, not only helped young people build trust in the educators, but it further led young people to correct misdemeanors by making them admit problems what they created without emotional

resistance and complaint. In this sense, the finding suggests that educators should approach young people without bias and prejudice when they deal with young people. This finding further indicates that the reasonable approach should be grounded in emotional equilibrium without losing balance when educators deal with controversial issues, while keeping an impartial and neutral position.

***Religion as a spiritual and moral guide***

With respect to religion, it plays the role of “a spiritual guidance” and “moral teacher” in the Salesian Youth Center. Religion might seem to be the last resort that young people can rely on. Young people are helped psychologically and spiritually by finding comfort and peace through leniency and forgiveness, as they depended on religion at the youth center. This religious role was particularly revealed when young people prayed for the issues which were beyond human power. Similarly, religion also functioned as a guide of moral values for the young who violated the civil law and had less experience of moral and ethical education. Namely, religion is used as a means to guide young people spiritually and raise a moral and ethical sense.

Yet, religion was presented to young people as part of the program rather than a religion *per se* such as proclaiming the gospel or promoting a religious faith. These religious programs such as Mass, catechism, retreat, Easter event, and Christmas event, played a role as a community event and educational program that went beyond the religious purpose. Therefore, religion at the core supported young people in spiritual and psychological ways as a spiritual guide, while promoting young people morally and ethically by offering religion-based activities. The data revealed in this research, therefore, is consistent with the existing theory revealed in the role of religion (Briado,

1999; Miranda, 2006).

***Loving-kindness as a key player in the educational practice***

Loving-kindness is deemed a key player in practicing the Preventive System. It manifested itself in the educators' attitude such as "kindness," "gentleness," "patience," "empathy," "care," and the like, when the educators conversed with young people or instructed them in daily life. It was particularly noted in the way in which the educators approached young people as they first met them.

Loving-kindness is deeply embedded in the efforts made by the educators who sacrificed themselves by giving priority to the education of the young. This effort was shown through "assisting" young people by trying to be in their midst wherever they were. As a result, the educators' efforts were recognized by young people and motivated them to change their mind-set by opening their hearts and supporting them to start a new life.

It is believed that love ultimately changes the hearts and minds of young people. Yet, loving young people does not mean that educators unilaterally love young people. It rather requires a reciprocity in which educators need to make young people realize that they are loved. In other words, not only do educators express love to the young, but they also need to make an effort to find a way that makes young people feel loved. In this notion, loving-kindness provides great insights into how educators approach young people regarding educational practice.

***Key strategies for the practice of the Preventive System***

The implementation strategies drawn from the core elements demonstrated educational skills that efficiently promoted the practice. These strategies were

prominently manifested by the educators at the youth center and who exerted the values of the Preventive System through their actions. Indeed, these implementation strategies are *de facto* practical tools to perform the Preventive System, since they were found in this research in the form of assistance and familiarity, a Salesian concept combining the concepts of familial and familiar. These implemented strategies actually made the underlying educational values more evident.

***Assistance as the keystone in the educational practice***

Assistance is a conspicuous strategy to reveal the educational values of the Preventive System in its implementation. As the data in this research revealed, assisting young people refers to the educators who are physically staying “in the midst of young people.” It also replaces the language of assistance with “accompaniment,” “educational presence,” or “being with the young.” Yet, assistance does not mean just being in the midst of the young physically. By implementing assistance, the educators at the center intended to protect and prevent young people from unwanted incidents and risky behaviors which can impair the community. At the same time, the educators guide young people to undertake the right path by correcting wrong behaviors, conveying the right messages, and elevating familiarity. This is how the educators at the youth center intervene with young people in their attitude, behaviors, and academic work.

Assisting youth by their physical presence allows the educators to build the relationships with them. Without making an unnecessary effort, assistance *per se* becomes the means of establishing the educational relationship between educators and young people. By responding to them in a timely and proper manner, the educators can construct an educational relationship with them. In this sense, the educational



relationships built on assistance encourage young people to trust in the educators and open their hearts to them, which allows the educators to efficiently intervene with them and point out the proper direction for their needs.

In addition, assisting young people sheds light on educational leadership performance (e.g., being patient, listening, being a friend, memorizing the names of young people, and the like). Although educational leadership performed by individual educators likely reflects values based on their educational experience, this research disclosed that the educational leadership is not only coordinated with inherent educational values of the Preventive System, but it also strengthens the educative values by practicing assistance.

However, it should be pointed out that assisting young people requires great sacrifice from the educators. It requires that educators dedicate their life to the students. Namely, assistance that is practiced based on educational passion in cooperation with educational sacrifice is revealed in the educators' efforts by spending more time with young people and giving priority in their schedule for them. Such efforts emerged in assistance to make young people aware of how much they are loved by the educators, and it further accelerates educational relationships by expressing gratitude to the educators.

Thus, implementing assistance grounded in the educational sacrifice of the educators not only promotes the educational relationships between them and their students but also generates positive learning outcomes from young people. As the data in this research revealed the role of assistance and the educational consequences, it is consistent with the theory that explains the role of assistance such as "prevention" and "protection" (Comoglio, 2006), and "relationship building between educators and

students” (Biesman, 2015; Gonzalves, 2009). This finding suggests that the practice of assistance is a fundamental educational practice for educators to encourage and motivate students who are vulnerable and marginalized to change themselves in effective and efficient ways.

***Familiarity as a promoter for educational practice***

Familiarity plays a role to promote “warm” and “comfortable” educational environment. This was created by the educators at the youth center who showed a “kind manner, generosity, patience, and listening” to young people. Such an approach shown by the educators made young people feel comfortable and at ease and helped them better adjust to life at the youth center. Familiarity was also promoted by the effort of the educators when they meet young people. They actually made an effort to seek out and learn “what young people are interested in” (e.g., sports, video games, entertainment, and movies). By learning what young people like, enabled the educators to come closer to students, for it established common ground between the educators and young people.

Yet, familiarity at the center is paired with the implementation of assistance. Namely, familiarity was rather propelled by the practice of assistance. As the primary role of assistance is to be present in the midst of the young, this allows the educators to interact with young people. In fact, interaction with young people helped build the relationships between the educators and students, while it creates a familiar educational environment. In this sense, familiarity was rather promoted during recreation, meals, and breaks than programs and classrooms. By interacting with students based on a gentle manner, patience, listening, and the like, the educators promote a familiar environment at the center.

As a result, young people not only feel comfortable staying at the center, but they also open their hearts to the educators so that the educators better understand and respond to them properly and promptly. Furthermore, the relationship built upon the interaction between the educators and students leads young people to accept what the teachers intend to deliver to them. This finding implies that a familiar environment that was promoted by the educator's effort makes young people open their hearts and be ready to learn, as it is based on interaction and the relationship practiced by the assistance.

### ***Social learning in the practice of the Preventive System***

In existing research, social learning was employed to understand how young people learn delinquent behaviors. However, social learning also plays a role in producing positive behaviors rendered by the educational practice in facilities like the Salesian Youth Center. In other words, social learning incorporated in the practice of the Preventive System (e.g., loving-kindness, moral teaching, positive teacher's assistance, and the like) contributes to producing positive consequences, as it intervened with the delinquent youth in their behaviors, attitudes, and even in their life journey.

As the data of this research revealed the findings related to social learning, it demonstrated how social learning engages the educational practice of the Preventive System at the Salesian Youth Center.

### ***Social learning by educational interaction***

According to the social learning theory (Bandura, 1971), children learn behaviors by modeling people who are influential in their lives, such as parents, teachers, peers, and even neighbors. Through interaction with these people, children observe behaviors and imitate these behaviors in real situations. The youth at the center learned delinquent

behaviors from negative experiences that came from parents and friends. This interaction grounded in negative situations resulted in negative consequences.

In contrast, interaction occurring by the practice of assistance at the youth center contributes to producing positive consequences. As assistance requires educators to be in the midst of young people as much as possible, the educators deeply engage in a student's learning. While assisting young people, the educators interact with them by "introducing the rules" (e.g., the regulations and the principles), "showing educational examples" (e.g., good manners, consistent attitude, and etiquettes) and "performing educational leadership" (e.g., being patient until students are ready and listening to students).

Likewise, the educators at the center also accompany young people in programs and daily life. They interact with students by making conversation, teaching technical skills in one-on-one lessons, doing house chores together, and having a private talk when students create problems. In doing so, the educators not only remind young people of the principles and regulations, but they also guide them by correcting misbehaviors, preventing unexpected issues, and leading to the right path.

Through interaction with the educators, young people observed what the teachers did for them. They learned what the educators showed them and imitated the behaviors and actions the educators presented in programs and daily life. These include house chores, academic works, technical skills, and even a way of speaking. By interacting with the educators, students learned values, attitudes, and manners, including technical skills that resulted in producing positive consequences.

Furthermore, interaction occurred among young people also helps produce positive outcomes for them. By interacting with peers, young people learn what is valuable and

they try to make an additional effort in practicing what they have learned. For example, “positive feedback” given by peers within a volunteer work makes young people not only realize the value of what they do, but it also encourages them to keep participating in volunteer works.

Most of all, the interaction, grounded in familiarity, plays a role as a driving force and enhances the interaction between the educator and students. Familiarity reinforces students to open their hearts and make them ready to accept what educators ask of them. In other words, young people tend to accept advice and comments from the educators who have familiar relationships with them. In this sense, familiarity is deemed a supportive element for interaction that leads young people to learn from the educators without resistance, but with trust.

Similarly, interaction arising from the practice of assistance triggers social relationships between educators and young people. By interacting with young people, educators can precipitate the learning process for young people by modeling, interrupting misbehaviors, and imparting knowledge, which helps produce a positive consequence. This finding suggests that interaction promotes social learning, as it encourages young people to engage in positive behaviors.

### ***Social learning through institutional values***

According to the data discovered in this research, social learning also takes place through institutional values. The institutional values that are perceived by young people as well as the educators at the youth center, not only accelerate the learning process for young people, but these values also help the educators learn the educational values through the experiences, which are needed for the practice of the Preventive System.

Regarding the student's perception of the institution, students generally have positive perception of the youth center. Unlike other detention centers where young people had negative experiences, the Salesian Youth Center offers a positive perception to young people by providing "a warm environment with kindness and hospitality." This initially perceived institutional value helps eliminate bias and prejudice from young people who have negative perceptions of the detention center. By observing and experiencing the institution, young people become comfortable and they realize that the institution is trying to help them out.

Most of all, the institutional values are perceived through the educators' attitudes when they meet young people. These attitudes are usually shown as "kind, generous, and humorous." Besides, the institutional values are enhanced by the educators who approach young people "without bias and prejudice." As young people used to be criminalized by family, school, even neighbors, the treatment without bias and prejudice makes them restart their lives and motivates them to learn by actively engaging in the programs offered at the youth center.

Likewise, the institutional values are also recognized by young people who participate in the programs. The institutional values grounded in the educational values of the Preventive System, actually immersed in the designed programs (e.g., reason-based programs, religion-based programs, therapeutic programs, character programs, summer camp). By participating, young people appreciate the programs and they express gratitude to the educators who accompany them throughout their stay and beyond.

Furthermore, the institutional values of the Salesian Youth Center, too, are perceived by the educators. As the educators have to learn the educational values of the

Preventive System to approach young people, the institutional values perceived and experienced by the educators help internalize the educational values of the Preventive System for the educators at the youth center. Although the institutional values are grounded in the Preventive System, these values that are perceived by the educators are eminently revealed in leadership in the institution, namely, “showing examples,” “creating a caring community,” “valuing employees.”

