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RAGE IN THE CAGE: MAKING SENSE OF GRIEF AND VIOLENCE
AMONG INCARCERATED JUVENILE DELINQUENTS

A PROJECT REPORT
SUBMITTED TO THE FACULTY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE
DOCTOR OF MINISTRY
BY
MURTHY RAYALLA KOLA

WINEBRENNER THEOLOGICAL SEMINARY

FINDLAY, OHIO

MAY 2005

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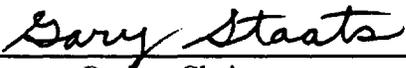
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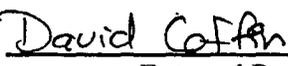
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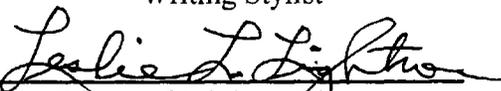
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CONTENTS

LIST OF FIGURES AND TABLES	ix
ACKNOWLEDGMENTS	xi
ABSTRACT	xiii
CHAPTER ONE: INTRODUCTION TO THE PROJECT	1
Context of the Study	1
Demographic Assessment	1
Structural Analysis	3
Profile of the Institution and the Population	3
Institutional Setting	4
Specialized Units and Vocational Programs	6
Directives at MaJCF	6
Historical Timeline	8
Symbols	9
Statement of the Problem	10
Purpose of the Study	12
Research Methodology	12
Primary Research Question	12
Significance of the Study	13
Assumptions and Limitations	13
Definition of Terms	14
Organization of the Study	15

CHAPTER TWO: BIBLICAL AND THEOLOGICAL FOUNDATIONS.....	18
The Formative Reflection Method.....	18
Describing the Problem.....	19
Discovery with Respect to the Problem.....	20
Scripture.....	20
Prison and a Prisoner’s Experience.....	21
Old Testament Death-related Grief.....	25
Tradition.....	39
Reason.....	42
Experience.....	47
Stage I: Denial and Isolation.....	47
Stage II: Anger.....	48
Stage III: Bargaining.....	48
Stage IV: Depression.....	48
Stage V: Acceptance.....	48
Summary.....	50
CHAPTER THREE: LITERATURE AND OTHER SOURCES.....	53
Self as Source: Author’s Perspective.....	53
Literature and Research Sources.....	55
General Death.....	56
Parental Death.....	63
Sibling Death.....	68
Results of Findings in Literature and Other Sources.....	73

CHAPTER FOUR: RESEARCH METHODOLOGY AND PROCEDURES	75
Introduction.....	75
Designing the Study	76
Study Methodology.....	76
Interview Guide Pilot Test.....	77
Defining the Sample	78
Selecting the Sample.....	79
Profile of Interview Subjects	83
Conducting the Interviews	83
Analysis of Interview Data	86
Document Analysis.....	88
Chaplain Documents.....	88
JD Documents.....	88
Designing and Administering the Interview Guide	89
Designing the Interview Guide	89
Administering the Interview	90
CHAPTER FIVE: ANALYSIS OF DATA.....	93
Introduction.....	93
Category One: Demographic Information of Participants	93
Chaplain Participants	93
JD Participants	98
Category Two: Chaplains' Interview Guide	99
Introduction.....	99
Chaplains' Observations and Experiences.....	99

Chaplains' Opinions.....	104
Chaplains' Feelings.....	110
Category Three: JDs' Interview Guide.....	111
Introduction.....	111
JDs' Observations and Experience	112
JDs' Opinions.....	118
JDs' Feelings.....	119
Category Four: Document Analysis.....	119
Death Notification Procedures—Chaplains	119
Death Notification Process—The JD Perspective	121
Chaplains' Documents.....	123
JD Documents.....	127
Conclusion on the Results and Analysis of Data	134
CHAPTER SIX: SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS	136
Summary.....	136
Findings.....	138
Incarceration Factors.....	139
Life Experience Factors	145
Concluding Analysis of Emerging Themes	153
Recommendations.....	156
Chaplains.....	156
Social Workers.....	161
Medical Staff.....	162

Teachers	163
Multi-disciplinary Team	164
Security Codes	165
Volunteers	165
Community Churches	166
Concluding Thoughts.....	166
Recommendations for Further Research.....	167
APPENDIX	169
A. Chaplains Interview Guide.....	169
B. JD Interview Guide	173
C. Letter of Explanation.....	176
WORKS CONSULTED AND CITED	178

LIST OF FIGURES AND TABLES

Figures	Page
1. Religious and Volunteer Services Administrative Structure.....	8
2. Results of Interviews, Document Analysis, and Personal Experience.....	139
Tables	
1. Prisoners in the Old Testament	23
2. Prisoners in the New Testament.....	23
3. Development of Mourning Rites in the Scriptures.....	37
4. Common Behavioral and Physical Responses to Grief in Children.....	62
5. Factors Influencing Sibling Bereavement	70
6. Chaplain Interview Sample Selection Criteria	81
7. JD Interview Sample Selection Criteria	82
8. Professional Background of Chaplain Interview Participants.....	94
9. Count of Chaplain Interview Participants	95
10. Marital Status of Chaplain Interview Participants	95
11. Chaplain Interview Participants with Children and Grandchildren	96
12. Education of Chaplain Interview Participants.....	96
13. Chaplain Interview Participants' Denominational Affiliation and Ministry Call.....	97
14. Experience of Chaplain Interview Participants.....	98
15. JD Interview Participant Profile	99

16. Parts of a Death Notification Document	124
17. Incarceration Factors	140
18. JD Life Experience Factors	146

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assistance. May they also have the opportunity to experience lifelong education. Lastly, I am extremely grateful to my ministry context group chair, Chris Miller, for devoting so much time in shaping my study.

ABSTRACT

The purpose of this qualitative inquiry was to investigate why incarcerated juvenile delinquents react violently to death notifications. During their confinement in the Ohio Department of Youth Services' (DYS) facilities, many juvenile delinquents exhibit violent behavior when they received death notifications.

The chaplains in the DYS' institutions are primarily responsible for delivering death notifications to juvenile delinquents (JDs). These notifications generally took place in a chaplain's office. A juvenile correctional officer or some other staff member escorts the JDs to the chaplain's office where they received death notifications of a loved one. After the JDs received the available details surrounding the death of a family member or a close friend, they often react violently to the death notifications. Some exhibit violence immediately while others do so after leaving the chaplain's office. Often the DYS staff and or the chaplain will experience this unpredictable violent behavior of the JDs in unexpected places. This violent behavior disrupted the institutions and continues to be a cause of stress among chaplains and DYS staff. As a result of this behavior, in many cases staff and youth were injured and state property was destroyed. The subsequent property damage and medical costs become a burden to taxpayers.

The literature reviewed sheds light on the grief exhibited in the adult population, but little or no research has been done on the grief experienced by incarcerated juvenile delinquents. The scriptural research displays a vivid description of how biblical

characters expressed their grief. The examples of grief exhibited by the patriarchs of the faith later became funeral traditions and cherished customs for the covenant people.

In this study I interviewed two subject groups. The first group was chaplains who delivered death notifications. The second was juvenile delinquents who reacted violently when they received the death notifications delivered by me. By researching from two distinct vantage points, both the deliverer and receiver of the death notification, I was able to research the phenomena of why incarcerated juvenile delinquents react violently to death notifications.

The findings suggest that there were multiple elements at work in the life of juvenile delinquents both in and out of the institution that caused them to choose violence. It also became evident that incarcerated JDs lacked basic internal controls and assets that resulted in reacting violently to death notifications. At the conclusion of this research project recommendations were made to improve the death notification process and equip JDs to choose a non-violent path when responding to death notifications. Recommendations were also made for further research on this subject.

CHAPTER ONE:
INTRODUCTION TO THE PROJECT

Context of the Study

Demographic Assessment

Welcome to my world. To enter this domain, you must let go of your privileges and say goodbye to most of your rights and liberties. Soon after you enter, you will be searched, questioned, and probed. You will empty your pockets, purse, or wallet because no one is allowed to bring metal, glass, or any number of a long list of contraband items inside. After this, you walk through a metal detector. If everything goes right, you receive a visitor's pass. You now realize other people control your every movement and dictate your every action. You are boxed into a massive razor-wire cage, that is, the electronically monitored fence around the perimeter of the facility. From this point on, all your movements will be closely watched. Freedom is no more, and this is only the beginning of your journey into the world of the incarcerated.

This experience is totally different from your world. Here the Department of Youth Services' (DYS) rules and regulations govern the lives of juvenile delinquents (JDs). People seem to speak a different language, but they are not from another country. They act and react in an unusual manner, but they are not from another planet. Their social structure is unrecognizable, but they are not aliens. They are all Americans, our children, and part of our future, they are all incarcerated by the order of Ohio Juvenile Courts. This incarcerated world is the flip side of your world. JDs are the wards of the

state and under the custody and care of the DYS. The media has coined a few descriptive terms and refers to them as “Super Predators,” to indicate the severity of their crimes, and “Generation X,” to describe them as a lost generation.

Let me introduce my caged congregation to you. They are all males between the ages of twelve and twenty. They are sent from all corners of the state from big cosmopolitan cities to small, rural villages. All are single, although some have many female sexual partners and children in their communities. Most JDs come from single-parent homes and are the product of families with many problems. Some come from low-income families and others from no-income families. Almost all of them are affected by substance abuse. Communicable diseases and malnutrition are commonplace.

The JDs’ literacy covers a very broad range of academic proficiency. One JD may only be at a second-grade level while another the same age is doing college-level studies. Some may be proficient in one subject area and struggle in another. In general, most of the JDs fall below their grade level proficiency when compared to national averages. A fully staffed, accredited High School called Hickory Grove operates on the premises to address their academic needs and requirements. The high school offers GED instruction and conducts GED testing monthly. Those who have graduated may enroll in vocational training programs and take advantage of the college-level courses provided within the institution by an accredited college.

The types of violent crimes the JDs have committed encompass a number of different categories. The crimes include murder and non-negligent manslaughter. Rapes, robbery, drive by shootings, aggravated assault, property crimes, and drug-related offenses are also common crimes that JDs commit.

Structural Analysis

Profile of the Institution and the Population

A modern day exodus took place on July 17, 2000, uprooting staff and the residents who had made the Training Institute Central Ohio (TICO) their home for the past five to thirty years. The state closed TICO and opened a new facility. This was not an easy task. Several months of packing, shipping, preparing, closed-door consultations, and coordination among several law enforcement agencies paved the way for this significant event. Most of the staff scattered to various state agencies, several DYS institutions, and a few were transferred to the newly built supermax facility, Marion Juvenile Correctional Facility (MaJCF).

Under heavy guard and tight security, the TICO population, wearing orange jumpsuits, was bound with shackles, double-handcuffed together two-by-two, and transported by the highly trained team in the Department of Rehabilitation and Corrections' buses from Columbus to MaJCF. The black sea (US Route 23) opened all the way to Marion; all traffic stood still as the prison buses rushed through all stoplights under the careful watch of a "ghetto bird" (police helicopter). My uprooted, confused congregation was tossed into an unknown situation with unfamiliar settings, different programs, new staff, and high security buildings.

It took an exodus to bring us here, but my congregation did not see Marion as the "Promised Land." In part this may have been due to their awareness of current events regarding possible chemical contamination in Marion. According to several reports (Ohio EPA, 1999), during the Second World War the U.S. Army buried dangerous toxic chemicals at Marion. A school was built on the premises. As a result of exposure to these dangerous toxic chemicals, years later many of the students who attended that school

were diagnosed with cancer. Water, air, and the very ground a person walks on is considered dangerous at Marion. Recent newspaper reports say that on hot, sunny days, toxic landfills can still emit radioactive vapors.

This profile of the institution and its population provides an understanding of our institutional settings and my congregation's ambiguity of the new correctional institution and the city where it is located. Pictures that were painted by the media increased the fears among our JDs regarding the new institution and added to their existing concerns. JDs worried about this move because it appeared to be extremely dangerous to them.