By experiencing the institutional values, thus, the educators feel valued and cared for by the institution and they are encouraged to practice the educative values with sincere hearts as they learned. The institutional values perceived by the educators allow the educators to absorb the educational values through experience. These experienced values further motivate the educators to imitate these values in the educational practice of the Preventive System.

In this regard, this finding indicates that the positive perception of the institution helps young people actively engage in educational programs and yield high-quality learning results. Such perceptions that are learned and experienced in the institution motivates the educators as well to promote the educational practice in accordance with the educational values of the Preventive System, which further helps produce positive educational consequences.

### ***Educational consequences from the social learning***

Social learning occurred in social interaction between the educators and students and among the students themselves. In cooperation with the institutional values perceived by the youth and the educators, social learning is reinforced by the designed programs which are embedded in the educational values of the Preventive System. As a result, it

eventually rendered positive consequences through the educational practice, which impact human growth and interrupt the negative behaviors of young people.

As for human growth, the educational efforts such as practicing assistance, performing educational leadership, and promoting familiar educational climate, which are coordinated with the designed programs, ultimately fostered the characters of young people at the youth center. This character development was distinctively recognized by the educators, while it was also admitted by young people who realized how much and in what way they changed.

From the perspective of the educators at the center, they distinguished how much young people transformed compared to the moment when they entered the youth center. As it is witnessed by the educators, young people became “comfortable and less offensive.” They became “friendly and sociable” when they encountered adults. They became confident when they completed given assignments or academic work. They were able to express themselves in the public and also learned how to respect people and the reason for observing regulations and principles. As a result, they understood how much the educators tried to help them. In other words, they “deeply appreciated the educators” for what the educators did for them and they ultimately expressed “gratitude” when they left the youth center.

Likewise, the students, too, were aware of their transformation as they spoke about themselves. They, first of all, admitted their faults and what they did in the past while staying at the center. They sincerely apologized for what they did to others in the past, despite having never felt sorry for them before. They became confident, when they carried out the given missions such as musical and theatrical performances, assignments



given in classes. Moreover, having positive feedback from the educators and peers, made young people put more effort into changing their attitudes and behaviors, which “moves them to be better persons.” They were also proud of themselves after the feedback given for what they have done (e.g., volunteering for house chores, helping others, leading groups, and taking responsibility for completing assignments) resulting in an elevated self-esteem and self-fulfillment.

While learning from the interaction with the educators and the offered programs, young people at the center were able to reconcile with their family. On top of that, they were able to dream of their future which they never did before. They attempted to study again after they gave up and dropped out of school. They rather wanted to restart their life by following in the footsteps of the educators who sincerely impressed them through assistance. Indeed, having a dream for the future gave young people a *raison d'être* and it led them to find out what they should do while staying at the center such as studying for the equivalency test for high school, making a plan after their stay of the center (e.g., going back to school, going to a vocational school, and getting a job)

Furthermore, positive educational outcomes that influenced young people, kept reminding them to practice what they learned and experienced. They made a huge effort to restore family relationships by supporting parents financially when they started working. They also tried to help people who were in need, as they were supported and taught at the youth center. Most of all, young people often revisited the youth center even if they left the place a long time ago, because they have so many beautiful memories of it. They actually regarded the youth center as their “home” or “second home,” since they grew up and learned at the center. As a result, they constantly thought of the center as

their “home,” when they encountered a Catholic church or the statue of Mary or faced difficult moments in their life.

Consequently, what they learned and experienced at the center remained with them as valuable memories and it continually intervened in their life journey by reminding them of that learning. In this regard, the finding suggests that social learning that produced positive consequences contributed to developing the character of young people, and also kept intervening in the life of young people through the reflection on what they learned and experienced.

### ***Summary of social learning stance in the Preventive System***

As this study departed from the social structure and the social learning standpoint in understanding juvenile delinquency, the primary cause of delinquency production is more likely accredited to social learning within social structures rather than each of the risk factors, i.e., individual issues, family, school, and peers, notwithstanding they are interwoven with each other. As the social structure is considered the basic condition of the existence and continuation of delinquent behavior based on social-economic status, delinquent acts are the actual fallout induced by social learning. In other words, social learning within social structures delivers negative aspects that are experienced and learned from family, schoolteachers, peers, and neighbors (Garnier & Stein, 1998; Prather & Golden). In this view, juvenile delinquency arises from social learning that is based on observation and imitation obtained through negative experiences (Akers & Jensen, 2017; Colvin & Pauly, 1983; Nicholson & Higgins, 2017).

However, social learning does not only produce and reproduce negative aspects. It rather can be a tool in understanding positive learning outcomes, for learning also occurs

by positive impacts. Thus, social learning can function to produce positive behaviors through positive social interactions, while remediating negative fallout. With this understanding, the Preventive System is the right means to produce positive learning outcomes. The Preventive System strives to accommodate positive social interactions embedded in its implementation strategies. As shown above, assistance based on familiarity, the designed programs, and positively perceived institutional values are fundamental constituents that accelerate the social learning process at the Salesian Youth Center. This process ultimately elicits positive learning outcomes from the youth themselves. Therefore, social learning is rather an interventional means as it occurred by the educational practice of the Preventive System. Specifically, the positive consequences resulting from social learning eventually drives delinquent youth to transform by fostering character and persistently intervening in the life path of young people.

### ***The Preventive System and Character Education***

As Character Education is a non-religious educational practice advocated in the United States to focus on developing the character of students, those readings about the Preventive System would rightfully think of this as a Character Education program. However, this study suggests several key differences between the Preventive System and Character Education. These differences rather likely produce different educational outcomes, though both of the educational methods apparently focus on developing the character of young people.

First of all, the Preventive System highly relies on the role of the educators who practice assistance. The practice of assistance indicates educational leadership by giving examples and building the relationships between the educators and students. By being in

the midst of young people, assistance allows educators to practice their leadership on the basis of the passion and sacrifice of the educator. Assisting young people is also rooted in a familiar educational environment promoted by the effort of the educators and it enhances the educational relationships between the educators and students in programs and daily life. In this sense, the practice of assistance is the foundation in the practice of the Preventive System, which greatly influences young people to change their behaviors and attitudes, while producing multiple positive character traits.

In contrast, Character Education does not encourage teachers to practice assistance. It rather tends to rely on traditional didactic teaching methods. Namely, Character Education encourages teachers to develop a professional area by providing various implementation strategies, i.e., interactive teaching strategies, direct teaching strategies, family/community participation strategies, classroom behavior strategies, and so on. Through these implementation strategies, Character Education intends teachers to teach moral and ethical values in a classroom setting. However, offering various implementation strategies rather blur teachers to achieve the goal of Character Education, for these strategies do not provide standardized notions in terms of how and what teachers focus on. In addition, Character Education requires educators to choose an implementation strategy among them based on research. This suggestion further frustrates educators when it comes to applying the researched implementation strategy since it is believed that educational intervention should be implemented by various approaches together rather than employing one or two particular strategies. Although Character Education proposes various implementation strategies that help better practice the educational method, questions remain unanswered which challenge educators in

practicing the educational method.

Second, the Preventive System has core elements, i.e., reason, religion, and loving-kindness. Each value of these elements is not only embedded in the programs such as reason-based and religion-based programs, but these values become coordinated with each other when the educators apply the Preventive System in programs or in daily life. Furthermore, these values are obtained by the educators through the institutional values, which they experienced and learned from the institution firsthand. As the institution *per se* practices these values through leadership practice, creating a caring community, and valuing employees, these educational values of the Preventive System deeply saturate the educators in their mind-set. In doing so, they approach young people based on the values they learned and experienced as the foundation in the educational practice of the Preventive System.

On the contrary, Character Education provides eleven principles as a guidepost in the educational practice. Through these principles, Character Education intends educators to practice Character Education, for example, setting up core ethical values and performance values, core value-focused programs, academic curriculum, creating caring community, and providing opportunities for moral action. In particular, it requires the school to set up core values and create curricula that focus on developing specified character traits. Yet, setting up core values is rather a challenge for school or educators. It cannot be determined if one trait is better than the other, or if one is more necessary than the other. Can it be said that transparency is better than cooperation, or critical thinking is better than responsibility? Besides, educators do not have the foundation that encourages them to better practice Character Education. In other words, Character Education does

not provide a role model that educators can learn from and follow. Likewise, it does not provide training programs that are timely and proper, despite the urgent circumstance of the need for those educators who are ready to practice Character Education.

Lastly, the designed programs offered at the youth center are grounded in the values of the Preventive System and these programs play the role of developing various character traits for young people. Indeed, these programs are not only interrelated with each educational value (e.g., reason-based, moral-based, and humanistic -focused) but are also directed by the educators who are trained in the practice of the Preventive System. As a result, these programs are in cooperation with the educator's efforts (e.g., assistance, interaction, and educational leadership) and eventually produce positive character traits for young people (e.g., self-confidence, self-esteem, responsibility, cooperation, patience, and caring for other people) and further help the holistic human growth of young people.

Character Education focuses on developing particular character traits based on its core values decided upon by the school or educators. This approach may reinforce specific character traits by using specified programs, yet it is not likely to develop one specific character, since the human character is deeply intertwined with multiple character traits. Additionally, the role of the educators in Character Education is more likely to be program instructors. In fact, Character Education depends on various intellectual-focused programs (e.g., value-focused classes), and wide-ranging community-based programs (e.g., service learning and parents' involvement) to develop character traits grounded in its core values. Yet, Character Education rather undermines the role of educators in developing moral values and character development of young people, since it mainly focuses on academic programs.

The Preventive System produced the positive consequences, and it not only contributes to the human growth of young people, but it further intervenes in their life journey by constantly reminding them of their educational experience learned through the programs and the educators. On the other hand, Character Education rather focuses on the moral and ethical development of students. Based on its core values of character, Character Education intends to nurture the character of young people through academy-oriented programs. In this regard, the Preventive System is prominently regarded as a humanistic pedagogy, since it enabled to remediate the young who were dehumanized by family, school, and society through the humanizing approach embedded in love, respect, and reason-based practice. On the contrary, Character Education remains in moral and value-focused educational practice by approaching class-based instructions, which influences intellectual growth rather than actual human growth.

Therefore, these differences between the two educational methods allow one to think about what fundamental element is required in educational practice for educators. Furthermore, these findings may also draw insights for Character Education to find the answer for the challenges it grapples with.

### **Conclusion**

The purpose of this study is to explore the key components of the Preventive System approach to youth rehabilitation at the Salesian Youth Center in South Korea, and how these elements contribute to positive social learning and the suspension of negative social learning. By using the social structure and social learning theory (Akers, 1998; Akers & Jenson, 2017) as a framework, this study focused on how the educational practice of the Preventive System approaches the life of delinquent youth as an

interventional pedagogy.

According to the findings in this study, the Preventive System that is practiced at the center is structured with core elements that represent the values of the educational method, viz., reason, religion, and loving-kindness. These structural elements of the Preventive System revealed the role of each element, i.e., reason as the tool of equanimity and equity, religion as a spiritual guide and moral teacher, and loving-kindness as the keystone for educational practice while coordinating with each other in the designed curriculum.

These core values are, most of all, embedded in the institution and the educational practice of the educators. The values suffused throughout the institution help the educators as well as young people in shaping the perception of the institution. As established in the institution, these values appear in leadership by showing examples and sacrifice, creating a caring community, and valuing employees, while promoting a family spirit within the community. These institutional values, thus, catalyze the educators in learning the educative values of the Preventive System through their experience and encourage them to better practice the educational values among young people, in addition to the training programs. Similarly, these institutional values, too, drive the young to change their perception of the institution as merely a detention center by eliminating bias and prejudice, while helping them better engage in the programs at the youth center.

Furthermore, the values of the Preventive System were entirely immersed in the educational practice of the educators at the center. As they are conspicuously revealed in the form of assistance and familiarity, the educators highly focus on the practice of assistance by being present in the midst of young people, while promoting a family spirit



and a pleasant educational environment. Assistance plays the role of preventing unpredictable incidents and risky behaviors from young people, and at the same time, guiding them to do the right thing by correcting misdemeanors and encouraging them to observe the regulations and principles. Assistance is also reflected in various educational efforts such as practicing educational leadership skills (e.g., being patient, doing things together with the young, showing by example, and sacrifice), building the educational relationships with students through interaction, and promoting a familiar environment through kindness, gentleness, and listening. This educational practice accommodates a familiar educational environment which makes young people ready to learn at the center.

Implementing assistance and promoting familiarity in the designed programs and daily life precipitate the learning process of young people by opening their hearts and putting new energy into restarting their life. In other words, social learning takes place by educational interaction grounded in a familiar and comfortable educational environment. As a result, it renders positive consequences for young people, not only in transforming their attitudes and developing character (e.g., self-esteem, responsibility, cooperation, and the like) but also in preparing for their future life as they begin to dream of their future. Additionally, the positive learning persistently intervenes in the life of the young by reminding them of what they experienced and learned from the educators.

These findings, therefore, demonstrate how the educational practice of the Preventive System contributes to producing positive learning outcomes that are based on assistance and familiarity. Specifically, the practice of the Preventive System plays a role to remediate juvenile delinquency as an interventional pedagogy. It does so by contributing to the holistic human growth for young people and intervening in the life

trajectory of the young by constantly engaging them in the learning experience.

Furthermore, this study initially regarded the Preventive System as a form of Character Education. Yet, the findings in this research suggest that the Preventive System can be the alternative pedagogy that can replace Character Education in fostering character development, since the latter has various challenges in its educational practice (e.g., deciding on core values, academy-oriented programs, lack of training programs, and lack of examples for educators). The Preventive System is based on assistance and familiarity and can cover the shortcomings of Character Education regarding character development. In short, the Preventive System is rather considered a humanistic pedagogy that remediates delinquent behaviors, while developing the character of young people.

### **Implications**

According to the findings in this research, the Preventive System constitutes three core values, i.e., reason played the role of justice, fairness, and equilibrium; religion functioned as a moral teacher and spiritual guide; loving-kindness is considered the key player in the educational practice when it functions in cooperation with reason and religion. These core values embedded in the institutional values were perceived by the educators and young people, as the institutional values manifested in leadership practice by giving example, creating a caring community, and valuing employees. Similarly, these values are also revealed in the educational practice of the educators by performing assistance and promoting familiarity. As a result, the educational practice of the Preventive System yielded positive learning outcomes that contributed to the human growth of the young, while persistently intervening in their life journey.

However, this educational method further expands its values that can be interpreted

in multiple ways, as it delivers several messages generated from the effects put into practice at the delinquent youth camp. These messages imply how this Preventive System expands its role in educational parameters and how this method impacts the educational environment dominated by the hierarchical tenets, elitism-favored, and meritocracy-centered school culture in South Korea. Thus, the findings in this research suggest that the Preventive System can be an alternative pedagogy for educational leadership, humanizing instead of dehumanizing, and remedying hierarchical and academy-focused school culture.

### ***The Preventive System as pedagogy of educational leadership***

According to the findings, the Preventive System heavily relies on the role of educators. It requires them to be part of the educative process by practicing assistance and promoting familiarity. Assisting the young, for educator, means to assume various roles such as building educational relationships, showing examples, motivating young people to engage in programs, preventing undesirable incidents, correcting misbehaviors, and admonishing the young besides teaching and imparting knowledge.

Practicing assistance and promoting familiarity indicate how educators should perform and in what way they should behave in the classroom or educational field. Namely, assisting young people within a familiar environment teaches educators how to lead students toward their educational goal without resistance and complaints. In this sense, assisting can be translated as educational leadership, which implies how educators should guide young people as being leaders.

Moreover, educational leadership within the Preventive System requires passion and sacrifice. Educational passion is grounded in sacrifice while exercising leadership. In

other words, educators must have hearts when they educate young people, for educators with hearts make students realize how educators strive to cultivate them. In turn, their effort not only enables young people to open their hearts but also drives them to change themselves by appreciating the effort and following in the footsteps of their teachers.

In this regard, the Preventive System helps young people transform their mind-set, attitudes, behaviors, including academic work, and thus can be considered as a pedagogy of educational leadership. This leadership can be the tool to link educators and young people in modern society which brought various challenges in communicating with young people. Therefore, the educators' leadership manifested through assistance and familiarity will be an alternative pedagogy to generate positive educational outcomes concerning character development and academic achievement for the young.

### ***The Preventive System as humanizing pedagogy***

The Preventive System that is applied at the juvenile delinquent camp in South Korea, deals with young people in a humanistic manner. It promotes a humanizing process for the young through humane treatment, which ultimately helps to transform them.

First of all, the educators at the center treat young people with respect. This generates mutual respect that cultivates both educators and students. By showing respect, the educators deal with the young without bias and prejudice, in turn, encourage them to respond with decent attitudes. In addition, educators treat young people equally even if they get in trouble. Through equal treatment, educators are able to eliminate favoritism, and which in turn makes them trustworthy. In doing so, educators precipitate a humanizing process for young people who were dehumanized by unfair treatment,

stigmatization, and discrimination.

Second, the educational practice of the Preventive System implemented by assistance, familiarity, and the designed curriculum rooted in values (reason, religion, and loving-kindness) accelerates the humanizing process for young people. By building educational relationships, accommodating family spirit, guiding moral values, designing programs, educators are able to make the young feel respected and loved as they experience humanity. In this regard, the practice of the Preventive System increases the humanizing process of young people who are criminalized with less educational supports from family, school, and society.

Third, the Preventive System not only focuses on the character development of young people, but it also contributes to intervening in the life trajectory of young people. By learning and experiencing the educational practice of the teachers in programs and daily life, young people are enabled to find their dreams, which brings them hope to restart their life. Consequently, the educational practice that humanizes young people by contributing to holistic human growth, eventually brings them back to family, school, and society who initially dehumanized the young. Furthermore, it also helps them to become honest and upright citizens which is the ultimate goal of the Preventive System, while undermining the dehumanizing process by intervening in the life journey of young people.

### ***The Preventive System as remedial pedagogy***

The study examined the educational practice of the Preventive System that is applied in the delinquent youth camp in South Korea. Most delinquent youth who were expelled from or dropped out of school, had negative experiences from school and

schoolteachers, which have authoritarian and dictatorial attitudes.

As the society in Korea is deeply rooted in hierarchical social structure, such cultural practice dominates the nation, including the school system. This cultural practice not only stratifies the school staff and teachers based on their social position in the school system, but it also reproduces school culture grounded in a socioeconomic status among students. This hierarchical school culture, soaked in the educational practice of schoolteachers, allows them to discriminate among students based on family socioeconomic conditions and academic achievement (Byun et al, 2012; Skinner & Belmont, 1993; Smith, 2000). In addition, the school culture that is dominated by meritocracy-oriented, elitism-favored, test-focused policies, requires students to comply with a dominant school culture, while dealing with young people based on bias and prejudice depending on social-economic status and academic achievement. As a result, the school culture becomes a predictor that contributes to producing delinquent youth in the school system.

However, the school culture can be modified by the educational practice of the Preventive System, for it encourages educators to play the role of a father, teacher, friend, and guide by practicing assistance and accommodating familiarity. Assistance requires educators to spend more time with students aside from regular classes, in particular, during breaks or mealtime. Such an educational effort eventually lowers the barrier that comes from the hierarchical structure in the school system and it could further bear fruit by establishing educational relationships between teachers and students. In doing so, the regular school system can accommodate a familiar school environment that encourages students to more actively engage in school programs. In turn, this school culture can

promote an inclusive school climate and it will drive students to elevate academic performance while undermining delinquency in the school system by reducing negative experiences for students.

With this perspective, the Preventive System can play a role as remedial pedagogy. Specifically, the educational practice of the Preventive System would not only transform the dominant school culture into a familiar and equitable school environment but also allow the school community to accept the diverse characteristics of students. This educational practice will ultimately remediate the issues of the school community which are raised by hierarchical and submissive cultural practices of schools. In other words, the educational practice entrenched in assistance and familiarity will weaken the issues occurring in school such as truancy, violation of school regulations, school dropouts, and violence, while enabling educators to lead young people toward an educational goal.

### **Limitations and Future Research**

Based on the results, this study has concluded that the practice of the Preventive System can be the proper tool to cultivate the whole human growth of young people and lead young people to become honest and upright citizens by promoting character formation and intervening in the life journey of young people. However, several questions still remain in regard to the educational effects of the Preventive System, which need to be answered in future research.

First and foremost, the research chose the delinquent facility which practices the Preventive System in South Korea. However, this site was under remodeling during the period of site visits. The institution was reduced to half capacity at this time in order to secure minimum space for education. The students also had limited access to some of the

facilities due to construction. The remodeling limited the results of the study. In this sense, it is necessary to replicate this research in the future, for the research may reveal different levels of the results which have limited interpretation of the educational effect in the practice of the Preventive System.

Second, this research employed a case study methodology to seek out the key features of the educational practice of the Preventive System. Yet, this juvenile camp is a male-only facility. In fact, the programs offered at the institution were designed based on student's gender, which are more applicable and productive for male students. These male-centered programs have limited the range of the findings of the educational practice. It is not clear if this educational system renders the same results when it investigates the educational effects that are applied in a delinquent facility for teenage girls. This limitation suggests that researchers replicate this research in exploring the educational practice of the Preventive System that is employed at a female-only facility for the future in order to generalize the findings in this research.

Third, the juvenile delinquent camp that the research focused on is a live-in facility that has a residence hall. This institutional privilege would yield better results of the research, since young people at the center were far more exposed to the educational practice of the Preventive System during their stay. It is unclear that the results will be consistent if the research will be conducted for regular schools that have no residence hall or dormitory but only practice the Preventive System during school year.

These suggestions may answer the questions if future research takes into consideration these conditions in its research design, i.e., replicating the research for the same facility when it is at full capacity; focusing on the female facility of a delinquent



camp that practices the Preventive System; designing a research focusing on a regular school that practices the Preventive System. In doing so, they will help better understand the cultural and educational practice of the Preventive System and its effects.

### **Summary**

In this study, the findings of the educational practice of the Preventive System that is employed in the Salesian Youth Center, revealed the structural elements of the Preventive System (e.g., reason, religion, and loving-kindness) and implementation strategies (e.g., assistance, familiarity, and designed curriculum). The highlighted educational practice ultimately yielded positive educational consequences in developing character and contributing to the whole human growth of young people.