Institutional Setting

In your world, the ministry setting probably consists of a church building but in my world the ministry setting is totally different. It is comprised of six buildings, each building serving its own unique purpose. Information on each building was gathered during the orientation training at MaJCF.

Administration Building (Building #1)

This building serves as the single point of entry for staff and visitors. Central control, operations, human resources, the fiscal office, administration, and the visiting area are all housed in this building.

Maximum Security Building (Building #2)

This building has the highest security level in the institution. Plans were made for three units in the building, with twelve beds each, housing up to thirty-six JDs. Maximum security was designed to be self-contained, with its own control center, indoor/outdoor recreation areas, and medical and social services brought to them every day. This building was designed to house and offer programs for mentally ill JDs, as well as others whose violent behavior was not accompanied by a mental illness. The main purpose of

this unit and the programs it offers is designed to assist residents in reducing their violent behavior through basic behavioral management principles in which pro-social behaviors are reinforced and violent, antisocial behaviors are appropriately sanctioned.

Support Building (Building #3)

This is the largest building on the campus. It houses several offices for many departments including medical, psychological, recreational, religious, maintenance, kitchen, dining room, administration, and intake processing. It also includes school, which that occupies the major portion of this building and consists of several educational offices, fifteen classrooms, a library, gymnasium, and areas for vocational and industrial programs. A multipurpose room in this building is used as a chapel during evenings and weekends.

Transitional Housing Building (Building #4)

This building contains two transitional units designed to educate and reintegrate JDs into society through learning independent living skills, moral reasoning, communication, and problem-solving skills. The JDs involved in these programs learn to function as part of a community with civil ordinance, community job responsibilities, and various curricula designed to develop life skills competencies.

General Population Building (Buildings #5 and #6)

These buildings were constructed to house three living units and one recreational area. Each unit becomes a home for thirty-five JDs with a mini-kitchen, shower stalls, and restrooms. JDs who reside in these units are designated as the institution's general population and are expected to participate in the daily group process with their peers. These groups are led by social workers assigned to these units. The four main focus areas

in the group process are problem solving, social skills, anger management, and victim awareness.

Specialized Units and Vocational Programs

These units were designated for special treatments and those assigned to these units receive the same services as the general population with specific focus on their criminogenic needs. These units include a chemical dependency intervention unit, two transitional housing units, and an intensive mental health unit. Staff who work in these units receive special training to implement specific treatment programs designed to assist JDs with their needs.

Chemical Dependency Unit

This specialty unit provides JDs with the opportunity to identify the negative impact that alcohol and other drugs have on their lives. This unit also helps start the journey to personal recovery through education and structured peer group processes.

Vocational Programs

The vocational programs offered at the institution include courses in barbering, auto mechanics, office technology, warehousing/material handling, personal development, horticulture, graphic arts (print shop), and occupational work education.

Directives at MaJCF

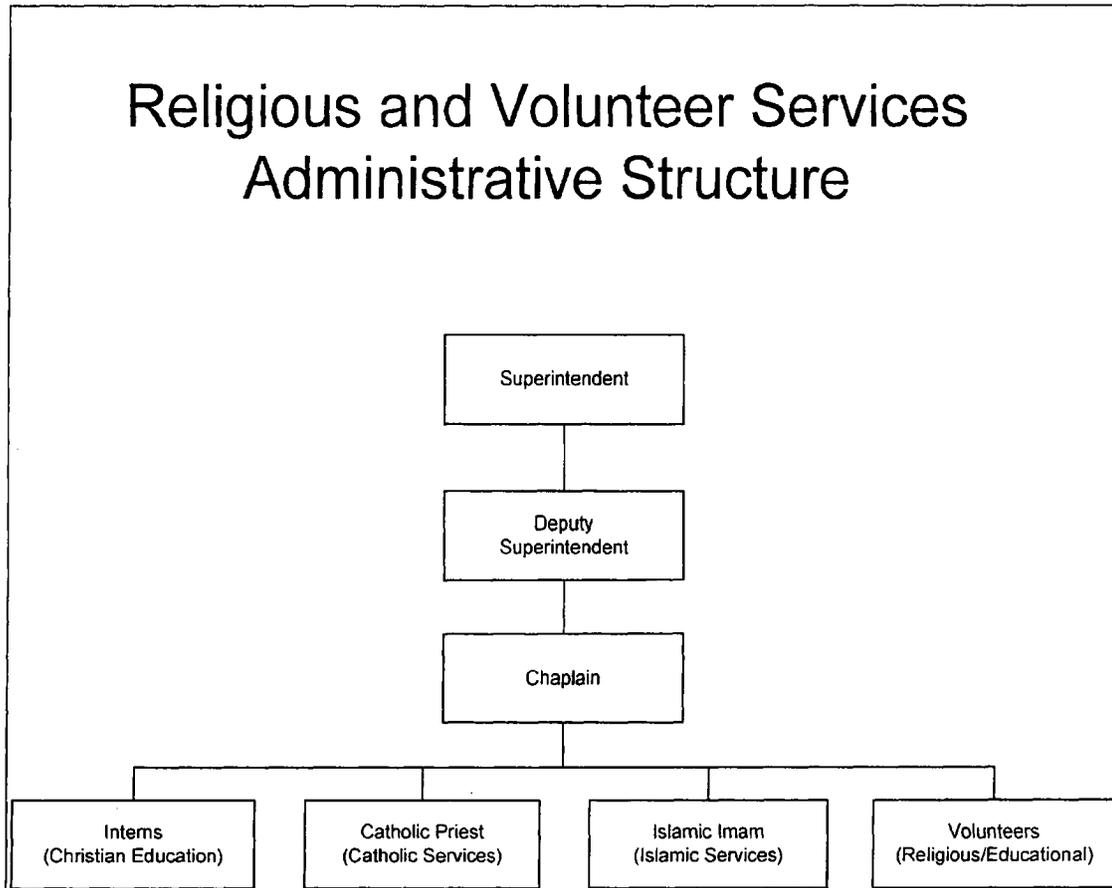
The prime directive of MaJCF is to provide the institution with safety and security, every other directive is secondary. Whenever safety and security is threatened, all programs are canceled and the institution is locked down. Whatever rights or privileges the JDs have are temporarily suspended. Life as they knew it at the institution comes to a stand still until the crisis is over. Besides safety and security, the needs of the institution also take precedence over programs or rehabilitation.

DYS directives dictate basic rights of JDs: education, recreation, medical, special management, food service, and religious and volunteer services. There is a directive for every activity in the institution. The religious service directive, Procedure #U-1, governs all aspects of MaJCF religious services and describes how religious services should be offered to the JDs. The volunteer programming directive, Procedure #G-1, establishes policies and procedures of volunteer administration.

The MaJCF's administrative structure (see Figure 1) consists of a superintendent at the top of the organization. This person is the executive officer of the institution and in charge of all its operations. Under the superintendent are three deputies. One deputy oversees religious services. The chaplain reports to the deputy superintendent and is in charge of all religious services. The chaplain designs, implements, and supervises all religious programs, activities, rites, and rituals on the grounds. He also recruits, screens, trains, and supervises all the interns and volunteers. He trains and supervises a Catholic priest, whom provides Mass and Catholic rights for Catholic JDs, as well as an Islamic imam, whom provides *Jum'ah* prayers and *salat*, and Christian clergy whom provides specific programs for Protestant JDs. DYS directives and local policies and procedures govern the conduct of executive officers, department heads, supervisors, staff, contractual personnel, visitors, and the line staff.

Figure 1

Religious and Volunteer Services Administrative Structure

**Historical Timeline**

Juvenile delinquency is not new to the State of Ohio. Many different commissions and agencies were considered to address the delinquency problem. “The first agency established to oversee delinquents was the Department of Mental Hygiene and Corrections in the early 1900s. That was followed by the three-member *Ohio Youth Commission* on Oct. 7, 1963. A conflict between the Ohio Juvenile Judges Association and youth commission peaked in 1981. The legislature abolished the commission and

replaced it with the Department of Youth Services through House Bill 440” (*Columbus Dispatch* [Columbus, Ohio], 17 May 1992).

At present, DYS operates ten institutions, two residential treatment centers, and seven regional offices throughout the state. MaJCF is the newest of these facilities, with the most up-to-date technologies. This institution does not have any prior history.

My chaplaincy ministry among troubled youth started in 1982 at Maumee Youth Center, a medium-security institution located in Liberty Center, Ohio. In 1997, I transferred to TICO, a maximum-security juvenile correctional institution in downtown Columbus. In July 2000, I moved to the MaJCF, a super maximum-security correctional facility for JDs in Marion, Ohio. I am a chaplain for the so-called “Generation X.”

Symbols

At MaJCF most symbols are perceived by JDs as punitive, depressive, and overpowering. These symbols are a towering razor-wire fence, a high-tech computerized control center that operates all the doors, 150 security cameras, and uniformed personnel. These are constant reminders of their crimes and subsequent punishment. Another imposing symbol, which can be viewed through the fence, is North Central Correctional Institution, a medium-security adult prison where twenty-four hundred inmates are housed. Among those inmates, some are serving life sentences. This symbol has raised horrifying questions in JDs’ minds such as: “Am I going to end up serving a life sentence in an adult prison and never see my loved ones again?” And are my friends and my brothers going to end up in a prison like my father did?” These fears may be unwarranted, but they are real to them. JDs already know that Ohio has started executions

and they have also heard that several death row inmates at Lucasville prison are fearfully awaiting their executions.

Some positive symbols also exist at MaJCF. These include the school, the worship area, and the holy books. Occasionally, unholy gang and racial hate group symbols raise their ugly heads in the institution.

Statement of the Problem

JDs came to us with a variety of problems and were not prepared for all the drastic changes that were forced on them during their stay within DYS institutions. The following list represents some of their problems:

1. They were separated from their families for a long time and no longer feel part of them. They worry about rejection from families and friends upon release.
2. They projected blame on courts and the legal system for their incarceration. They always looked for ways to beat the system.
3. Some were afraid of their release dates because they have no place to go, and no one waiting to receive them on the outside, to them their futures appear dark and confusing.
4. They were forced to live with strangers who have serious problems. Their inability to adjust to staff and other JDs creates a constant conflict, which leads to other problems.
5. The main problem is that the JDs act out violently when they receive death notifications. Some JDs harm themselves; others even cause injuries to staff, or whomever happens to be around them when they decide to unleash their rage. At

times they also destroyed the state property. This is an unprovoked and unpredictable behavior with severe consequences.

One day our institutional psychologist, a Ph.D, and I were in the dining room, when a JD suddenly stood up and threw his tray with all the food and milk into the air and picked a fight with another JD. We both knew that he had received bad news from home: a rival gang had shot and killed his best friend. After watching his violent actions, the psychologist said, "I just don't understand what causes them to act out this way." The cause of such unprovoked violence in JDs is not known. "Why do incarcerated JDs react violently to death notifications?" This remains a mystery.

I recall another incident that left an emotional impression on me. One evening, some of the JDs were playing tag football while others were walking around the ball fields. I noticed one JD sitting alone, looking at the sky. He sat motionless. I remember telling him that his mother passed away just two days before. I wanted to see how he was doing so I walked over and asked if it was okay to sit by him. He simply nodded. I sat quietly for a few minutes before asking him if he was thinking about his mother. He again nodded his head. Realizing he wanted to be alone, I said a prayer and reminded him that Jesus understood his pain and the Lord would comfort him. As I got up to leave, he refused to shake my hand. Since he was clasping his hands very tightly, I wondered what he was holding. As I slowly reached out and opened his bleeding hands, a sharp rock fell from his injured hands. He showed no visible signs of grief, such as crying, screaming, or shouting. Yet he turned violence against himself. I saw the pain in his eyes and felt his anguish, yet I could not understand the relationship between his mother's death and his violent behavior resulting in self-inflicted wounds.

Purpose of the Study

In my ministry, JDs violent behavior was perplexing. So the purpose of this study was to understand why incarcerated JDs react violently to death notifications.

Research Methodology

The research methodology I chose was phenomenology. This study utilized observation, questionnaires, interviews, and document analysis.

Three JDs and seven chaplain respondents were interviewed in this research. The JDs were selected by purposeful sampling and were observed in school, the dining area, at recreation (gym and courtyard), and during group processes. They were interviewed in an open-ended question format and an interview guide was used during interviews of each JD. Two interviews were conducted at different times and locations. The first interview was conducted soon after they reacted violently to death notifications and the second interview a few days later when they had some time to reflect on their violent actions. Documents, which were used for analysis, included daily behavioral reports, social worker and court reports, intake interviews, court histories, JD's documents, and psychological analysis. I also maintained a journal containing both field and reflective notes. The research I conducted with the chaplains included an initial interview and a follow-up interview. I also used document analysis in the research related to the chaplains.

Primary Research Question

My primary research question in my project was: "Why do incarcerated JDs react violently to death notifications?"

Significance of the Study

1. The study addressed the problem of “Why do incarcerated JDs react violently to death notifications?”
2. The study contributed to the research base of knowledge, providing MaJCF caregivers with insights into the violent behaviors of the JDs.
3. The study provided alternative, nonviolent ways for JDs to cope with death by managing their feelings and reactions.
4. The study results were shared with other institutional and correctional staff persons and administrators through professional newsletters and workshops.

Assumptions and Limitations

The assumptions in the study were:

1. Participants were capable of expressing their experiences, feelings, intentions, reactions, and thoughts accurately, avoiding embellishment and fantasy.
2. The collaborative partner-type of observation was best suited for this study. The collaborative partner observation was when two parties agreed to disclose information with the purpose of finding a solution to the problem.

The limitations of the study were:

1. The research was limited to the JDs who received death notifications while they were incarcerated.
2. Different variables impacted the study, such as the JD being transferred or released from the institution.
3. Institutional needs, emergencies, and interruptions limited access to the JDs.

4. Participants might drop out of the study due to unforeseen reasons, such as illness, surgery, or change in medication, etc.
5. Staff members were not always available to meet or participate due to schedule conflicts, vacations, time restrictions, and shift changes.

Definition of Terms

Acting out: Outburst of destructive and abusive actions that hurt self, others, and/or property

Bling bling: Glittering jewelry

Caregivers: Staff that provide care includes social workers, teachers, medical personnel, volunteers, psychologists, and chaplains

DBR: Daily Behavior Report

DYS: Department of Youth Services

Felonies: Different types of crimes committed by JDs, such as shoplifting, drug trafficking, grand theft auto, arson, and rape

Ghetto bird: A police helicopter

Grief: An intense sorrow caused by the death of a loved one

Homey: A close friend

JDs: Juvenile delinquents

Juice: Medicine to sleep

Juvenile delinquent: An individual under legal age who, as a result of breaking the law, is adjudicated by a judge and sentenced to do time in a correctional institution

Outs: The environment the JDs lived in prior to incarceration

MaJCF: Marion Juvenile Correctional Facility

Rubber room: A confinement room padded with rubber to prevent JDs from harming themselves

TICO: Training Institute Central Ohio

UM: Unit manager, a staff member in charge of a living quarter

Organization of the Study

Chapter One: Introduction to the Project

Chapter One introduces the reader to the world of DYS and displays the blueprint of the project. Areas covered in this chapter include: context of the problem, statement of the problem, purpose of the study, research methodology, research questions, significance of the study, assumptions and limitations of the study, and definitions of the terms used in the study.

Chapter Two: The Biblical and Theological Foundation

As a foundation for the study, Chapter Two uses the Wesleyan Quadrilateral method of interpreting Scripture, tradition, reason, and experience. The interpretation of Scripture is divided into two categories. The first category deals with prisons and prisoners' experiences. The second category deals with the death-related grief experiences of biblical figures Abraham, Jacob, and David. In the tradition segment, the method of Mahatma Gandhi's satyagraha is explored and Dr. Stanton E. Samenow's theory on criminal thinking and behavior is explored under the reason segment. Last, the experience section explores the stages of death according to Dr. Kubler Ross and Granger Westberg's stages of the bereaved.

Chapter Three: Literature and Other Sources

This chapter discusses the ancient Indian funeral practice of *satisahagamana* and explores the reasons why such a violent tradition continued until it was outlawed.

Readers are introduced to the concept of worldview and criminal thinking. The literature search is divided into three sub-categories: death event, death support system, and death effects and responses. This chapter concludes with results of findings in literature and other sources.

Chapter Four: Research Methodology and Procedures

Phenomenology was chosen as the research methodology to investigate why JDs react violently to death notifications. This methodology actively engages both subject groups and guides this research project throughout. This chapter covers designing the study, defining the sample, selecting the sample, profile of interview subjects, conducting the interviews, analysis of interview data, document analysis, and designing and administering the interview guide.

Chapter Five: Analysis of Data

Data was analyzed and reflected upon as it accumulated. For the sake of the reader, all quotes from JDs and chaplains have been indented as block quotes. This chapter includes Category One: demographic information of chaplain and JD participants, Category Two: chaplains' interview guide, Category Three: JDs' interview guide, Category Four: document analysis, and the conclusion on the results and analysis of data.

Chapter Six: Summary, Findings, Conclusions, and Recommendations

Chapter Six presents various factors regarding the making of a juvenile delinquent, criminal thinking, and the choice to violently react to the death notification within the context of DYS institutions. It summarizes the findings, conclusions and recommendations for DYS professionals and community agencies. The chapter ends with concluding thoughts and recommendations for further research.

CHAPTER TWO:
BIBLICAL AND THEOLOGICAL FOUNDATIONS

The Formative Reflection Method

In presenting the biblical and theological foundation of this project, the author used a model called the Formative Reflection Method (Thornton and Cherry 1996, 24). The first step of this method was called “describe.” This portion dealt with the situation, issue, or problem that needed to be explored in this ministry project. The second step required the researcher to “discover” what others had experienced or written about the situation, issue, or problem under investigation. This step used a unique model, the Wesleyan Quadrilateral Method, created by Albert Outler in the late 1960s (Thornton and Cherry 1996, 51). The third step of the Formative Reflection Method was “deliberate.” This step helped connect all the insights gathered in the “discover” step and drew conclusions as related to the problem. The fourth, and final, step was “determine.” This step identified the changes that needed to be made to address and solve the ministry problem utilized in this project (Thornton and Cherry 1996, 26). The “describe” and “discover” steps were in this chapter to explore biblical and theological foundations. Then in Chapter Five: Analysis of Data, the “deliberate” step was used to discover where the ministry situation or problem was versus where it should be in order to become more in the image of Christ. Finally, in Chapter Six: Summary, Findings, Conclusions, and

Recommendations the results of the “determine” provided a basis for future work and research.

Describing the Problem

In Chapter One: Introduction to the Project, the ministry setting along with the ministry problem was stated as “Why do incarcerated JDs react violently to death notifications?” This congregation of incarcerated JDs was housed in a newly constructed maximum-security facility. Before arriving at this facility, they were incarcerated at the Training Institute Central Ohio (TICO), Columbus, and subsequently transported under heavy guard to the Marion Juvenile Correctional Facility (MaJCF) in Marion, Ohio. This move created fear, confusion, and depression among the JDs. Negative newspaper articles about Marion heightened the anxiety within the JDs.

This congregation consisted of males between twelve and twenty years old. A majority of the JDs had been affected by drug and alcohol abuse. They were the victims of verbal, physical, and sexual abuse. The JDs’ literacy competence covered a very broad spectrum. MaJCF maintained a fully accredited Hickory Grove High School to meet the educational needs of the JDs. The school offered GED instruction, examinations, and vocational training programs such as barber class, printing, warehousing, and maintenance. The school also offered college level courses through Ashland University.

Most of the JDs were not new to the judicial system. By the time a typical JD arrived at Marion, he had probably already spent time in other correctional facilities. His siblings may also have been known to the courts or be serving time in another DYS facility. The crimes JDs committed are not limited to any one category. They ranged from breaking and entering to murder. Most of the JDs had committed third or fourth-degree felonies. The JDs were plagued by several problems such as physical, psychological, and

socio-economic problems, as well as addictions. Reasons for most of these problems were, to some degree, discovered and the treatments for those problems made available. One of the most disturbing problems among JDs in the institution was their violent outbursts and self-destructive behavior when they received the news of deaths of friends or family members. The reason for such behavior was unknown. This project explored why the JDs choose violence as a method to cope with their grief while incarcerated.

Discovery with Respect to the Problem

The Wesleyan Quadrilateral Method was used to illustrate the biblical and theological foundations surrounding death-related grief and self-destructive violence among the incarcerated. The Wesleyan Quadrilateral Method utilized a paradigm comprised of four trustworthy sources of information: Scripture, tradition, reason, and experience. Each of these sources made a contribution in projecting the image of Christ into the ministry problem (Thornton and Cherry 1996, 51).

Scripture

Scripture shines the divine light on all aspects of human experiences from birth to death and grief. The preacher said,

For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to seek, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time for war, and a time for peace. (Eccl. 3:1-8 RSV)

Death and mourning are universal human experiences. Most people experience grief during their life. To gain an understanding of a prisoner's experience of death-related grief, two categories of Scripture have been explored. The first category explored

the concept of prison and a prisoner's experience, the second category looked at death-related grief experienced and expressed by selected figures in the Old Testament.

Prison and a Prisoner's Experience

Since the ministry setting was a maximum-security facility that contained incarcerated individuals, characters in the Scriptures who were incarcerated, as well as what has been said about the prisons were explored. The Hebrew term *āsar*, according to Harris, means to tie, bind, harness, gird, or imprison. "*Āsar* . . . occurs thirty-four times in the OT. . . . A number of Hebrew words indicate the concept of binding, such as *rākas* 'to fasten' (Ex. 28:28) and *šūr* 'tie up' (Deut. 14:25). It is also employed in the sense of making one a prisoner (Judg. 15:10; Ps. 149:8 [H 9]). . . . Among the Hebrews there were no special prison buildings until probably the postexilic era. In Assyria and Egypt such buildings existed" (Harris 1980, 61).

In these modern times, most of the world considers imprisonment as punishment. A correlation exists between the severity of crime and the length of the prison sentence. Rehabilitation is sometimes identified as another purpose of imprisonment, although no one really believes that simply sending someone to prison will change their behavior. The public still insists on lengthy sentences for criminals. At present, "tough on crime" is a politically correct slogan. Today prisons are overcrowded and cannot be built fast enough to accommodate the prisoners. However, punitive imprisonment was apparently unknown in the ancient Near East, Greece, and Rome. In the Code of Justinian, the custodial aspect of imprisonment was instituted with the position that "a prison is for confinement, not for punishment" (Harris 1980, 62).

Treatment of captives or prisoners was not always humane. Humiliation and mutilation took place. Adoni-bezek's thumbs and big toes were cut off while he was a

captive (Judg. 1:6). Samson's eyes were gouged out, he was bound by bronze fetters, and he was forced to grind at the mill in the prison (Judg. 16:21). The prophet Jeremiah was cast into a cistern, where he sank in the mire. Those who threw him into the cistern expected that he would die of starvation (Jer. 38:9).

The first mention of prison appeared in the book of Genesis regarding Joseph. "And Joseph's master took him and put him into the prison, the place where the king's prisoners were confined, and he was there in prison" (Gen. 39:20 RSV). Joseph was falsely accused and imprisoned for a number of years until he was summoned by Pharaoh to interpret his dreams. The last one to be imprisoned in the Scriptures is the Devil himself. There he will serve a lengthy sentence of one thousand years. "Then I saw an angel coming down from heaven, holding in his hand the key of the bottomless pit and a great chain. And he seized the dragon, that ancient serpent, who is the Devil and Satan, and bound him for a thousand years, and threw him into the pit, and shut it and sealed it over him, that he should deceive the nations no more, till the thousand years were ended" (Rev. 20:1-3 RSV).

Tables 1 and 2 list selected Old Testament and New Testament characters and the details relating to their imprisonment.