The structural components are manifested themselves in the form of core elements of the Preventive System: reason as the tool that draws students to build trust in the educators who practiced reason by making an emotional balance as well as equitable approach; religion that plays the role as a spiritual guide and moral teacher; loving-kindness recognized as a key player of the educational practice that mainly appeared the approach of the educators at the youth center by showing kindness, gentleness, and hospitality. These core elements are deeply collaborated with the educational practice that showed in the form of the implementation strategies, that is to say, assistance as a key player of the educational practice and familiarity as a driving force that promotes the educational relationship between the educators and young people.

By interacting with the educators in daily life and experiencing the values embedded in the center, young people acquired various values, such as moral, ethical, humanistic value, and the importance of observing the regulations. Moreover, they also

acquired knowledge, etiquettes, and technical skills, which induced them to transform themselves, while preparing for their future. These learned and experienced values ultimately contributed to the development of their character and constantly intervened in their life journey by reminding them of what they learned and experienced at the center.

This practice of the Preventive System that heavily relied on the role of educators, differentiated from the practice of Character Education, although both of educational methods converged on fostering the character of the young. Besides, the practice of the Preventive System provided insights that help solve the unanswered questions for the practice of Character Education.

As a result, the Preventive System is deemed an interventional pedagogy that remediates the issue of juvenile delinquency by developing the character of the young and intervening in their life trajectory. Furthermore, its educational practice can be interpreted as the pedagogy of educational leadership, humanizing pedagogy, and remedial pedagogy in hierarchy-structured and meritocracy-centered school culture.

Despite of multiple benefits of the practice of the Preventive System, it still raises questions that need to be considered in a future research design that would focus on female facilities, for example, or within a regular school with no dormitory to be able to generalize the educational effects of the Preventive System.

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## APPENDICES

### Appendix A: Interview Protocol for Educators (English/Korean)

#### *Interview Protocol for Educators*

Date:

Project title: Understanding the Preventive System and the practice

Interviewee:

Gender:

Position:

Age:

Introduction to Interviewee:

Dear, OOO teacher. It is nice to meet you again. Thank you for accepting this interview. As you know, I have been here a couple of times to observe the programs of the youth center. I am actually interested in how teachers and staff members understand the Preventive System and how they practice the Preventive system for the students. Therefore, I would like to ask you some questions regarding programs and environment in this youth center. In this conversation, everything you mention is confidential and just feel free to answer the questions.

Before we go over the process, would you mind if I record this conversation? It would help me out to focus more on the conversation. Thank you and let's get started.

1. How long have you worked here in the youth center?
2. How do you define the Preventive System?
3. How are you trained to practice the Preventive System?
4. What is the important element in the practice of the Preventive System?
5. How are the elements of the Preventive System practiced day to day? Can you give me example?
6. What programs do you value in the youth center? And why?
7. Which elements are least/most practiced? And why?
8. How does the Preventive System influence young people to change their moral values and their behaviors?
9. What programs affect young people to behave differently?
10. What is a positive/negative example that sticks out in your mind?



## 인터뷰 계획서 (교육자용)

일 시:

연구주제: 예방교육의 이해와 실천

면담자: \_\_\_\_\_ 성 별: \_\_\_\_\_

직 위: \_\_\_\_\_ 나 이: \_\_\_\_\_

인터뷰 안내:

안녕하세요, 000선생님. 다시 만나 뵙게 되어 반갑습니다. 우선, 면담에 응해 주셔서 진심으로 감사드립니다. 이미 알고 계신 것처럼, 저는 청소년 센터 프로그램을 관찰하기 위해 몇 차례 이 곳을 방문하였습니다. 저는 이곳에서 근무하시는 선생님들께서 예방교육을 어떻게 이해하고 있는지 그리고 아이들에게 예방교육을 어떻게 실천하고 계시는지를 알고 싶습니다. 그래서, 인터뷰 동안 이곳 청소년 센터의 프로그램과 교육 환경에 대한 몇 가지 질문을 드리려고 합니다. 참고로, 인터뷰에서 말씀하신 내용은 비밀보장이 됨을 알려드리니, 질문에 대해 편안한 마음으로 답변해 주시길 부탁드립니다.

인터뷰 시작 앞서, 제가 선생님의 대화에 좀 더 집중하기 위해 대화 내용을 녹음할까 하는데 괜찮으시겠습니까? 그러면, 지금부터 면담을 하도록 시작하도록 하겠습니다.

1. 이곳 살레시오 청소년 센터에서 근무 하신지 얼마나 되셨지요?
2. 예방교육에 대해 어떻게 정의하십니까?
3. 예방교육을 실행하기 위해 어떤 교육을 받으셨습니까?
4. 예방교육을 실천함에 있어서 가장 중요한 요소는 무엇이라고 생각하십니까?
5. 예방교육의 요소 중 매일의 생활에서 실천하시는 것이 있다면 어떤 것이 있는지요? 예를 들어 설명을 좀 해 주시겠습니까?
6. 청소년 센터의 여러 프로그램 중에서 가치가 있다고 생각되는 프로그램이 어떤 것이 있습니까? 왜 가치가 있다고 생각하십니까?
7. 예방교육 요소 중 제일 많이 실천하는 것과 제일 적게 실천하는 것을 말씀해 주시겠습니까? 왜 그렇게 생각하십니까?
8. 예방교육이 청소년의 윤리관이나 행동의 변화에 어떤 영향을 준다고 생각하십니까?
9. 어떤 프로그램들이 청소년들 행동에 변화를 준다고 생각하십니까?
10. 이곳에서 생활하시면서 선생님에게 깊은 인상을 남긴 긍정적인 경험과 부정적인 경험에 대해 이야기 해 주시겠습니까?

## Appendix B: Interview Protocol for current Students (English/Korean)

### *Interview Protocol for Current Students*

Date: \_\_\_\_\_

Project title: Effectiveness of the Preventive System

Interviewee: \_\_\_\_\_

Age: \_\_\_\_\_

Introduction to Interview:

Hi, OOO. Thank you for coming for this interview. I am glad to have you here. As you noticed, I have been here a couple of times to spend some time with you and to see how you feel about this facility while you are. I, most of all, would like to know what programs you are interested in and how do the programs influence your thinking. Therefore, I would like to ask you some questions regarding the programs you have taken up to now. In this conversation, everything you say is confidential, so please feel free to speak openly.

Before we go over the interview process, do you mind if I record this conversation? It would help me out to recall what you told me, and I can focus more on this conversation.

1. How long have you been here?
2. How did you come to this place?
3. Can you tell me about your family, if you don't mind? (School and neighborhood)
4. Can you tell me what you feel that you have learned from this place?
5. What makes you interested in learning, if any?
6. Can you tell me which program is your favorite? And why?
7. What program do you think is valuable in this place? And why?
8. How does the learning in this place impact your decision of right or wrong things?
9. What makes you change your attitude or behavior? Can you give me an example?
10. What experience (program) influences your future life?

인터뷰 계획서 (재학생용)

일 시:

연구주제: 예방교육의 효과

면 담 자: \_\_\_\_\_

나 이: \_\_\_\_\_

인터뷰 안내:

안녕, 000친구야! 인터뷰에 참여해 줘서 정말 고마워. 친구를 이렇게 인터뷰에서 만나게 되니 정말 기쁘다. 너도 알다시피, 내가 이곳에 몇 차례에 왔는데, 그 이유는 너희들이 이곳에서 어떻게 지내는지 알고 싶어서 오게 되었다. 특히, 내가 참여하는 프로그램 중 어떤 것을 좋아하는지, 그리고 그 프로그램이 너의 생각에 어떤 영향을 주는지 알고 싶거든. 그래서 이 인터뷰에서 네가 지금 참여하고 있는 프로그램이나 수업에 대해 몇 가지 좀 질문을 하려고. 아울러, 지금 여기서 하는 이야기들은 비밀보장이 되는 부분이니까, 친구의 생각을 잘 표현해 주면 좋을 것 같아.

인터뷰 시작 앞서, 내가 친구의 이야기에 더 집중하고, 잘 기억하기 위해 대화 내용을 녹음할까 하는데 그래도 괜찮을까? 그러면, 지금부터 인터뷰를 시작하도록 하자.

1. 우선, 여기 온지 얼마나 되었는지 이야기 해 줄래?
2. 어떻게 여기 오게 되었는지 이야기 좀 해 줄 수 있어?
3. 친구 가족들이나 부모님에 대해 좀 이야기 해 줄래? 부모님은 어떤 분이시고, 가족은 어떻게 되는지? 학교생활도 좀 말해 주면 좋겠다!
4. 여기에서 배운 것들에 대해 좀 이야기 해 줄래? 어떤 느낌인지.. 예를 들어서 말이야!
5. 여기서 배우는 것들 중에 재미있고 관심있는 것들이 있어? 왜 그런지 이야기 좀 해 줄래?
6. 청소년 센터에서 지내면서 네가 좋아하는 프로그램이 무엇인지 알려 줄래? 왜 그렇게 생각해?
7. 이곳에서 지내면서 여러가지 프로그램에 참여할 텐데, 어떤 프로그램이 가치가 있고 유익하다고 생각해? 왜 그렇게 생각해?
8. 친구가 바른 것과 잘못된 것에 대한 결정을 할 때, 이곳에서 배운 어떤 것들이 어떤 영향을 주는 것 같아?
9. 친구 생각에 여기 오기 전과 현재의 모습 중에서 태도나 행동에 어떤 변화가 있다고 생각해? 혹 있다면 어떤 것이 있는지 좀 설명해 줄래?
10. 이곳의 여러 프로그램들 중에서 친구의 미래의 모습에 어떤 영향을 주는 프로그램이 있다면 어떤 것이 있는지 이야기 좀 해 줄래? 왜 그렇게 생각해?

## **Appendix C: Interview Protocol for former Students (English/Korean)**

### *Interview Protocol for former Students*

Date:

Project Title: The effectiveness of the Preventive System

Interviewee:

Age:

Introduction to Interview:

Hi, OOO Friend. Thank you for accepting to do this interview. I am glad to have you here. As I told you, I am currently investigating the programs of the youth center. I would like to hear your experience when you were in the youth center. Hence, I would like to ask you some questions regarding the programs. Besides, this conversation is confidential, so please feel free to speak your mind.

Before we go over the interview process, do you mind if I record this conversation? It would help me to recall what you told me, and I can focus more on this conversation.

1. How long has it been since you left the youth center?
2. Can you tell me what led you to stay in the youth center?
3. Can you tell me about your family? (school life/ neighborhood)
4. How do you think about this place after spending some time in the youth center?
5. What was your favorite program when you were in the youth center? And why?
6. What program was the most valuable for you? And why?
7. What have you learned while staying here?
8. How do you think about the programs you experienced in the youth center?
9. What programs and experiences in the youth center changed your thinking or mind?
10. How does the experience in this youth center influence your life now?

## 인터뷰 계획서 (졸업생용)

일 시:

연구주제: 예방교육의 효과

면담자: \_\_\_\_\_

나 이: \_\_\_\_\_

인터뷰 안내:

안녕, 친구야, 인터뷰 초대에 응해주어서 정말 고마워. 너를 다시 만나게 되니 정말 기쁘구나. 내가 전에 말했던 것처럼, 현재 나는 청소년 센터의 프로그램에 대해 연구하고 있단다. 그래서 네가 청소년 센터에서 지내면서 경험했던 청소년 프로그램에 대한 이야기를 좀 듣고 싶구나. 그래서 그와 관련해서 몇 가지 질문을 좀 하려고 해. 우선, 우리의 대화는 개인의 비밀을 보장할 거야. 그러니, 부담 갖지 말고 편하게 네 마음에 있는 이야기들을 해 주면 좋을 것 같다.