Table 1

Prisoners in the Old Testament

Old Testament Character	Bible Reference	Role of Character	Charges Imposed Against Character	Presiding Judge(s)	Sentence
Joseph	Gen. 39:20	Patriarch	Accused of attempted rape	Pharaoh	Pardoned
Jeremiah	Jer. 37:15	Prophet	False charge of treason	King	Released
Samson	Judg. 16:21	Judge	For destroying Philistine country and killing many	The lords of the Philistines	Imprisoned/ Killed self and others

Table 2

Prisoners in the New Testament

New Testament Character	Bible Reference	Role of Character	Charges Imposed Against Character	Presiding Judge(s)	Sentence
John the Baptist	Mark 6:17	Prophet	For condemning Herod's behavior	Herod	Beheaded
Jesus	Mark 15:15	Savior	Accused of blasphemy	Pilate	Crucified
Peter	Acts 12:4	Disciple	To please the Jews	Herod	Imprisoned/ Escaped
Paul	Acts 16:23	Apostle	Disturbing the peace	Magistrates	Released

In the Scriptures, people of all walks of life were accused, arrested, and imprisoned. Some were executed and others were released. When the innocent were accused and imprisoned, God delivered some of them from their captors and allowed others to suffer and die for his glory. Several prayers were said, conversions took place, and miracles happened in and around the prisons (Acts 16:25-34). The following example establishes what can happen when the faithful on the outs pray for the incarcerated. In the book of Acts Luke said,

And behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Dress yourself and put on your sandals." And he did so. And he said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. (Acts 12:7-10 RSV)

While Peter was in prison, many believers gathered to pray for him. They knew Herod killed James, the brother of John, and intended to kill Peter as well. The church continued to pray for God's intervention. They truly believed in the power of prayer. As a result, God sent an angel to release Peter and set him free. A miracle took place because God's people on the outs continued to care for the incarcerated. Jesus Christ our Lord laid the foundation for prison ministry. In Matthew 25:34-36, Jesus Christ identified himself with the imprisoned and promised rewards to those who visit and care for prisoners.

Life in prison is never easy for the incarcerated. From the time of Joseph to the present day, prisoners live with uncertainty. At times they feel as though they are trapped in the "Twilight Zone" because they were removed from their familiar surroundings and cut off from the life they used to know. Their futures seem bleak. Though they were given set prison terms, they are not sure if and when they will be released. Their freedom is only guaranteed when they are escorted out the prison doors and released.

Jeremiah was not sure if he would ever come out of that muddy pit alive (Jer. 38:6). There was no one to give him a piece of bread or a drink of water. When Samson was in prison, he knew for sure that there was no way out. For him, prison became a dead end. Blinded, shackled, and full of remorse, he sacrificed his life to punish his enemies (Judg. 16:30). The Apostle Paul was also sent to prison several times (Acts 16:23, 21:33).

Prison robs the incarcerated of dignity, freedom, creativity, and a sense of belonging. It fills their hearts and minds with fear and sorrow. They face helplessness, anger, revenge, and many other negative feelings almost every day.

Since the inception of prison to modern day, those who are bound, shackled, and thrown into a life of incarceration feel extreme alienation and confusion. They are forced to face a totally different set of problems that they have never encountered on the outs. This alien world called prison becomes a breeding ground of cynicism and gloom for many. In the past, the fate of prisoners depended on the whims of kings, queens, and rulers. In our time the penal code of the United States of America, with a promise of justice for all, determines what happens to prisoners.

Old Testament Death-Related Grief

Each generation passed down narratives concerning the patriarchs. The Jewish people learned how to conduct themselves in all situations. Their views of God, the universe, community, life, and death were shaped by the tradition that was passed on to them. The patriarchs were the central figures of that tradition. In their tradition, a socially acceptable pattern of grieving was developed.

The biblical text contains several aspects of grief, as well as many different ways to express those feelings without causing harm to self and others. Scriptures reveal how mourning rites developed through the patriarchs' words and deeds at the times of their grief. These rites may provide guidance for JDs and those who minister to them during their grief.

The method that was employed to study the Scriptures is called *beth medrash*. This traditional rabbinical method has been celebrated for centuries. Scriptural interpretations of *beth medrash* are highly recognized and honored by the Jewish

community. *Beth medrash* is an in-depth study of the meaning of Hebrew text and helps describe how grief-related behavior developed in the Old Testament. This scriptural study includes the study of biblical narrative, word study, and traditions in the making. This study recognizes that ancient Israel is a part of the Near East and was possibly influenced by the culture and practices of surrounding nations.

Abraham

God had called both Abraham and Sarah to follow him and changed their names to indicate his blessings. They faithfully followed the path God had laid out for them. Sarah was a blessed, brave woman of God. Sarah's death was the first biblical account of death-related grief: "and Sarah died at Kiriatharba in the land of Canaan; and Abraham went in to mourn [*sāphad*] for Sarah and to weep [*bākhāh*] for her" (Gen. 23:2-3 RSV). The Scriptures indicate Abraham came to mourn (*sāphadh*) for Sarah. What does mourning mean? Roland de Vaux described mourning rites in the following way:

The deceased person's relatives, and those present at the death and funeral, went through a certain ritual, many items of which were customary on the occasions of great sorrow, in public calamities and in seasons of penance. At the news of the death, the first action was to tear one's garments (Gn 37:34; 2 S 1:11; 3:31; 13:31; Jb 1:20). . . . The mourners took off their shoes (2 S 15:30; Ez 24:17, 23; Mi 1:8) and headdress (Ez 24:17, 23). Yet, on the other hand, a man covered his beard (Ez 24:17, 23) or veiled his face (2 S 19:5; cf. 15:30). . . . The mourner would put earth on his head (Jos 7:6; I S 4:12; Ne 9:1; 2 M 10:25 14:15; Jb 2:12; Ez 27:30); he would roll his head (Jb 16:15), or even his whole body (Mi 1:10) in the dust, and lie or sit among a heap of ashes (Est 4:3; Is 58:5; Jr 6:26; Ez 27:30). . . . Mourners would also shave their hair and beard, at least partly and make cuts on their bodies (Jb 1:20; Jr 16:6; 41:5; 47:5; 48:37; Ez 7:18; Am 8:10). These rites, however, are condemned by Lv 19:27–28; cf. 21:5, and by Dt 14:1, for the taint of heathenism they preserve. Lastly, mourners refrained from washing and using perfumes (2 S 12:20; 14:2; Jdt 10:3). (de Vaux 1961, 59)

Von Rad also stated, "The lamentation for the dead was caused less in those times by the depth of personal grief than by ceremony which was regulated by the old customs and

rites for which one could also hire professional wailing women (Jer. 9:17f). Thereafter, the question where the corpse could be buried had to be answered” (Von Rad 1961, 242).

Abraham went to great lengths to obtain a choice cave to bury his beloved wife. It was customary to bury a family member in a land of his own, most probably the land that he inherited. Abraham did not have possession of a place or title to any land (*ʿhuzzah*) so he paid the full price for one (*keseḫ mālēʿ*), that was four hundred shekels of silver for the land and the cave. The Scriptures clearly show that Abraham expressed deep sorrow and wept for his wife. However, he did not let the grief hinder his ability to perform the task at hand. He searched for the best burial ground for his wife, and in doing so, exhibited his undying love for her. Finally, Abraham buried his wife, Sarah, on the best piece of real estate he could find as a loving monument for her.

A few observations of Abraham’s grief: he came, he mourned (*sāḫadh*), and he wept (*bākhāh*). After this grieving process, Abraham rose (*wayyāqom*) from his dead wife (this implies that he spent some time in the presence of his dead wife) and went to bury his wife Sarah in the cave in the field of Machpelah (*Hebron*).

Jacob

Jacob had twelve sons. His favorite son was Joseph, whom he loved more than any other son (Gen. 37:3). His brothers saw that their father loved Joseph more than all of them and hated him for it. Their hatred grew stronger when Joseph told his brothers about two dreams he had. One day Jacob sent Joseph to inquire about the welfare of his brothers, who were at Shechem pasturing the flock. When they saw Joseph from a distance, they plotted against him to try to put him to death. They stripped him of his tunic, threw him into an empty pit, and later sold him to Ishmaelites who were on their way to Egypt. They took Joseph’s robe, slaughtered a goat, and dipped the robe in the

blood. They took the tunic (*k^etonet happaśsim*) “brought it to their father, and said, “This we have found; see now whether it is your son's robe or not.’ And he recognized [*wayyakkîrah*] it, and said, ‘It is my son's robe; a wild beast has devoured him; Joseph is without doubt torn to pieces [*tōraph tōraph*].’ Then Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. All his sons and all his daughters rose up to comfort him; but he refused to be comforted, and said, ‘No, I shall go down to Sheol to my son, mourning.’ Thus his father wept for him” (Gen. 37:32-35 RSV).

Jacob’s expression of grief was intense and dramatic. When he recognized the tunic dripping with blood, his imagination ran wild. He shouted out that some ferocious wild animal had devoured Joseph, who had surely been torn to pieces (*tōraph tōraph*). He imagined a horrifying, violent scene. A few aspects of Jacob’s grief are described in Scripture. Jacob tore his garments, thus identifying with Joseph’s fate of being ripped apart. Then, he put sackcloth on his loins (*b^emotnayw*). The symbolism of covering the loins indicated that his loins were also experiencing grief because of the loss of Joseph. He also mourned for his son many days. The length of any activity indicates the depth of one’s feeling, in this case mourning. During his mourning, he refused (*way^emāēn l^ehithawhēm*) to be comforted. In the past, the patriarch Abraham exhibited closure for his grief, Jacob wanted to prolong his mourning and suffering.

Jacob’s statement, “I shall go down to Sheol to my son, mourning” (Gen. 37:35 RSV) clearly indicated that he wanted to stay in mourning garments for the rest of his life to remind himself of his loss and show the world how much Joseph meant to him. Skinner gave a different interpretation to this verse. “Jacob will

wear the mourners garb till his death, so that in the underworld his son may know how deep his grief had been (Gu.). The shade was believed to appear in Sheol in the condition in which it left the world (Schw. 63 f.)” (Skinner 1917, 449).

Jacob embraced pain and hopelessness. While the text, “his father wept for him” (*wayyēbk ʾotô ʾābiw*), seems to refer to Jacob weeping for Joseph (Gen. 37: 35 RSV), in the *beth medrash* it is homiletically applied to Isaac weeping for Jacob. According to the interpretation, generations were seen weeping with grief.

David's First Grief (sāphadh)

David, the son of Jesse, was the second king of Israel. One day the prophet Samuel anointed his head with oil to be the successor of Saul. The Spirit of the Lord fell mightily upon David from that day forward (1 Sam. 16:13). The young David took care of his father's sheep until he was called to the King's service. Then Saul appointed him as his armor bearer. Whenever Saul was disturbed, David played music on his harp and Saul got better as the evil spirit departed from him (1 Sam. 16:23).

The Philistine warrior, Goliath from Gath, challenged Saul to send a soldier to fight with him. No one dared to go up against this fearless warrior. David decided to represent both Israel and God and with a slingshot destroyed Goliath, bringing victory to Israel. Saul was pleased with David and appointed him over his warriors. Saul's son, Jonathan, who was present at that time, made a covenant with David because he loved him like his own soul (1 Sam. 18:3). From that day David and Jonathan became very close.

During the victory celebration over the Philistines, women danced and sang, “Saul has slain his thousands, and David his ten thousands” (1 Sam. 18:7 RSV). This praise of David made Saul angry. From then on, Saul wanted to see David dead. Later

David married Saul's daughter, Michal, as a reward for slaying Philistine soldiers and bringing their foreskins back as a proof of his victory. Saul continued to make attempts to kill David and chased him everywhere. During this time, David ran for his life. David had many opportunities to kill Saul; however, he chose not to harm Saul because he saw Saul as the Lord's anointed (1 Sam. 24:10). Saul also had mixed feelings about David, He saw him as a threat to his throne and as a future threat to Jonathan. Still he saw David as a more righteous man than himself and believed God would eventually make David the king of Israel (1 Sam. 24:17–20). Jonathan was always beside his father in all the battles and served his father, the king, faithfully. However, he never assisted his father in his obsessive search-and-destroy missions because “the soul of Jonathan was knit to the soul of David. And Jonathan loved him...” (1 Sam. 18:1 RSV). In spite of all Saul's doomed attempts on David's life, the friendship of David and Jonathan remained intact.