인터뷰 시작에 앞서, 인터뷰 내용을 녹음할까 하는데, 그래도 괜찮을까? 내가 너 이야기에 좀 더 집중할 수 있고 너 이야기를 다시 기억하는데 도움이 될 것 같아.

1. 청소년 센터를 떠난 지가 얼마나 되었어?
2. 무슨 일로 청소년 센터로 오게 되었는지 이야기 좀 해 줄래?
3. 너의 집이나 부모님에 대해 이야기 해 줄 수 있겠어? (청소년 센터에 오기 전의 학교 생활을 좀 이야기 해 줄래?)
4. 청소년 센터에서 보낸 시간들에 대해 어떻게 생각해?
5. 네가 청소년 센터 프로그램 중에 기억에 남는 것이나, 제일 좋아했던 프로그램에 대해 좀 이야기 해 줄래?
6. 이곳 프로그램 중에 정말 가치가 있다고 생각하는 프로그램은 어떤 것이라고 생각해?
7. 청소년 센터에서 지내면서 배우거나 얻은 것은 있다면 무엇이라고 생각하니?
8. 청소년 센터에서 지내면서 경험이나 프로그램들에 대한 전반적인 생각을 좀 말해 줄래?
9. 청소년 센터에서 지내면서 겪었던 경험이나 프로그램들이 너의 생각이나 마음에 어떤 변화를 주었는지 좀 설명해 줄 수 있겠어? 예를 들면, 어떤 프로그램이나 경험이 너의 생각이나 행동에 변화를 줬다고 생각할 수 있는 것들 말아야!
10. 청소년 센터에서의 경험이 현재의 삶에 어떤 영향을 미쳤는지 좀 말해 줄 수 있을까?

## Appendix D: A Consent Letter of the Site Entry

Berkeley, CA, April 2019

Fr. Sun-Ho Kim  
The director of the Salesian Youth Center

RE: Permission to Conduct Research Study at Salesian Youth Center

Dear Fr. Kim

I am writing to request permission to conduct a research study at the Salesian Youth Center in Seoul. I am currently enrolled in Organization and Leadership Program at the University of San Francisco in San Francisco CA and I am in the process of writing my Doctoral dissertation. The study is entitled "The Effectiveness of the Preventive System in the lens of Character Education: An Exploratory a Delinquent Youth Camp in South Korea".

I hope that you as the director of the Youth Center allow me to access the Youth Center for this research study and to recruit participants for interview. If approval is granted, the research will be conducted during August and September 2019. The researcher will visit the Youth Center three times a week for four weeks (Mon, Wed, Fri: 09:00-14:00/Tue, Thurs, Sat: 14:00-20:00) and each visit will last around five-six hours.

While visiting the Youth Center, the research will be conducted based on participant observation, artifacts collection (e.g., documents, meeting agendas, grant reports, Power Point presentation, training materials, photographs of brochure/ paper, etc.), informal and formal interviews. Regarding participant observation, I would like to observe classes such as wooden art, ceramic, and evening school programs including programs offered for all students in regular basis. Artifacts will be collected during the visits.

In regard to interview, participants who are recruited for interview will involve 40-90 minutes one-on-one interview. Interview participants will consist of three teachers and two staff members and five students. Those interviewees will be given a consent form to sign with the explanation of the purpose for the research before the interview proceeds.

All data and information collected during the visits will remain confidential and anonymous. Only pooled results will be documented and will be published. Furthermore, the institution or the individual participants will incur no costs.

Your approval to conduct this study will be greatly appreciated. If you have any questions and concern in regard to the study, I would be happy to answer that you may have. In addition, you may contact me at my email address [myoon4@usfca.edu](mailto:myoon4@usfca.edu)

If you agree, kindly sign below and return the signed form through email or regular postal service.

Sincerely

Man-Keun Yoon  
EdD Candidate

University of San Francisco

Enclosure

cc: Dr. Danfeng Koon, Chair Committee Member, USFCA

Approved by:

Sun-Ho Kim  
Name (please print)

Kim Sun-Ho  
Signature

4/24/2019  
Date

## Appendix E: Approval of Institution Review Board



*Protocol Exemption Notification*

To: Mankeun Yoon  
From: Richard Johnson, IRB Chair  
Subject: Protocol #1210  
Date: 05/09/2019

The Institutional Review Board for the Protection of Human Subjects (IRBPHS) at the University of San Francisco (USF) has reviewed your request for human subjects approval regarding your study.

Your project (IRB Protocol #1210) with the title **The Effectiveness of the Preventive System in the lens of Character Education: An Exploratory Case study a Delinquent youth Camp in South Korea** has been approved by the University of San Francisco IRBPHS as **Exempt** according to 45CFR46.101(b). Your application for exemption has been verified because your project involves minimal risk to subjects as reviewed by the IRB on 05/09/2019.

Please note that changes to your protocol may affect its exempt status. Please submit a modification application within ten working days, indicating any changes to your research. Please include the Protocol number assigned to your application in your correspondence.

On behalf of the IRBPHS committee, I wish you much success in your endeavors.

Sincerely,

Dr. Richard Gregory Johnson III  
Professor & Chair, Institutional Review Board for the Protection of Human Subjects  
University of San Francisco  
[irbphs@usfca.edu](mailto:irbphs@usfca.edu)  
[IRBPHS Website](#)



## **Appendix F: Informed-Consent Form for Adults (English/Korean)**

### *Informed Consent Form for Adults*

#### **CONSENT TO PARTICIPATE IN A RESEARCH STUDY**

Below is a description of the research procedures and an explanation of your rights as a research participant. You should read this information carefully. If you agree to participate, you will sign in the space provided to indicate that you have read and understand the information on this consent form. You are entitled to and will receive a copy of this form.

You have been asked to participate in a research study conducted by Mankeun Yoon who is a graduate student in the Department of Education at the University of San Francisco. The faculty supervisor for this study is Danfeng Koon, a professor in the Department of Leadership Studies at the University of San Francisco.

#### **WHAT THE STUDY IS ABOUT:**

The purpose of this research study is to comprehend the effectiveness of the Preventive System that is applied in a delinquent youth camp in South Korea. Through understanding the educational practice of the staff and teachers at this facility, the research attempt to investigate the educational influence on current students and the former students.

#### **WHAT I WILL ASK YOU TO DO**

Your participation in this study will involve 40-90 minutes one-on-one interview session. You will be asked a series questions related to your educational practice of the Preventive System at the institution.

#### **DURATION AND LOCATION OF THIS SUTDY:**

The study will take place 1) at the Salesian Youth Center during August and September 2019, which is located in Seoul South Korea. 2) at a mutually convenient place for both interviewees and researcher.

#### **POTENTIAL RISKS AND DISCOMRFORTS:**

The risks associated with participation in this study are minimal. In the event that some questions during interviewing may make you feel uncomfortable, emotional distress, and/or anxiety. If you wish, you are free to decline to answer any question and you may choose to withdraw your consent and participation at any time during the study without penalty.

#### **BENEFITTS:**

The possible benefits to you of participating in this study are:

- Have the opportunity to share your personal experience and to reflect on the educational practice of the institution.
- Have the opportunity to think about teaching/learning the programs practiced in the Youth Center.

**PRIVACY/CONFIDENTIALITY**

Any data you provide in this study will be kept confidential unless disclosure is required by law. In any report, it will not include information that will make it possible to identify you or any individual participant. Unless given permission from participants to use their personal identifier (e.g., name), I will use pseudonym to protect the names of interviewees. Photo and audio recordings will be downloaded onto my computer which has a complex security password for safety and will be destroyed at the end of this study.

Additional Information:

**VIDEO AND AUDIO RECORDINGS:**

With your permission, your interview will be audio-recorded. This is needed for the researcher to be able to play back and reference the interview, transcribe, and decipher what was said in order to help formulate writing for the dissertation paper. Once interviews are complete, audio recordings will be downloaded to my computer which is protected by a complex password for safety. Audio recordings will be destroyed at the end of this study.

**COMPENSATION/PAYMENT FOR PARTICIPATION**

There will be no financial costs to you as a result of participating in this study.

**VOLUNTARY NATURE OF THE STUDY**

Your participation for this research is voluntary and you may refuse to participate. Furthermore, you may skip any questions or tasks that make you uncomfortable and may discontinue your participation at any time without penalty. In addition, the researcher has the right to withdraw you from participation in the study at any time.

**OFFER TO ANSWER QUESTIONS:**

If you have any questions about participation in this study, you can talk to me or someone else at any time during the study. You may first contact researcher Mr. Yoon at [myoon4@usfca.edu](mailto:myoon4@usfca.edu) or you can contact faculty supervisor Danfeng Koon at [dkoon@usfca.edu](mailto:dkoon@usfca.edu). If you have any questions or concerns about your rights as a participant in this study, you may contact the University of San Francisco Institutional Review Board at [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu).

**I HAVE READ THE ABOVE INFORMATION. ANY QUESTIONS I HAVE ASKED HAVE BEEN ANSWERED. I AGREE TO PARTICIPATE IN THIS RESEARCH PROJECT AND I WILL RECEIVE A COPY OF THIS CONSENT FORM.**

\_\_\_\_\_  
Participants' Name (*please print*)

\_\_\_\_\_  
Participant's Signature

\_\_\_\_\_  
Date

## 연구 참여 사전 동의서 (성인용)

### 연구 참여에 대한 동의

다음은 연구 진행과 연구 참여자의 권리에 관한 설명입니다. 아래 사항을 주의해서 읽으시길 부탁드립니다. 만일 귀하는 연구 참여에 동의를 한다면, 이 동의서에서 제시하는 정보를 읽고 이해했다는 의미로 아래 마련 된 공간에 서명을 해 주시길 부탁드립니다. 이를 통해 귀하는 이 동의서의 사본을 받게 될 것이고, 동의서에 제시된 권한을 지니게 될 것입니다.

귀하는 샌프란치스코 교육대학원 박사 과정에 있는 윤만근 연구원이 주도하는 연구에 참여하도록 초대되었습니다. 이 연구는 샌프란스코 교육대학원 리더쉽 과정의 단펑 쿤(Danfeng Koon) 박사의 지도를 받습니다.

### 연구의 목적

연구의 목적은 한국의 한 비행청소년 시설에 적용하고 있는 예방교육의 효과성을 살펴보는 것입니다. 즉, 이곳에서 근무하는 교직원들의 교육적 실천이 현재 머물고 있는 청소년과 이곳을 거쳐간 청소년들에게 교육적으로 어떠한 영향을 미치는가에 대한 연구입니다.

### 연구 참여자의 역할

이 연구에 참여함으로써 귀하는 일대일 인터뷰에 참여하게 됩니다. 인터뷰 동안 이곳 청소년 센터에서 실행하는 교육과 관련한 질문 받게 되고 이에 대한 답을 해 주시면 됩니다.

### 연구 장소 및 연구 기간

본 연구는 한국 서울에 위치한 살레시오 청소년 센터에서 2019년 8월부터 9월까지 진행될 것입니다. 또한 인터뷰는 인터뷰 대상자와 연구원 모두에게 편리한 장소에서 진행될 것입니다.

### 연구의 잠재적 위험성 및 불편들

본 연구에 참여함으로써 참여자가 겪게 될 위험성은 거의 없습니다. 그러나 인터뷰를 진행하는 동안 어떤 질문들은 마음을 불편하게 하거나, 감정적인 동요나 심리적인 불안을 유발할 수도 있습니다. 그러한 경우, 귀하는 해당 질문에 대한 답을 거절할 수 있으며, 이 연구 참여에 대한 동의를 철회할 수 있습니다. 또한 이로 인한 불이익은 없을 것입니다.