David eventually came to the realization that Saul would always be after him and some day he might die at the hands of Saul. So he escaped to Philistia and lived in Ziklag. This town was given to him by Achish, the son of Maoch, King of Gath. This was ironic, David killed Goliath from Gath, yet David felt safer with his previous enemies than with his own father-in-law, Saul, his people, and his country (1 Sam. 27:1-7).

While living in exile, David received the sad news that Saul and Jonathan were killed in battle. David refused to believe that the great warriors of Israel were slain by the sword. He demanded clarification from the young man who came with the news from the battlefield. He wanted to know in detail what happened or if the events even happened at all! His question was: “How do you know that Saul and Jonathan his son are dead?” After he had seen the crown and the bracelet of Saul and learned how they died, David sought immediate revenge. On the spot he judged the man who killed Saul, found him guilty,

and ordered an execution. David poured out his anguish. He took hold of his garments and rent them (*wayyiqrā'ēm*) and all the men with him did likewise. It is evident that not having their dead bodies to mourn over and to bury added much more sadness to his loss.

David and all his men shared a common grief. They all felt the loss of great warriors of Israel. Mourning rites, which were already established by the patriarchs, gave them a way to express their deep sorrow. They mourned and wept and fasted until evening (*wayyispedū wayyibku wayyāšumū*) for Saul, Jonathan, and everyone who died in battle that day (1 Sam. 31:6). David sang a mourning song (*wayeqonēn*). He lamented especially for Jonathan, "I am distressed for you, my brother Jonathan; very pleasant have you been to me; your love to me was wonderful, passing the love of women" (2 Sam. 1:26 RSV).

David found no comfort in Saul's death. He pushed aside all the torment Saul caused him during most of his life. This torment included taking David's wife and giving her to another man, putting a price on David's head, pursuing David relentlessly in an attempt to kill him, and punishing anyone who tried to help David.

David mourned as though he had lost someone who cared for him. "Saul and Jonathan, beloved and lovely! In life and in death they were not divided; they were swifter than eagles, they were stronger than lions" (2 Sam. 1:23 RSV).

David's Expressions of His Grief for Saul and Jonathan

David expressed his grief for Saul and Jonathan in a number of ways. He demanded verification of the death of Saul and Jonathan, he refused to believe it actually happened. He also tore his clothes, mourned, wept, fasted, and sang a song of lamentation.

David's grief over Saul's death was similar to the grief experienced by some JDs. They too often expressed deep mourning for someone who sexually and physically abused them while they were on the outs.

David's Second Grief

After the death of Saul, Abner, the son of Ner, captain of Saul's army, took Ishbosheth, the son of Saul, and made him king over all Israel (2 Sam. 2:8). War continued between the house of David and the house of Saul. Abner became the champion for Saul's house. Ishbosheth confronted Abner about his inappropriate relationship with his father's concubine. Abner became angry at Ishboseth's accusations and sent messengers to David saying, "Make your covenant with me, and behold, my hand shall be with you to bring over all Israel to you" (2 Sam. 3:12 RSV). David accepted the offer and made one condition that Abner should bring David's wife, Michal, to him. Abner agreed to that condition. Before he left for the meeting, he talked with all the leaders of Israel and made them agree to unite the kingdom under David. David welcomed Abner and gave him a feast. Then Abner returned to bring the country under David's rule.

Joab, the commander of David's army, returned from a successful military campaign and learned that, in his absence, David had made a pact with Abner to unite the kingdom. He tried to talk David into calling off the pact and accused Abner as a spy. When David rejected his proposal, Joab sent a messenger to Abner asking him to return. On his arrival Joab took Abner aside with the pretence of speaking with him privately. Joab, however, drew a dagger and killed Abner to revenge his brother's death.

David was shocked when he heard about Abner's murder. He ordered Joab and all the men around him to rend their clothes, put on sackcloth, and mourn before the slain. David followed the bier and wept, and he also sang a lament as an expression of his grief (2 Sam. 3:31).

David's Expression of His Grief

During David's second grief experience, he made a declaration of his innocence and cursed Joab's family for generations to come. He also ordered everyone to tear their clothes, put on sackcloth, and go into deep mourning. During the funeral, he walked behind the funeral procession to show his grief. Then at the gravesite he wept with all the people and chanted a funeral song. He refused to eat on the day of the funeral and made a vow saying, "God do so to me and more also, if I taste bread or anything else till the sun goes down!" (2 Sam. 3:35 RSV).

David's Third Grief

Amnon, one of David's sons, was infatuated with Absalom's sister, Tamar. He became so obsessed with Tamar that he became sick. Amnon's friend gave him an idea as to how he could fulfill his desires. So he asked his father, David, to send Tamar to nurse him back to health with good food. When she came to feed him, he sent away his servants and trapped her in his bedroom; there Amnon grabbed her and demanded she have sex with him. She objected to his order and pleaded with him not to violate her. She also gave several reasons why he should not commit such a serious crime, but all her pleas fell on deaf ears. Soon after this brutal rape, his love turned into hate. He called his servants and ordered them to "Put this woman out of my presence, and bolt the door after her" (2 Sam. 13:17 RSV). His servants followed his order and threw her out of the house.

Tamar tore her robe (only virgin daughters of the king wore such colorful garments) and put ashes on her head. She covered her face and cried in shame and agony. When Absalom found her, he inquired about what happened, comforted his sister, and sheltered her in his own house. There she lived as a desolate woman.

Absalom waited for two years. He never mentioned anything to Amnon about the rape. With David's permission he invited Amnon and all his half-brothers for a sheep-shearing banquet. At the banquet he waited until Amnon was drunk and ordered his servants to kill Amnon in the presence of all his brothers. When they witnessed the murder, they all escaped on their mules from the scene.

At Jerusalem, King David received a report that Absalom had killed his sons. David jumped up, tore his clothes, and fell prostrate on the ground (2 Sam. 13:31-36). All his advisors tore their garments in horror and sorrow. Later all the king's remaining sons, whom he assumed were dead, came crying and sobbing. David and his officials cried bitterly for Amnon.

Grief-Related Activities of David

During this third grief event, David exhibited similar grief actions as he did in prior grief, he tore his clothes, threw himself on the ground (*weshakabarsoh*), wept bitterly, and mourned for many days.

David's Fourth Grief

After avenging his sister, Tamar, Absalom ran away from David to his grandfather, King Talmai, and stayed there for three years in a self-imposed exile. Joab spoke with the king and paved the way for Absalom to return to Jerusalem. Absalom and David agreed to try to make peace with each other, But Absalom stood at the city gate and spoke with the people who brought their disputes to the king. He acted very

interested in the people and their needs. As a result, Absalom stole the hearts of the men of Israel. When he thought the time was right, Absalom rebelled against his father. David heard about his son's plot and escaped with his men from the city. Absalom entered the city without any resistance and made plans to destroy David and his army. The final battle took place at Gilead. David ordered all his captains not to harm Absalom. The men who followed Absalom were no match for David's veteran soldiers and Absalom's men lost the battle. Absalom tried to escape on his mule through the forest but his hair got caught on some oak branches, and as he was dangling in the air, his mule got away. When Joab got the news of what happened, he mercilessly thrust three darts into Absalom's heart.

David waited at the city gate for the news of the battle. When the messenger came to him the first question he asked was: "Is the young man Absalom safe?" When he heard that Absalom was killed, "and the king was deeply moved, and went up to the chamber over the gate, and wept; and as he went, he said, 'O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!'" (2 Sam. 18:33 RSV).

David continued to mourn and weep for his son. He also covered his face (*et-pānayw*) and cried with a loud voice. David was moved (*rāgaz*), shocked, and angered when he heard of the death of his son. He could not believe that his son had actually died. Then he removed himself from people. He called his son's name several times with anguish. He expressed the deepest sorrow over Absalom's death and did not appreciate all those who risked their lives to protect him, his wives, and his other children. Only after a rebuke from Joab did David pull himself together and resume his royal

responsibilities, “then the king arose, and took his seat in the gate... and all the people came before the king” (2 Sam. 19:8 RSV). Here we see closure for David’s grief.

David’s Expression of Grief over Absalom

The Scriptures provide more detail regarding David’s grief over Absalom than the other grief events. His grief began as he was eagerly awaiting news about the battle. He expressed disbelief by repeating his inquiry about his son Absalom after he heard about his death. When David finally accepted the fact Absalom died, he was shocked and became angry (*ragaz*). Then he withdrew from others and went up to his chamber where he repeatedly cried and lamented for his son, and called out his name five times.

During the grief process, David expressed a death wish, “Would I had died instead of you” (2 Sam. 18:33 RSV). In his interactions with his army, he was unappreciative of all those who risked their lives fighting for him. After this extensive grief process, he finally took advice from Joab, came to his senses, and went back to work.

Studies of the patriarchs revealed a broad spectrum of mourning rites, as shown in Table 3. It is interesting to notice how these rites were developed in the narratives we studied. Each patriarch added an expression or two for the manifestation of death-related grief. Finally, these rites expanded and accommodated several activities so that the following generations could mourn. Freedom to pour out one’s innermost sadness without hesitation became acceptable and encouraged among Israelites.

Table 3

Development of Mourning Rites in the Scriptures

Patriarch	Relationship With Deceased	Cause of Death	Development of Mourning Rites and Behaviors in the Scriptures	Future Activities of Hope
Abraham	His wife, Sarah	Old age	<ol style="list-style-type: none"> 1. He came (he is present). 2. He mourned. 3. He wept. 4. He rose from his dead wife. 5. He selected a choice burial spot. 6. He purchased the title for the land. 7. He buried his wife. 	<ol style="list-style-type: none"> 1. Abraham got remarried. 2. Abraham and his new bride, Keturah, had six children (Gen. 25:1-3).
Jacob	His son, Joseph	Believed to be torn apart and devoured by a wild animal	<ol style="list-style-type: none"> 1. He tore his garments. 2. He put sackcloth on his loins. 3. He mourned for his son many days. 4. He refused to be comforted. 	Jacob met his son, Joseph, and two of his grandchildren (Gen. 48:9).
David Grief #1	His master, Saul, his friend, Jonathan, and many friends and relatives	Killed in a war with the Philistines	<ol style="list-style-type: none"> 1. Even in grief, David demanded proof of Saul and Jonathan's deaths. 2. He fasted until evening. 3. He upheld justice (ordered Amalekite killed). 4. He made a lamentation. 	David was given the privilege to bury Saul and Jonathan's bones (2 Sam. 21:12-14).

Table 3 *Continued*

Patriarch	Relationship With Deceased	Cause of Death	Development of Mourning Rites and Behaviors in the Scriptures	Future Activities of Hope
David Grief #2	His new ally, Abner	Betrayed and stabbed to death by Joab	<ol style="list-style-type: none"> 1. He ordered everyone to tear their clothes, put on sackcloth, and go into deep mourning. 2. He wept at the grave site. 3. He refused to eat on the day of the funeral. 4. He made a declaration of his innocence and cursed Joab's family for generations to come. 5. He walked behind the funeral procession. 6. He made a vow saying "May God kill me if I eat anything before sundown." 	<ol style="list-style-type: none"> 1. David gained the favor of all people (2 Sam. 3:36). 2. David's innocence was proven (2 Sam. 3:37).
David Grief #3	His son, Amnon	Murdered by Absalom's servants	<ol style="list-style-type: none"> 1. He wept bitterly. 2. He threw himself on the ground. 	<ol style="list-style-type: none"> 1. David still had other family members to care for.
David Grief #4	His son, Absalom	Slaughtered by Joab and his armor bearers	<ol style="list-style-type: none"> 1. He was shocked and angry. 2. He withdrew himself from others. 3. He repeatedly cried and lamented for his son, called out his son's name several times. 4. He expressed a death wish, "If only I had died in your place." 5. He covered his face. 6. He took advice from Joab and then came back to his senses. 7. He resumed his responsibilities. 	<ol style="list-style-type: none"> 1. His son, Solomon, succeeded David and became greatest king over Israel (1 Kings 3:12-13). 2. God blessed Solomon with wisdom and riches (1 Kings 3:12-13).