### 연구 참여의 혜택

이 연구에 참여함으로써 아래와 같은 유익함이 있을 수 있습니다;

- 이 연구에 참여함으로써 개인적인 교육 경험을 나눌 수 있는 기회가 될 것이며, 이 기관에서 적용하는 교육 방법에 대해 생각해 볼 수 있는 기회가 될 것입니다.
- 연구 참여를 통하여 청소년 센터에서 가르치는 교육 프로그램에 대해 가르치는 것/배우는 것에 대해 생각해 볼 수 있는 기회가 될 것입니다.

### 연구 참여자의 개인 정보 및 비밀 보장 관련

귀하가 연구조사에서 제공한 모든 정보에 대하여, 법에 의한 조건을 제외하고, 비밀이 보장

될 것입니다. 어떤 보고서에서도 연구 참여자 개인의 신원을 알 수 있는 정보는 배제될 것이며, 연구 참여자 개인을 추측할 수 있는 것(예: 이름)은 참여자 개인의 동의가 없는 한, 모두 익명으로 제공될 것입니다. 또한 사진이나 녹음 기록은 정보의 안전을 위하여 복잡한 암호로 구성된 연구원 개인 컴퓨터에 보관될 것이며, 연구가 종료된 후에는 관련 모든 자료들이 파괴 처분될 것입니다.

추가 관련 사항:

#### 화상 및 음성 기록들

참여자의 허락을 통해 인터뷰 대화가 녹음될 것입니다. 이는 연구원이 연구 논문을 쓰는데 일정한 형식을 유지하기 위함이며, 대화록을 만들고 대화 해석을 위하여 반복해서 듣기 위함입니다. 인터뷰가 완료되면 음성 녹음 자료는 정보 보호를 위하여 복잡한 암호로 구성된 연구원 개인 컴퓨터에 보관될 것이며, 연구 종료 시점에 음성 기록들을 파괴 처분할 것입니다.

#### 연구 참여에 따른 보상 혹은 비용 지불

이 연구 참여에 따른 물적보상이나 비용은 별도로 지불되지 않습니다.

#### 연구 참여에 대한 자발성

본 연구에 대한 참여는 자발적이며 참여자는 연구 참여를 거부할 수 있습니다. 또한 참여자의 감정에 불편함을 주는 질문이나 과제는 지나칠 수 있습니다. 참여자는 연구 참여를 중단할 수 있으며, 이로 인한 불이익은 없을 것입니다. 이와 유사하게, 연구원 역시 어느 때든 참여자의 연구 참여를 중단시킬 수 있습니다.

#### 질문사항에 대한 답변 제공

본 연구와 관련하여 궁금한 사항이 있으면, 참여자는 연구원, 지도교수 혹은 학교에 언제든지 질문할 수 있습니다. 참여자는 윤만근 연구원에게 이메일([myoon4@usfca.edu](mailto:myoon4@usfca.edu))로 직접 연락을 하거나, 그의 지도교수인 단펑 쿤(Danfeng Koon)박사에게 이메일([dkoon@usfca.edu](mailto:dkoon@usfca.edu))로 연락을 할 수 있습니다. 또한 이 연구와 관련한 연구 참여자의 권리, 관심 혹은 질문이 있는 경우는 샌프란치스코 대학의 “인간 연구 참여 대상자 보호를 위한 감사 위원회(IRB)”에 직접 연락을 하실 수 있습니다. ([IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu).)

저는 위에서 언급하는 사항을 읽었으며, 이에 대하여 충분히 이해를 하였습니다. 따라서, 저는 이 연구에 참여할 것을 동의하며, 이 동의서의 사본을 추후에 받게 될 것입니다.

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연구 참여자 이름

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연구 참여자 서명

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날 짜

## **Appendix G: Informed-Consent Form for the Minor (English/Korean)**

### *Informed Consent Form for the Minor*

#### **CONSENT TO PARTICIPATE IN A RESEARCH STUDY**

I am studying about education practice of the Salesian Youth Center. I would like to tell you about this study and ask if you want to participate in this study.

##### **What is a research study?**

A research study is when people like me collect a lot of information about a certain thing to find out more about it. Before you decide if you want to be in this study, it's important for you to understand why I am doing the research and what is involved.

Please read this form carefully, you can discuss it with your parents or anyone else. If you have question about this research, feel free to ask me.

##### **What am I doing this study?**

I am doing this study to understand how staff and teachers approach to educate students at the Youth Center and how students feel the programs and the learning at the Youth Center.

##### **Why am I talking to about this study?**

I am inviting you to participate in the study because you are staying at the Salesian Youth Center which allows me to study about this.

##### **What will happen if you are in this study?**

If you agree to be in the study and your parents give permission, I will ask you to participate in this study. Your participation will involve 40-90 minutes one-on-one interview session. During interview, I will ask you about your experience and thoughts about programs, relationships with teachers, and disciplines at the Youth Center such as what you learn from this place and what you like/dislike about this place, etc.

##### **Are there any benefits to being in the study?**

There is no benefit that you directly take. However, you have an opportunity to think about the programs and your personal experience, and relationships with your teachers at this place and to have an opportunity to share your thoughts.

##### **Are there any risks or discomfort to being in the study?**

There is no risk participating in this study. However, some questions may make you feel uncomfortable, emotional distress, and/or anxiety during interview. You can decline to answer any question and you may choose to withdraw your consent and participation at any time during the study.

##### **Who will know about your study participation?**

Besides you and your parents, the researcher is the only one who will know the details of your study participation. If I publish reports or give talks about this research, I will only discuss results. I will not use your name or any other personal information that would identify you.

To help protect confidentiality, I will give you a pseudonym and keep all information in a file with a password that only I can access. The file will be on my computer that has a password and it will

be destroyed when the study is completed.

Regarding the audio recording, it will be downloaded on my computer and kept it on my computer that has a complex password and will be destroyed at the end of the study.

**Do you have to be in the study?**

No, you don't have to. Research is something you do only if you want to. No one will get upset at you if you don't want to be in the study. And whether you decide to participate or not, either way will have no penalty on your stay at the Youth Center.

**Do you have any questions?**

If you have any questions about participation in this study, you can talk to me, parents, or someone else at any time during the study. You may contact me at [myoon4@usfca.edu](mailto:myoon4@usfca.edu) or you can contact faculty supervisor Danfeng Koon at [dkoon@usfca.edu](mailto:dkoon@usfca.edu). If you have additional questions or concerns, you may contact the University of San Francisco Institutional Review Board at [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu).

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**ASSENT OF ADOLESCENT (10-17 years old)**

If you decide to participate, and your parents agree, I'll give you a copy of this form to keep for future reference.

**If you would like to be in this research study, please sign your name on the line below.**

\_\_\_\_\_  
Student's name/Signature (*printed or written by child*)\*

\_\_\_\_\_  
Date

**PARENT PERMISSION**

If you decide that your child may participate in this study, ***please sign and date below***. I will give you a copy of this form to keep for future reference.

\_\_\_\_\_  
Child Participant Name (*please print*)

\_\_\_\_\_  
Parent/Guardian' Name (*please print*)

\_\_\_\_\_  
Parent/Guardian's Signature

\_\_\_\_\_  
Date

## 연구 참여 사전 동의서 (청소년용)

### 연구 참여 동의서

저는 살레시오 청소년 센터에서 적용하는 교육에 대해 연구하고 있어요. 지금부터 이 연구와 관련하여 몇 가지 설명을 할 것이며, 친구가 이 연구에 참여하도록 초대하고 싶습니다.

### 조사 연구가 무엇인가요?

조사 연구란 나(연구원)와 같이 어떤 것에 대한 많은 정보를 수집하여 그 정보를 통해 구체적인 결과를 밝혀내는 것입니다. 친구가 이 연구에 참여하겠다는 결정을 하기 전에, 왜 조사를 하고 어떤 것을 조사하는지 이해할 필요가 있어요. 따라서, 이 동의서를 주의 깊게 읽어주시고, 여러분의 부모님이나 선생님들과 이 문제에 대해 이야기를 하길 부탁드립니다. 만일, 조사에 관한 궁금한 점이 있다면 언제든지 편안하게 질문 하시길 바랍니다.

### 무엇을 연구하나요?

이 연구는 청소년 센터에 계시는 선생님들이 청소년 센터에서 실천하는 교육방법을 어떻게 이해하고 있는지 알아보는 것입니다. 또한 이 곳의 친구들이 센터에서 제공하는 프로그램들에 대하여 어떻게 생각하는지 알아보려는 하는 것이지요.

### 조사 연구에 대해 왜 이야기 하는 것인가요?

친구가 현재 이곳 청소년 센터에 머물고 있기에, 친구를 이 조사에 참여하도록 초대하는 것이지요.

### 조사에 참여하게 된다면 무엇을 해야 하나요?

친구가 이 조사 연구에 참여하기를 원하고 부모님께서 허락하시면, 그 때부터 친구는 이 연구에 참여할 수 있어요. 연구에 참여하게 되면, 40-90분 정도의 일대일로 진행되는 인터뷰에 참여하게 되지요. 인터뷰 동안 저는 친구에게 이곳 청소년 센터에서 있었던 경험과 프로그램에 대한 생각들, 선생님과의 관계, 규칙 등에 대해 물어볼 거예요.

### 이 조사에 참여함으로써 얻게 되는 혜택이 있나요?

친구에게 직접적으로 돌아가는 혜택은 특별히 없어요. 그러나, 참여했던 프로그램이나 개인적인 체험, 선생님과의 관계 등을 생각해 보고 나눌 수 있는 기회가 될 거예요.

### 이 조사 연구에 참여함으로써 발생하는 위험이나 어려움이 있나요?

이 연구에 참여함으로써 발생할 위험은 없을 거예요. 그러나 인터뷰의 어떤 질문들은 친구의 마음을 불편하게 하거나, 마음을 어둡게 하거나 불안하게 만들 수도 있어요. 그러한 상황이 된다면, 친구는 질문에 대한 답을 피할 수 있고 연구 참여 중이라도 연구 참여의 결정을 취소할 수 있어요.

### 이 연구에 참여한 것에 대해 누가 알고 있을까요?

친구와 부모님, 관련 선생님 몇 분외에는 연구 참여를 아는 사람들은 없을 거예요.

세부사항은 오직 저만 알고 있고, 만일 이 연구에 대한 이야기하거나 보고서를 출판할 경우, 친구의 이름이나 친구라고 생각할 수 있는 것은 이야기하지 않고, 비밀 보장을 위해 익명을 사용할 거예요. 그리고 친구와 이야기한 모든 자료는 암호로 되어 있는 저의 컴퓨터에 보관하고, 이 연구가 끝났을 때는 모든 자료를 파괴해서 처분할 거예요.

또한, 음성 녹음 자료는 복합 암호로 구성되어 있는 저의 컴퓨터에 보관하고, 이 연구가 끝날 즈음에 파괴하여 처분할 거예요.

### 이 연구에 반드시 참여해야 하나요?

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만일 친구가 이 연구에 참여하기를 원하면 밑줄이 그어진 곳에 이름과 서명 그리고 날짜를 쓰시길 바랍니다.