Tradition

A tradition that shaped and led millions to achieve independence through the method of nonviolence is called *ahimsa*. Ahimsa is a Sanskrit word that explains an Indian philosophy, that when translated to English, would mean *no violence*. Mahatma Gandhi followed the principles of ahimsa and thereby led the nation of India to freedom. He led a life of nonviolence, which he did not abandon even when he was humiliated, victimized, and incarcerated. Mahatma taught nonviolence as a method to face adverse situations. Such a tradition will be a positive force and helpful as it relates to this project because violence causes harm to the offender as well as to the victims. Ahimsa encourages peaceful solutions to any crisis. “In the sense of non-killing, ahimsa has long been a part of the Hindu-Jain tradition of Gandhiji’s native Gujarat. But in Gandhism the word has taken on a deeper and more extensive meaning. Negatively, it now means ‘avoiding injury to anything on earth in thought, word and deed.’ Positively, it is ‘not merely a negative state of harmlessness, but a positive state of love, of doing good even to the evil-doer’” (Antoine 1968, 302).

Gandhi gave courage to people to rise up and stand against evil without hurting any person and enabled people to see each other as brothers and sisters. Gandhi was imprisoned many times, but each time he did something worthwhile in jail.

During his incarceration, he received the news of the death of his followers. However, he dealt with his feelings in a nonviolent way even though the system that imprisoned him was also killing, in a violent way, those for whom he cared. Mahatma Gandhi introduced a nonviolent method called *satyagraha* which is *a method of understanding and dealing with life’s difficult and painful situations in a spiritual and nonviolent manner*. Jones described Gandhi’s conception of this idea as:

The idea of satyagraha slowly evolved and then took possession of him. The germ of the ideas was given to him in a Gujarati hymn. He says of it, "Its precepts, return good for evil, became my guiding principle. It became such a passion with me that I began numerous experiments in it." The hymn: For a bowl of water give a goodly meal; For a kindly greeting bow thou down with zeal; For a simple penny pay thou back with gold; If thy life be rescued, life to not withhold. Thus the words and actions of the wise regard; Every little service tenfold thy reward; But the truly noble know all men as one, and return with gladness good for evil done. The germ of the idea came from this hymn, "But it was the New Testament that fixed it in my heart," says Gandhi. (Jones 1993, 82)

Mahatma Gandhi took the essence of the Sermon on the Mount and the Gujarati poem and created a new meaning to satyagraha. It became a powerful force. Gandhi used it to teach his followers to become nonviolent people. Satyagraha gave a purpose and means to the masses to achieve unity, purification, and independence without bloodshed. As an alternative, one can learn and practice satyagraha instead of violence. Once Gandhi said, "In my opinion, the beauty and efficacy of satyagraha are so great and the doctrine so simple that it can be preached even to children. It was preached by me to thousands of men, women and children commonly called indentured Indians with excellent results" (Gandhi 1951, 7).

Because of satyagraha's universal applicability and its usefulness to anyone who wishes to use it, it is ideal for the incarcerated to use in expressing grief in a nonviolent manner and improving their inner selves to become better persons. By applying this method with its original intent, life in prison not only could become bearable but also could be turned into a positive experience.

When satyagraha becomes a way of life, the incarcerated can project the image of Christlikeness to the people around them. Their words and actions will not harm or intimidate anyone. Satyagraha can replace the violence that lives in the heart of the criminal. "Satyagraha represents a method for interacting with others on a personal and

social level that unites value with action. Satyagraha is a style of interacting with people—including one’s enemies—that furnishes an alternative to confrontation, intimidation, or competitiveness. The constellation of values incorporated within Satyagraha revolves around Ahimsa—nonviolence. As the overriding goal of Satyagraha is a ‘search for truth,’ the heart of this quest is nonviolence—an avoidance of harming others in thought or behavior” (Buck 1984, 130).

This nonviolent method provided moral victory and independence for the Indian subcontinent. It also found a way into the “new world” and gave courage and a method for the civil rights movement. The civil rights leader, Rev. Martin Luther King, Jr., made a pilgrimage to India and learned about satyagraha. He saw the power in nonviolence and infused it into the civil rights movement. He also preached satyagraha to his followers.

Dr. King once said,

As I delved deeper into the philosophy of Gandhi my skepticism concerning the power of love gradually diminished, and I came to see for the first time its potency in the area of social reform. Prior to reading Gandhi, I had about concluded that the ethics of Jesus were only effective in individual relationship[s]. The “turn the other cheek” philosophy and the “love your enemies” philosophy were only valid, I felt, when individuals were in conflict with other individuals; when racial groups and nations were in conflict a more realistic approach seemed necessary. But after reading Gandhi, I saw how utterly wrong I was. Gandhi was probably the first person in history to live the love ethic of Jesus above mere interaction between individuals to a powerful and effective social force on a large scale. Love for Gandhi was a potent instrument for social and collective transformation. It was in this Gandhian emphasis on love and nonviolence that I discovered the method for social reform that I had been seeking for so many months. (Johnson and Ledbetter 1997, 43-44)

Gandhi’s satyagraha taught the oppressed to stand up and demand freedom, equality, and justice without causing any harm to those who imposed their rule over them. This type of nonviolence also demands the followers become spiritual people and love everyone around them, even their oppressors. Thus, satyagraha brings profound

change in the practitioner as well as the tyrants who oppose him or her. In life, whether it is in the community or in a correctional facility, people face hard times and lose those they love. The heart may call for revenge and anguish may prompt destruction but those who follow the principles of satyagraha will certainly choose a path of nonviolence.

Reason

The history of violence and murder started a long time ago with the first sons of Adam and Eve. Scripture described this violent fratricide as follows: “Cain said to Abel his brother, ‘Let us go out to the field.’ And when they were in the field, Cain rose up against his brother Abel, and killed him. Then the LORD said to Cain, ‘Where is Abel your brother?’ He said, ‘I do not know; am I my brother's keeper?’ And the LORD said, ‘What have you done? The voice of your brother's blood is crying to me from the ground’” (Gen. 4:8-10 RSV).

Cain refused to reply to God's inquiry regarding his brother's whereabouts and retorted with a disrespectful “Am I my brother's keeper?” God then asked him another question, “What have you done?” Cain avoided this question as well and started complaining about his safety. Since the time of the criminal Cain, violent acts continue to erupt in every continent, nation, city, town, and neighborhood of our world. Our God's question, “What have you done?” will remain until Christ returns.

Every time a criminal act takes place victims, law enforcement, and mass media raise questions such as: Why do people commit violent crimes? Why do they hurt themselves and others? Do they know right from wrong? What drives them to shoot, stab, slash, or choke someone to death? It is sad to say that there is no simple answer.

Psychologists, correctional professionals, and other staff in penal institutions are asking similar questions: What makes someone so violent? Why do criminals commit atrocities upon the helpless and innocent victims, destroy someone else's property, and in the process inflict pain upon them? Why do people commit violent crimes without any provocation? Why is our society increasingly becoming violence-oriented? While trying to answer these questions, researchers have come up with various theories to explain the reasons for violence and crime. Biological (brain injuries and genetics), psychological (impulsivity and extroversion), and macro-sociological (social environment) theories presented different explanations relating to criminals and their behavioral patterns (Agnew 1995, 364).

Focus has been placed on different variables in understanding the causes for criminal behavior. Social control theory focused on individuals and their attachment to other pursuits and activities. This theory focused on the ability of individuals to restrain from acting on their immediate impulses. Learning theories focused on the extent to which individuals interacted with others who reinforced crime, model crime, and present beliefs favoring crime. Strain theories focused on the extent to which others treated the individual in an aversive manner (Agnew 1995, 365).

Generally, researchers have concluded that family, society, institutions, friends, sickness, poverty, substance abuse, lack of opportunities, exposure to negative behavior, personality disorder, television, mass media, and much more contribute to the violence and crime in our society. As a result of these findings, several tailor-made programs, treatment modalities, new policies, and procedures were put into effect. This happened all over our nation with the financial support of the government and charitable organizations

in an attempt to remedy these problems. In spite of all of these efforts, violence and crime are still steadily increasing in society as well as within our correctional facilities.

Dr. Stanton E. Samenow worked closely with those he called criminals in order to find out what made them commit crimes and what should be done to change them. He rejected long-held theories on crime, and after years of research, he presented a new approach to understanding and changing criminal behavior. "The essence of this approach is that criminals choose to commit crimes. Crime resides within the person and is 'caused' by the way he thinks, not by his environment. Criminals think differently from responsible people. What must change is how the offender views himself and the world. Focusing on forces outside the criminal is futile. We found the conventional psychological and sociological formulations about crime and its causes to be erroneous and counterproductive because they provide excuses" (Samenow 1984, xiv).

This approach placed all the responsibility on the offenders for choosing the criminal behaviors and not on society or any other social institution. Criminals came from all corners of the country, with a variety of backgrounds and different types of crimes, but there was one thing common to all of them. "Despite a multitude of differences in their backgrounds and crime patterns, criminals were alike in one way: *how they think*. A gun-toting, uneducated criminal off the streets of southeast Washington, D.C., and a crooked Georgetown business executive are extremely similar in their view of themselves and the world . . . and they perceive people as pawns to be pushed around at will" (Samenow 1984, 20).

Dr. Samenow insisted that all criminals were preoccupied with their own wants and needs and did not care for the welfare of others. He saw the reason for their repeated

crimes and cruel behavior was due to the unique way they thought. This “theory of thinking errors” is represented by Samenow’s comment, “Criminals exhibit the same behavioral patterns inside the prison as on the streets. Being locked up does not alter a criminal’s perception that he is top dog” (Samenow 1984, 140). So any criminal who went to prison had already established a pattern of behavior where he saw himself as a focal point. Whatever crisis he faced in prison he dealt with the same way he dealt with a similar crisis on the outs. But what happened when he faced grief? Would he act the same way as he acted on the outs? This issue needed to be evaluated. “Despite being behind bars, the criminal still expects to do as he pleases. This is not surprising because it is a lifelong attitude. However, inmates have different methods of getting what they want in prison just as they did outside. Some wage open warfare with staff members, flouting authority and brazenly defying regulations” (Samenow 1984, 143).

The inmates in prisons demanded immediate gratification and went to extremes to do whatever they needed to meet their wants. They used the same kind of methods and fought with staff when they experienced grief. However, the satisfaction that they received through this war was unknown to observers. During their incarceration every inmate experienced physical and psychological changes. Each passing day, month, and year took a toll on their health, physical appearance, and their ability to cope with life in prison. They had so much time to reflect on the life they had been leading and how it all ended up in the prison. This reflection made them regret their choices, and they had plenty to regret.

There is plenty of time to look in the mirror and reflect upon a life in the gutter, an immersion in what one man called “a life of filth and slime.” One 25-year-old vicious felon named Tony was serving a long sentence for a bank hold up but had never been caught for a string of armed robberies in which he had assaulted and maimed innocent people. In prison, he was doing a lot of thinking about his life

and commented wryly, “I feel like a guy who was viewing the Virgin Mother and her child but who was so totally rotten that all he could think of was raping Mary and having sex with the child.” (Samenow 1984, 146-147)

This type of revulsion toward self prompted some inmates to change their lives.

When that change faded away, or if they felt they had failed, some tried to commit suicide. The methods they used consisted of cutting themselves with crude tools, hanging themselves, drinking cleaning chemicals, or swallowing other harmful things such as screws, staples, nails, and metal objects. This thought had likely crossed their minds while they were on the streets and experiencing traumas or what appeared to be no-way-out situations. Now in prison, life appeared to be meaningless so they reverted to the only coping skills they knew.

Everyone occasionally experiences anger but most learn to control or manage it. However, criminals do not exercise any control over their anger, according to Samenow. “Criminals, then, are almost always angry, even though they often conceal it. Only a slight jolt to the self-image sets them off, and anyone or any object in all the vicinity may be a target. A derogatory name, a snide remark, a criticism may have an explosive effect similar to pouring lighter fluid onto a smoldering bed of coals” (Samenow 1984, 172). If the criminals were always in a state of anger, naturally their reactions to any unpleasant events or news would be violence. My study took Dr. Samenow’s theory into consideration and explored if grief had an explosive effect on JDs.

Samenow’s theory of thinking errors rejected all the external stimulation or external forces as a reason for violent and negative actions of the criminals in and out of prison. This was a useful tool in the current ministry project to discover why JDs act out violently when dealing with their grief.

Experience

Throughout our human history most cultures tend to despise death and view death as an enemy. The very thought of death invokes fear among the living. Death is often seen as a result of someone else's mistake or an accident, which could have been avoided. In simple terms, in our unconscious minds we can only be killed; it is unconceivable to die of a natural cause or of old age. Therefore, death itself is associated with a bad act, a frightening happening, something that itself calls for retribution and punishment (Kubler-Ross 1969, 16).

Death is an unpleasant topic that brings out the uncomfortable feelings with which no one wants to deal. Every day newspaper headlines report some form of death. Television news channels present death with vivid details and in movies death lets its presence be known. We are surrounded by death, yet death is the subject everyone wants to ignore, avoid, or wish to go away. As death became taboo in the civilized world, the deceased were embalmed, covered with makeup, and laid neatly in the casket, surrounded by flowers to give an illusion as that they were only sleeping.

Dr. Elizabeth Kubler-Ross, a pioneer in research on death and dying, concluded that a dying person goes through five stages before accepting the inevitability of death (1969, 34-121). It is important to note that the bereaved, or survivor, also experienced some of these stages. The length of time a person remained in a stage depended on the individual and his past. Below are the five stages of death as described by Kubler-Ross.

Stage I: Denial and Isolation

Kubler-Ross interviewed more than two hundred dying patients. Most of them reported that they thought they were not dying and they believed that the medical diagnosis was incorrect. This denial stage usually helped them get over the initial shock.

Stage II: Anger

At this stage a patient moved on from “no, not me” to “yes, it is me, it is not a mistake,” thus replacing denial with anger, rage, and envy. Often this anger was aimed randomly and at everyone. Reasons for this anger included: life unexpectedly interrupted, unfinished business, and the dreams for a future that would not come true. At this stage, a person possibly projected anger toward God and people.

Stage III: Bargaining

The bargaining stage is thought to be short. Here a patient made promises to God for another chance at life. He or she bargained with God to give one more chance to visit someone and travel somewhere or do something he or she wished to do. Often these bargains were kept secret. Some of these bargains were thought to be guilt over not having done the right thing or not having done religious activities such as going to church, singing in a choir, and praying.

Stage IV: Depression

To reach this stage a person must have gotten over shock and denial, passed through anger, and noticed bargaining with God did not work. Now, after more tests, surgeries, and longer hospitalization, the patient felt a great loss and went through different degrees of depression.

Stage V: Acceptance

At this final stage, a patient accepted that death was near. He had given up the fight. He had most probably said all that needed to be said to everyone and expressed anger, guilt, and envy. He had finally come to peace with himself. This stage of acceptance should not be viewed as a happy stage because by this time the patient felt a

deep void and slowly disconnected with family and the world. Not everyone reached this stage. Even after acceptance every human being may have kept a ray of hope.

Family and friends will notice how their beloved is experiencing and expressing different emotions during death. However, they may not understand the stages and what happens at every stage. Usually they will misunderstand and misinterpret the statements made by their family member who is facing death. Family members will also struggle with their own guilt and anger at what is happening in their family.

Sometimes a family may face fears of financial disaster, especially if the patient was the sole provider. Hospitalization also brings many more bills and burdens on the family and prolonged hospitalization taxes a family emotionally and disrupts harmony among members. Some family members may feel guilt and shame for what they have done previously against the patient or what they did not do. Sickness, hospitalization, visitations, death, funeral, and the aftermath creates trauma for the whole family. During this crisis some families cling to each other and provide support.

Kubler-Ross mainly focused on the dying persons and the stages they go through. However, Granger Westberg focused on the bereaved. In his book *Good Grief*, he presented ten stages of grief through which people go. These stages are:

1. Shock: This temporary stage works like anesthesia to escape from reality.
2. Emotional release: In this stage people often let go of their emotions. This is normally done through crying.
3. Depression and loneliness: In this stage a person feels lonely.
4. Distress: This stage is a result of the repressed emotions of the grieving person.
5. Panic: The bereaved is preoccupied with the death of the beloved one and worried about self and what the future may bring.

6. Guilt: This is due to the feeling of loss.
7. Hostility and resentment: The bereaved feels this toward the world, the deceased, and self.
8. Inability to return to usual activities: The bereaved loses interest and is unable to focus on the issues at hand.
9. Hope: A person will slowly return to normal life.
10. A struggle to affirm reality: Grief changes people in general. At this stage a person thinks of all the good things about the deceased and attempts to get back into a normal life (Westberg 1971, 21-64).

Every human being does not act and react in the same way when grieving. The ten stages presented by Westberg may not be applicable to incarcerated JDs. Their experience with grief, which is filled with destructive behavior, could be called “bad grief.”

Summary

Scripture painted a clear picture of the experiences of the prisoners and what happened to each of them. The faithful always sensed God’s presence with them, even in prison. God extended his love and grace to those who were imprisoned. The beth medrash certainly opened up new horizons to the understanding of the grief and funeral rites in ancient Israel. Abraham, Jacob, and David experienced different types of grief but still moved on with their lives. Besides the funeral rites they have also given us the following seven valuable lessons, which I gleaned from Scripture. They are:

1. God is ever present in the lives of His people. He protects and guides them.
2. Grief needs to be released immediately, however, first inquire and obtain all the facts.
3. It is acceptable to express one’s loss, fears, love, and anger.

4. It is all right to abstain from food and comforts for a while.
5. Expression of grief should not bring harm to self or others.
6. Make every effort to bring grief to closure.
7. Move on with your life, because there will be quality of life after the death of a loved one.

Based on Scripture, I believe no matter what crimes the JDs had committed, they could still turn their lives around and seek God's guidance to manage their grief.

Gandhi's satyagraha showed a nonviolent method to act and react during the time of grief. This method called for mourners to go beyond their feelings and act rationally toward others and themselves.

The method of satyagraha was mainly used to bring freedom to a nation without violent war and bloodshed. However, this method could be used to deal with any crisis in life, such as grief. For example, Martin Luther King, Jr. grasped the powerful nonviolent method and used it in the civil rights movement. Gandhi's nonviolent satyagraha had a profound impact on me and shaped the philosophy of my ministry. It also gave me courage to confront violence and turn violent events into peaceful situations.

Dr. Samenow's research gave fresh insight into the criminal mind and explained how criminals think about themselves, their importance, and how they exploit others. He insisted that criminals think differently and the reasons for their crimes are rooted in their thinking errors. Samenow's theory was useful to find the reasons why JDs act in a self-destructive, violent manner as a coping method to their own grief.

Dr. Kubler-Ross described the stages of death most people experience before they die and Westberg explained the stages of grief mourners go through. The combination of both provided valuable insights into universal grieving. The JD's experience with his

own grief was compared with these stages to discover the similarities or differences from people on the outs, but the main focus was on why incarcerated JDs react violently to death notifications.

CHAPTER THREE:
LITERATURE AND OTHER SOURCES

Self as Source: Author's Perspective

Growing up in India as the child of a Christian minister, I assisted in many funerals. I also witnessed the funerals of people of many other religions. Each religion had different funeral customs and traditions. Some Hindus hired professional mourners. These mourners inflicted injuries and pain on themselves on behalf of the deceased. The family and friends of the deceased would watch the mourners and mourned in a less-violent manner.

One hotly debated mourning practice was *satisahagamana* (*suttee*), which *Merriam-Webster's Collegiate Dictionary Eleventh Edition* (2004, 1260) defined as, "the act or custom of a Hindu widow willingly being cremated on the funeral pyre of her husband as an indication of her devotion to him."

The stories of this practice are still told with vivid details. One story that stayed with me throughout my years of ministry in India was that of a funeral of a deceased husband and his surviving seventeen-year-old wife. Before the funeral, older female family members and the priests influenced the grieving widow by telling her stories of many women who had gone before her in the practice of sati. She was told of the riches that heaven would bestow on her and that God would shine his light on her. Once she accepted their advice she was given a ceremonial bath and dressed in the finest clothes. Then, an auspicious time was set for the funeral. A hired drummer walked around the

town and informed everyone of the upcoming sati to take place along the Penna River. On the funeral site, cemetery workers stacked the wood and prepared a place to lay the dead body. Sandalwood was added to the funeral pyre for aroma. Then oil was poured over the wood. As the funeral ritual began, the deceased husband was laid on a wooden pyre. The wife, adorned with a silk sari and golden jewelry, approached the pyre with the assistance of the priest and his helpers. The wife then slowly climbed on top of the pyre and sat at the feet of her deceased husband. While musicians played hypnotic music in the background, the wooden pyre was lit on fire. The wife was burned alive along with her husband's body. The roar of the fire, the smell of burnt sandalwood, the rhythm of musical drums, the chanting of the holy men, and the emotional pride of the family and religious community drowned out the agonizing cries of the widow.

Satisahagamana was practiced throughout India as a Hindu tradition but was later outlawed. Stories like this one horrified my mind as a young child. As an adult I was perplexed with questions, such as: why a community that values life as a sacred gift from God allows such a barbaric practice to exist? I struggled with that question and many others as I grew up. I always wondered why a young widow would express her grief in such a violent way. As I studied more about the culture, religion, and traditions surrounding this practice, I discovered some powerful factors on why a grieving widow would allow herself to be burned to death with her deceased husband. The conclusions I reached regarding the reasoning behind the practice of satisahagamana were:

1. The practice of sati is glorified by popular culture's approval of the practice.
2. The tradition of sati brought honor to the family of the widow.
3. Sati was sanctioned by religion and considered an outward expression of a widow's love, faith, and honorable duty.

4. Sati helped the grieving families by bringing closure to the death of a family member.
5. Sati raised the status of the widow's family and brought them praise from the community, and fame in music and poetry.

Literature and Research Sources

As a minister in America, I faced a question similar to the perplexing dilemma presented by the practice of sati: "Why do incarcerated JDs react violently to death notifications?" Many books have been written and much research has been done in the area of adult grief. However, significantly less research has been done in the area of adolescent grief. As I approached various literature sources to discover why incarcerated youth reacted violently to death, I found no sources of research.

This chapter examined current literature as it related to the relationship between adolescent grief and death. I have divided the research into three main subcategories. In category one, I reviewed death in general. General death events are very diverse, with different circumstances surrounding the actual death event. Within these death events, I have noted the different support systems the youth had for coping with the deaths. The support systems, like the death events, have various circumstances that make each support system unique based on the environment in which the youth finds himself. Finally, I surveyed the general effect on the youth and the related response he had to death.

Category two reviewed research in the literature regarding death of a parent. The death of a parent typically had a much more profound and direct effect on the youth. This type of death event involved a different support system, effect, and response by the youth. Research in this area explored relation to a parental death.

Category three involved youth response to sibling death. I concluded the examination of literature and other sources by analyzing the sibling death event, the youth's support system in a typical sibling death, and finally discussed the response by the youth to the sibling death.