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청소년 이름/ 서명 (참여 청소년 자필) \*

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날 짜

### 보호자 허락

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연구 참여 자녀 이름(자 필)

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부모 / 보호자 성명 (자 필)

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부모 / 보호자 서명

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날 짜



## Appendix H: Research Subjects' Bill of Rights (English/Korean)

### *Research Subjects' Bill of Rights* *University of San Francisco*

The rights listed below are the rights of every person who is asked to participate in a research study.

As a research subject, I have the following rights:

1. To be told the extent to which confidentiality of records identifying the subject will be maintained and of the possibility that specified individuals, internal and external regulatory agencies, or study sponsors may inspect information in the medical record specifically related to participation in the clinical trial.
2. To be told of any benefits that may reasonably be expected from the research.
3. To be told of any reasonable foreseeable discomforts or risks.
4. To be told of appropriate alternative procedures or courses of treatment that might be of benefit to the subject.
5. To be told of the procedures to be followed during the course of participation, especially those that are experimental in nature.
6. To be told that they may refuse to participate (participation is voluntary), and that declining to participate will not compromise access to services and will not result in penalty or loss of benefits to which the subject is otherwise entitled.
7. To be told about compensation and medical treatment if research related injury occurs and where further information may be obtained when participating in research involving more than minimal risk.
8. To be told whom to contact for answers to pertinent questions about the research, about the research subjects' rights and whom to contact in the event of a research-related injury to the subject.
9. To be told of anticipated circumstances under which the investigator without regard to the subject's consent may terminate the subject's participation.
10. To be told of any additional costs to the subject that may result from participation in the research.
11. To be told of the consequences of a subjects' decision to withdraw from the research and procedures for the orderly termination of participation by the subject.
12. To be told that significant new findings developed during the course of the research that may relate to the subject's willingness to continue participation will be provided to the subject.
13. To be told the approximate number of subjects involved in the study.
14. To be told what the study is trying to find out.
15. To be told what will happen to me and whether any of the procedures, drugs, or devices are different from what would be used in standard practice.
16. To be told about the frequent and/or important risks, side effects, or discomforts of the things that will happen to me for research purposes.

17. To be told if I can expect any benefit from participating, and if so, what the benefit might be.
18. To be told of the other choices I have and how they may be better or worse than being in the study.
19. To be allowed to ask any questions concerning the study both before agreeing to be involved and during the course of study.
20. To be told what sort of medical or psychological treatment is available if any complications arise.
21. To refuse to participate at all or to change my mind about participation after the study is started; if I were to make such a decision, it will not affect my right to receive the care or privileges I would receive if I were not in the study.
22. To receive a copy of the signed and dated consent form; and
23. To be free of pressure when considering whether I wish to agree to be in the study.

If I have other questions, I should ask the researcher. In addition, I may contact the / Institutional Review Board for the Protection of Human Subjects (IRBPHS), which is concerned with protection of volunteers in research projects. I may reach the IRBPHS by calling (415) 422-6091, by electronic mail at [IRBPHS@usfca.edu](mailto:IRBPHS@usfca.edu), or by writing to USF IRBPHS, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080

샌프란스코 대학교  
연구 참여자를 위한 권리장전

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연구에 참여하는 대상자로서, 다음과 같은 권리를 지니거나 요구할 수 있습니다;

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7. 연구 대상자가 연구와 관련하여 상해를 입거나 연구가 최소 위험의 수위를 넘어설 경우에 대한 의료적 치료나 보상에 관한 내용을 인지하고 있습니다.
8. 연구 참여자는 참여자의 권리나 연구와 관련한 질문을 누구에게 해야 하는지, 혹은 연구와 관련한 상해를 당할 경우 누구에게 연락을 취해야 하는지를 인지하고 있습니다.
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10. 연구 참여자는 연구에 대한 참여로 비용이 발생할 수 있음을 인지하고 있습니다.
11. 연구 대상자가 연구 참여 중단을 결심한 시점부터 참여자는 절차에 따라 단계적으로 연구 참여를 종료할 수 있습니다.
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19. 연구 참여 대상자는 연구 참여를 동의하기 전, 혹은 연구 참여 중에도 연구에 관련한 질문을 할 수 있습니다.

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21. 나는 연구 참여를 거부하거나 연구가 시작되었더라도 참여에 대한 결정을 바꿀 수 있습니다. 비록 연구에 참여를 하지 않거나 참여를 취소하더라도, 내가 받는 혜택이나 권리에는 아무런 영향이 없음을 인지하고 있습니다.

22. 나는 서명과 날짜가 기재된 동의서 사본을 받는 것에 대해 인지하고 있습니다.

23. 나는 연구에 대한 참여를 자유롭게 결정할 수 있습니다.

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이메일(IRBPHS@usfca.edu), 혹은 다음의 주소(USF IRBPHS, Department of Counseling Psychology, Education Building, 2130 Fulton Street, San Francisco, CA 94117-1080)로 샌프란치스코 대학의 ‘인간 연구 참여 대상자 보호를 위한 감사 위원회’(IRBHS)에 연락을 할 수 있습니다.

### Appendix I: Description of the Interviewees

	NAME	DEPARTMENT	DESCRIPTION
ED 1	Hyun-jun	Counseling & Wellness Team	A male teacher who has been working for 11 year at the center.
ED 2	Hyee-soo	Resident Team	A male teacher, a team leader, has been working for 10 years at the center.
ED 3	Won-jin	Education & Therapeutic Team	A male teacher who has been working for 23 years in ceramic class.
ED 4	Jung-su	Counseling & Wellness Team	A male teacher, a team leader, has been working for 16 years at the center.
ED 5	So-hyee	Education & Therapeutic Team	A female teacher who has been working for 9 years at the center.
ED 6	Hyun-woo	Resident Team	A male teacher who has been working in resident team for 18 months.
ED 7	Min-cheoul	Administration Team	A male employee who has been working in maintenance for ten years.
ED 8	Sang-won	Education & Therapeutic Team	A male teacher who has been working for 18 years in woodcraft class.
ED 9	Soo-yeon	Administration Team	A female employee who has been working for 6 years at the center.
ED 10	Sang-il	Volunteer Teacher	A male volunteer teacher who has been teaching for 12 years at the center.
ED 11	Na-young	Volunteer Teacher	A female volunteer teacher who has been teaching for 11 years at the center.
CF 1	Seok-min	Current St	17 years old high school dropout, who passed the high school equivalency test at the center. He has been for eight months at the center.
CF 2	Jong-oh	Current St	16 years old middle school dropout who has been for ten months at the center.
CF 3	Kyung-woo	Current St	18 years old high school dropout who has been for seven months.
CF 4	Min-soo	Current St	18 years old high school dropout has been for seven months at the center.
CF 5	Seo-won	Current St	16 years old enrolled student has been for three months at the center.
FS 1	Ki-wook	Former St	32 years old former student who has been 3 year at the center. He is working for his family business.
FS 2	Ho-min	Former St	25 years old former student, who graduated from a college, is working for a part time job.
FS 3	Sung-beum	Former St	32 years old former student who graduated from middle school, spent for three years at the center. He is working for a part time job.
FS 4	In-soo	Former St	33 years old former student stayed for three years at the center. He is working as an electronic technician.
FS 5	Myeng-ju	Former St	21 years old, who stayed for three months at the center, graduated from a technical school. He is working in a manufacturing industry.
FS 6	Tae-soo	Former St	23 years old, who stayed for six months at the center, graduated from a technical school. He is currently working at a financial company.

### Appendix J: Program Chart of the Salesian Youth Center

Frequency	Program Name	Primary function
<b>Daily</b>	<ul style="list-style-type: none"> <li>· Morning meeting</li> <li>· Therapeutic classes: Ceramic, Woodcraft, Drama</li> <li>· Yeoulmae program</li> <li>· Sports hour</li> <li>· Evening classes: character programs, equivalency tests</li> <li>· Voice of heart (Maumyuisori)</li> <li>· Daily prayers: prayers for meals, evening prayers</li> <li>· Good night talk</li> </ul>	Regulation & self-confidence Self-fulfillment & self-esteem Adjustment at the youth center Physical & mental health Etiquette & self-achievement Self-reflection Moral & character education Reflection
<b>Weekly</b>	<ul style="list-style-type: none"> <li>· Whole group seminar</li> <li>· Modum activity</li> <li>· Masses: Weekday Mass and Sunday Mass</li> <li>· Club activity</li> <li>· Parents visiting hour</li> <li>· Accompanied outing</li> </ul>	Informative knowledge Individual caring Reflection & moral education Self-development Family relationship Reward
<b>Monthly</b>	<ul style="list-style-type: none"> <li>· Open discussion &amp; voice of hope</li> <li>· Full day excursion for Modum</li> <li>· Environmental Day</li> <li>· Magone event</li> <li>· Birthday party</li> <li>· Parent education</li> <li>· Outing led by a volunteer group</li> </ul>	Self-awareness & reflection Joy & festival Service learning Joy & festival Caring & love Family relationship Reward
<b>Annual</b>	<ul style="list-style-type: none"> <li>· New year event</li> <li>· Spring excursion</li> <li>· Shooting star</li> <li>· Exhibition</li> <li>· Summer camp</li> <li>· Family camp</li> <li>· Fall sports day</li> <li>· Korean traditional Thanksgiving Day</li> <li>· Fall music festival</li> </ul>	Joy & festival Joy & festival Gratitude & self-esteem Self-fulfillment & self-esteem Joy & festival Family relationship Joy & festival Joy & festival Joy & festival Self-confidence & self-esteem
<b>Religious activities</b>	<ul style="list-style-type: none"> <li>· Catechism</li> <li>· Retreat</li> <li>· Easter event</li> <li>· Pilgrimage</li> <li>· Mary's night</li> <li>· Christmas event</li> </ul>	Moral & ethical education Self-awareness & reflection Joy & festival Reward & reflection Joy & festival Joy & festival
<b>Occasional programs</b>	<ul style="list-style-type: none"> <li>· Peer review trial</li> <li>· Counseling &amp; therapeutic session</li> <li>· Medical service</li> </ul>	Regulation & responsibility Mental health Physical health

## Appendix K: Introduction of Programs in the Salesian Youth Center

### *Daily programs*

- *Morning meeting.* The purpose of this program is to improve communication skills in human relationships and to raise self-confidence by presenting individual opinions before the community. The meeting is held Monday through Friday. It starts with an opening prayer and continues with reciting of the Salesian creed followed by announcements from an individual student. Comments to these announcements should be given by those who are higher in the ranking position such as Bareumi, Dowoomi, Saewoomi, and Ikeumi. Afterwards, suggestions and information that are relevant to the whole community will be followed. It concludes with comments from teachers followed by concluding prayer. The meeting is led by a student who belongs to Saewoomi and Ikeumi and it goes around in order.

- *Ceramic art as a therapeutic program.* The purpose of the class is to find positive energy and individual values of the young using clay. As young people create their own work based on their skills, this course not only helps encourage young people to develop persistence and endurance for completing their work, but it also helps foster character traits such as self-fulfillment and self-esteem. While working with clay, it, too, allows young people to reflect on their life journey which makes them take the therapeutic process.

- *Woodcraft as a therapeutic class.* This course began with the purpose that intended to provide technical skills, so that they could easily get a job for the future. Yet, as majority of the young at the facility has criminal background, it changed its purpose by focusing on developing character rather than teaching technical skills for a job. This course also helps young people get over their limitations through the experience of achievement. Furthermore, they could find their value by donating their works to neighbors. As this course requires persistence, concentration, and safety, it helps foster the characters of young people such as self-fulfillment, self-confidence, self-esteem, self-motivation, and respect others while dealing with wood.

- *Drama class as a therapeutic course.* This course is still a work in progress as it has been only two years since its launching. It provides various programs such as handwriting, making musical instruments aside from acting class. This course intends to improve self-treatment through acting which helps student express emotion. The purpose of this course is to develop various skills such as communication skills, ability of expression, ability of empathy through the educational drama.

- *Sports hour.* It is regularly offered Monday through Sunday all year around. It provides opportunities to improve physical health as well as enhance psychological state of the young by releasing their stress out and expending energy. In fact, it contributes to balance between physical health and mental health.

- *The character program in the evening class.* The character programs are organized to foster various character traits of young people. Various means are utilized, e.g., movies, guest speakers, choir, etc., which broadens informative knowledge, attitude, and etiquette applied in various contexts.

- *Test preparation class.* This class is organized for those who want to prepare for the middle/high school equivalency tests. It is offered in cooperation with volunteer teachers. The class is only offered in limited size usually 2-4 students in each class, because teachers can spend more time for students in class. This class depends on around 15 volunteer teachers who are actively involved in this class. Each volunteer teacher is assigned on particular day and particular subject, lasting around 90 minutes in a week.

- *Voice of heart.* It is scheduled Monday through Sunday all year around. It is the time for journal or diary writing. For 15 minutes, this provides young people to look back what they do during a day. It offers an opportunity to express their emotions and it also plays the role of communicating with their Modum teacher.

- *Yeoulmae program.* This is to help newcomers to adjust a new environment quickly. During this period, it introduces regulations and principles, and the system of the youth center. Through this program, teachers can have an opportunity to understand the temperament of newcomers to find a way to help them. At the end of the program, teachers can evaluate newcomers based on their attitude and character observed during the program.

### ***Weekly programs***

- *Whole group seminar.* This program provides for the whole group of young people every Wednesday morning. It consists of various topics such as protection from sexual abuse, protection and prevention of abduction and missing, drug abuse, smoking, education in traffic safety, natural disaster preparedness, eating habits, and character education, etc. This seminar is offered to the whole community of the young and lasts around two hours. This program plays the role not only of providing information but also educating young people on how to avoid risks that can happen in daily life.

- *Modum activity.* The purpose of this activity is to care for every individual without exclusion. As the group size is large in the facility, it is difficult to provide good quality services. In this regard, the whole group is broken down into several small size groups so that each teacher can provide good quality service for young people, and they also can respond to them in a timely and proper way. Each teacher is assigned a small size group called a “modum” which accommodates 2-5 young people, and the teacher plays the role as a mentor and mediator between young people and institution or family, even family court or school. This modum activity is offered every Wednesday afternoon

- *Club Activity.* This is offered on every Wednesday evening after dinner. There are several club activities that young people can join in. Club activity is a must-do program so that every individual participates. Several activities are provided e.g., liturgy animator, music band, piano lessons, guitar club, movie club, choir, etc.



- *Parents visiting hour*: The youth center allows parents to visit and meet their kids every weekend. This allows parents and children to recover the relationship between them through understanding and increased caring. Yet, it relies on the ranking position of the youth. For those who are in the ranking position from Bareumi to Ikeumi are allowed to have a parent visit every weekend, yet those who are in the ranking position Nawoomi and Saenaegi are allowed to have parents visit every other week.

### ***Monthly programs***

- *Open discussion (Teunotko iyagihapsida) and Voice of hope*. This program is offered on the first Wednesday of every month. It consists of several components i.e., opening prayer, reciting the Salesian creed, introduction of the program, heart of children, heart of teacher, vote for the best kid of the month, ending prayer. Afterwards, it continues to work for “voice of hope”. As named “Open discussion”, it allows every community member to talk about what each one wants to say to a particular person regardless their age or position. Each person who wants to talk in public has to register prior and the assigned person facilitates the program based on given contents. Everyone in the community should participate in this program without exception, and anyone can address anyone, whether a friend or a teacher. Using this moment, they express not only their emotions such as depression or difficulties, but also gratitude as well. It allows a community member to reconcile with other community members. Above all, this program offers young people to express what they feel from someone else whether it is good or bad. After individuals express their own feelings, they are required to give a hug between stakeholders as a sign of acceptance on what is being said. It helps young people learn how to express their own emotions or feelings about someone else which they may not have experienced in a hierarchical society. Through this moment they could open their heart. After this session, ‘voice of hope’ is followed which every individual is required to write their unpleasant incident from companions or adults. It is written unanimously so that it not only protects a whistleblower, but also brings issues that might harm the whole community, since young people may not express things they go through, because it may put them at a disadvantage. In this regard, this program shows transparency and trust of the community.

- *Environmental day*. As a part of modum activity, each modum focuses on environmental issues. Each modum spends time engaging in these topics to address environmental issue so that young people can learn these issues and participate in preserving environment by practicing. This program is offered on second Wednesday of every month.

- *Full day excursion for Modum*. As a part of the overall activity, it allows modum members to spend more time together on an all-day excursion. It is offered on the third Wednesday of every month. It seems likely to be the most awaited time for young people since they can go out with their members and could enjoy their freedom for a while. Using this time, modums go to various place e.g., amusement park or cultural places, etc.

- *Magone event.* It is offered on the fourth Wednesday in every month. This time can be used for birthday parties for those who celebrate their birthday during the month, including staff members and teachers as well. On the day of the birthday party, all community members get together to celebrate the birthday for those involved. The birthday party is celebrated during dinner time. The rest of time is provided for various activities in the afternoon such as competitions of painting, sports, and internet games, etc.

- *Outing program provided by a volunteer group.* Twice a month, a group of volunteers come to participate in Sunday Mass. After Mass, they provide an outing program for the young who are selected for the activity, such as going to a movie or going to a stadium for sports game, etc. They usually spend the whole afternoon with the young and bring them back before dinner. This outing, as a reward program, is granted for those who make the effort to help people and volunteer for cleaning and washing dishes.

- *Parent education.* It is obligatory for parents to participate in this program once a month. If not, a fine could be levied by the legal system. It is offered on the second Saturday of the month. This program seems to be very important for parents' education since many parents don't know how to deal with their children in a proper way. This is because, in many cases, parents are the ones who put open their children delinquency, though it is not intentional. In actual fact, many young people repeat delinquent behaviors caused by conflicts with parents or mistreatments by their parents after going back home. Therefore, parents' education plays a role in changing the mine-set of parents and educating parents in dealing with their children.

### *Annual programs*

- *Shooting star.* since this place has a deep relationship with the family courts and judges, young people are invited to perform on the stage facilitated by a family court. It can also be used to show how the programs at the institution contribute in transforming young people.

- *Exhibition.* This exhibition displays the works of the youth and promotes this institution in a political way by inviting policies makers, governors, and judges of family courts, including donors and benefactors. The purpose of the event is to raise funds through the sales of the works displayed at the exhibition. In order to participate in the events, young people in the ceramics class and the wooden craft class make great efforts that brings them rewards in the form of self-confidence and self-esteem, as well as self-achievement through compliments and praise that encourages their transformation. It can also be a link in building new relationships between children and their parents, since most family relationships are broken because parents don't experience positive things from their children except hardship.

- *Summer camp.* This is one of the major events offered by the Salesian youth center. All camp programs are designed by the teachers and staff members as they invest

tremendous time in this program. It usually lasts around four days. During the camp, all staff members and teachers participate in camp programs as either participants with a group of young people or program providers who organize and conduct the programs. This camp program represents how staff members and teachers spend time together with young people and how to educate them while being with them informally. It ultimately shows how educators practice assistance in the midst of young people.

- *Family camp.* The purpose of family camp is to recover family relationships between children and parents. By providing an opportunity to make conversation between parents and their children, they could understand each other and discover positive aspects rather than negative things between them. Consequently, this program is significantly important to not only reconcile parents and children, but it also protects and prevents recidivism of delinquent behaviors.

- *Fall sports day.* This program is to elevate community spirit among the community members. Having played various sports, it not only provides to have a chance to collaborate each other, but also releases stress as young people mostly spend time indoors.

- *Fall music festival.* This event presents various performances that young people spend a lot of efforts. While preparing for this event, it helps find individual talent and potential. Through performances such as choir, music band, playing musical instruments, dancing, etc., it helps foster character in young people such as self-confidence, self-fulfillment, and self-esteem. For this event, various people are invited like governors, volunteer teachers, benefactors, donors, parents, and even policemen. Using this event, it attempts to show the ability of young people as well as the power of education, which contributes to developing character in the young.

### ***Religious activities and their functions***

- *Daily prayer.* It emerges in the program at mealtime, morning prayer, and evening prayer. Mealtime starts with prayer and it ends up with prayer as same as the morning meeting which begins with prayer and ends it up with prayer. Besides, every day concludes with evening prayer just before going to bed.

- *Catechism.* It teaches not only catholic dogma but also morality and ethics based on Catholic doctrine which can be considered moral education for young people.

- *Retreat and pilgrimage.* These activities are considered outing programs though these take place at religious sites. Using these programs, young people have opportunity to learn about religion, while they can reflect and refresh themselves, for the delinquent camp limits young people from having such freedom.

- *Easter event, Mary's night Holy Mother, and Christmas event.* These activities rather play the role as part of programs though these are perceived as religious events. These religious events stimulate young people to engage in the events by preparing for

the performance and presenting it before the public. As these that are regarded as festivities, they provide joy and excitement to the participants, while young people improve certain skills and traits as well.

- *Weekday Mass and Sunday Mass.* Weekday Mass is for whole community which includes everyone in the youth center while Sunday Mass is offered for visitors and donors, and volunteers, etc.

### ***The regulations and principles of the Salesian Youth Center***

- *Room assignment.* It considers individual temperament, age, peer relationship, and behaviors in daily life.

- *Punishment and transfer policy.* Those who act out psychological or pathological issues unceasingly, can get advice from teachers and are asked to comply with the system of the institution. If there is no improvement, then it will be discussed at a meeting of the team leaders to make on evaluation.

- *Ranking system.* It consists of seven ranked positions; Yeoulmae, Saenaegi, Nawoomi, Bareumi, Dowoomi, Saewoonmi, Ikeumi. Based on each position, they are granted different responsibilities and benefits. The ranking position can be promoted or relegated on the basis of attitude, behaviors, program engagement, and voluntary actions. It motivates young people to actively engage in programs and to do better in their given assignments, which affects the character development of the young.

- *Punishment and reward.* The ranking system is utilized in this aspect. In fact, it counts on a ranking position where it allows students to take benefits or not. In terms of the ranking system, students take benefits when they are promoted to higher position, whereas they lose all the benefits as they are demoted from their present position. This ranking system operates on the assessments that occur twice in a month according to the table of role practice evaluation.

- *Peer review trial.* It occurs when young people violate one of seven prohibitive actions such as violence, larceny, sexual abuse or harassment, smoking, disrespect toward adults, including teachers, escape or attempt to abscond, and possession of unauthorized goods. It calls for all community members to participate in peer guided trial that is composed of those who have achieved in Seawoomi and Ikeumi position and all staff in the residential hall, modum teacher, general manager, chaplain, and the director. It suggests to the person on trial to talk about what he violates followed by comments of peers who participate in the trial. All staff members also give him comments as well. When the young commit such negative actions, they have to serve the community in various ways as part of their punishment after trial.