General Death

General Death Event

What is death? *Webster's Third College Edition Dictionary* (1988, 355) defined death as the "permanent ending of all life in a person, animal, or plant." *Merriam-Webster's Collegiate Dictionary Eleventh Edition* (2004, 318) defined being dead as "incapable of being stirred emotionally or intellectually; lacking power to move, feel, or respond." Scientists in the medical community recognize three types of death which occur during the life of all organisms that contain more than one cell: necrobiosis, necrosis, and somatic death. *The World Book* (2000, 61) defined these three types of death as follows: "Necrobiosis is the continual death and replacement of individual cells through life.... Necrosis is the death of tissues or even entire organs.... Somatic death is the end of all life processes in an organism." The legal definition of death provided by *The World Book* (2000, 61) that has been adopted by most states, called the Uniform Determination of Death Act, is when "breathing and the heartbeat irreversibly stop, or when brain function totally and irreversibly stops, which is a condition also called brain death." When one passes from life to death, not only is there a cessation of all vital functions, there is also cessation of all human relationships. The effect death notifications had on those who were left behind, especially JDs, was the focus of this paper.

As the research moved from biblical and theological foundations regarding death and grief to review of literature and other sources in the current chapter, it was

appropriate to introduce the concept of worldview as it related to the purpose of this study. The concept of worldview was derived from the German word *weltanschauung*, which *Merriam-Webster's Collegiate Dictionary Eleventh Edition* (2004, 1421) defined as "a comprehensive conception or apprehension of the world esp. from a specific standpoint." *Lifeway Christian Resources* provided a more *theocentric* definition when it said *worldview* is: "The composite set of presuppositions, beliefs, and values a person possesses that shape how he or she sees reality and determines how he or she will act. It refers to the collective set of fundamental convictions people hold and on which they base their actions" (Lifeway Christian Resources, 2001-2003).

The concept of worldview is important to this study because a person's convictions or the way in which he viewed reality is a key determining factor with respect to his resultant actions. Abraham, Jacob, and David held a similar worldview; therefore, they reacted in a similar manner when confronted with death. As I moved from individuals who hold a theocentric worldview to those who hold a more secular worldview, I noticed a difference in the response to death. It is important to keep in mind that this worldview difference became more pronounced as I analyzed the current study's data and findings on incarcerated youths' violent responses to death. The incarcerated youth held a different worldview than the secular worldview typical of the general population. The worldview of incarcerated youth was wrought with what Dr. Samenow described as thinking errors. Dr. Samenow's research indicated that criminal behavior was a result of the way people thought, not of their environment. Criminals thought differently from responsible people. This type of criminal thinking may have created abnormal grief patterns, which we will look at in more depth in later chapters.

Experiencing death, in general, is confronted in different ways based on many factors. The main factor that contributed to the way in which an adolescent is affected by death is the closeness of the relationship between the adolescent and the deceased. Typically, the first death event experienced by the highest percentage of adolescents in the United States is the natural death of an elderly person such as a grandparent. “A child’s first experience with death may be the death of a grandparent, and the child’s reaction to the death varies depending on the quality of the attachment relationship (Raphael, 1983; Crenshaw, 1991). The closeness of the relationship and the warmth and frequency of the interaction will determine the nature of the child’s response. Sometimes grandparents are very important figures in the child’s life as sources of unconditional love and caregiving (Hatter, 1996). However, in other situations, the death of the grandparent is a nonevent” (Webb 2002, 46).

Again, a typical adolescent in the United States experiences death and grief in the natural death of someone he knows to a certain degree. However, the person is not generally the closest one in the adolescent’s life. This does not minimize the effect the death has on the adolescent. Rather, it enables the adolescent to experience his first death in a manner that is normal (not dysfunctional) as it relates to the overall experience of death and grief.

The first general death event is also accompanied by the cultural rituals of calling hours and the funeral.

Since rituals are therapeutic, they can be developed and used throughout the grieving process. Sometimes children and adolescents may have the opportunity to plan and to participate in public rituals that mark points in the grieving process. For example, Judaism recognizes many of these points—a month, the one-year anniversary. In Catholicism, individuals may mark anniversaries with a mass. Other spiritual traditions have similar rituals. These rituals are valued since they reinforce the memories and validate grief normally experienced at these times. Again, such

benefits are not limited to adults alone. In addition to ongoing public rituals, both families and caregivers can develop and utilize other rituals to assist grieving children and adolescents (Doka 2000, 156-157).

Any ritual, regardless of its real or perceived value or moral correctness, is part of the general death event. I believe the funeral ritual can be a positive part of the general death event. As mentioned by Kenneth Doka (2000, 156), the normal grieving adolescent has the opportunity to be part of the funeral ritual. This provides the adolescent with an outlet or means in which to express grief. The funeral ritual is also an attempt to bring some type of closure to the relationship with the deceased. In the context of my study, it is important to point out that the funeral ritual was a much different experience in the life of an incarcerated juvenile delinquent. The JD's funeral visit was accompanied by handcuffs, police, and supervision of a correctional officer, as well as intense preparation. This made the funeral event, if attended, an abnormal experience from the perspective of the juvenile. Often more eyes and thoughts were on the incarcerated attendant than the deceased.

In a normal context, the funeral's ritual and the general death event give the grieving adolescent a normal context within which he can grieve and express feelings, thoughts, and emotions with the family unit. In contrast, a typical juvenile delinquent's death experience involved a dysfunctional family. It is important to point out that the way in which a juvenile delinquent learned of a death was, in itself, dysfunctional. The death notification typically came from one of two sources. The primary source was an immediate family member called the institution to report the initial information about the death. The institution put the call through to a chaplain, social worker, or a security officer who, in turn, notified the JD. The secondary way a JD learned of a death, was through a second, third, or fourth party. This informal death information typically arrived

via a phone call, a letter or a visitor. For example, death information came via the letter of another JD's girlfriend. These unverified notifications were often provided with disinformation and embellishment. This would be just the beginning of the differences of a general death event versus the death event that JD's experienced during their incarceration. The general death event was experienced within the context of family, relatives, and friends. This support system was not accessible to JDs as compared with a normal adolescent's proximity to his or her support system.

General Death Support System

Every death is experienced within a community context. Community, though, is a very broad term. Community can range from a couple close friends to hundreds of family members. Every community and individual tries to understand death and how to cope with the grief. Communities and individuals usually turn to a higher power and experience death within the context of some type of religion. Religions of the past and present struggled with death and gave prescriptions on how to grieve in socially acceptable manners. Ernest Becker said, "All historical religions addressed themselves to this same problem of how to bear the end of life. Religions like Hinduism and Buddhism performed the ingenious trick of pretending not to want to be reborn, which is a sort of negative magic: claiming not to want what you really want most. When philosophy took over from religion it also took over religion's central problem, and death became the real 'muse of philosophy' from its beginnings in Greece right through Heidegger and modern existentialism" (Becker 1973, 42).

Like Hinduism and Buddhism, whose adherents pretend not to want to be reborn, delinquents pretended not to experience grief like normal individuals in society. One reason for this behavior was because many JDs were raised in dysfunctional

environments. This dysfunctional upbringing caused chaotic reactions when a JD was confronted with the death of a loved one. Also, the community provided a support system that helped those grieving cope with death. This was missing in the correctional environment. The community helped determine the norm(s) in which acceptable expressions of grief were defined. Often, communities turned to a higher power to help cope with grief. As Doka explained:

Rituals are powerful, Genep (1960) asserts, because they are liminal. To Genep, liminal means that rituals lie on the threshold of consciousness, appealing to both our conscious and subconscious. Rando (1984) delineates other valuable aspects of rituals. Among them are that rituals contain events; that is, ritual allows a structure for events such as death or other rites marking a passage. A funeral offers a structured time where individuals can emotionally and physically ventilate. In the chaotic time of a loss, a funeral provides a sense of control, allowing individuals to do something in an otherwise uncontrollable situation. Rituals, too, Rando reminds, generate social support and offer opportunities to find meaning, as spiritual and philosophical understandings are applied to the loss. In summary, ritual provides a meaningful, structured activity that allows individuals space, time and support to recognize, respond to, and absorb a significant change (Doka 2000, 154).

Rituals provide a way in which the grievers of the deceased can grieve in a community context. Although the funeral ritual is an uncomfortable, sad, and depressing experience, it is still a ritual that helps humans cope with grief. The funeral rituals for JDs were different experiences than the norm. They were sent away from their communities, resulting in a loss of social support, because of their criminal actions.

General Death Effects and Responses

The research of literature with respect to the effects and responses of the general death event provided more dissimilarity between regular adolescents versus incarcerated JDs. The biggest dissimilarity between adolescents was the absence of violence in the study of common behavioral and physical responses to grief in general population studies. In her book *Guiding Your Child through Grief*, Mary Ann Emswiler (2000, 38)

provided a table (see Table 4) from the child bereavement study that listed common responses to grief in children.

Table 4

Common Behavioral and Physical Responses to Grief in Children (Emswiler 2000, 38)

Crying, weepiness	Paranormal experiences
Restlessness	Hyperactivity, sleep changes
Withdrawal	Clinginess, avoiding being alone
Lack of concentration	Less productive in school
Eating changes	Lack of interest in hobbies, school
Physical complaints	Absentmindedness
Fatigue	Easily startled
Avoiding reminders of person who died	Regression (bed-wetting, thumb-sucking, etc.)
Headaches, stomachaches	Sexual acting out
Hiding grief	Risky behaviors
Accident-proneness	Physical weakness
Boredom	Sighing
Dreams	
Stress reactions	

Of all twenty-five responses listed in Table 4, only one of the responses, risky behaviors, could be remotely considered a violent response to death. This is contrasted with a common death notification in any juvenile institution. Chaplains or social workers generally were tasked with the responsibility to notify JDs of the deaths of people they know. The notification usually took place in the state employee's office. Of the hundreds of death notifications I have given, these situations were often full of tension, pent-up destructive feelings, regret, and thoughts of retaliation. These encounters typically started with tears and quickly turned to anger. Frequently anger occurred within the context of the death notification. Most death notifications were reporting unnatural and untimely deaths. Gangs, drugs, and shootings were the context of many deaths of family or friends. The violence related to grief was a pattern of violence that continually drove JDs. These

JDs, being teenagers, did not have much, if any, experience as adults on the outs. The fact that the JDs' minds more closely resembled children's than adult's is important to note. "Children and adolescents tend to suffer great anxiety over uncomfortable or painful feelings since their perception of time differs from that of adults. Bad life experiences may seem to last forever for the child or adolescent. Add to this the effects of limited life experience, and the individual child or adolescent may believe that he will never feel any differently, or better, than he does now" (Doka, 2000, 269).

Parental Death

Parental Death Event

The next area of researching the literature of death and grief, as it related to adolescents, was the death of a parent. This type of loss, for JDs confined to the correctional facility, was one of the most traumatic types of death notifications that could be communicated. "A parent's death can have a catastrophic impact on their children because young children invest almost all of their feelings in their parents (in comparison with adults who divide their love among several meaningful relationships). 'Only in childhood can death deprive an individual of so much opportunity to love and be loved and face him with such a difficult task of adaptation' (Masur, 1991, p. 164, referring to Furman, 1974)" (Webb 2002, 56).

In this quote, Webb made an important point about lost opportunity for future meaningful relationships, to love and be loved. This was the JD's hope, since his past and present are full of failures. Consequently during incarceration, a JD is often hoping, thinking, and dreaming of the opportunity to make his family situation better. He has spent time lying awake at night thinking many good thoughts about mom and dad while dismissing some of the bad realities. The possibility of a better family life caused the JD

to begin to relive an imaginary family life. He remembered going to the zoo and parks; he forgot the physical abuse. He remembered mother's cookies; he forgot about the scar on his arm where his father put out his cigarette one night when he was drunk. He remembered playing football with his brothers; he forgot that they taught him how to sell drugs and shoot a gun to put money in their pockets. The JD dwelt on the opportunity of a better family life when he would be released. The dichotomy between the dysfunction of the real family life versus the opportunity of a future imagined family life was a side-effect of being incarcerated that remained with the JD throughout his time in the system. It might be the most difficult environment in which he could have experienced the death of his parent: away from family and friends, away from familiar surroundings, and away from familiar escapes such as hobbies or hangouts.

It is important to notice that there was a pattern of differences in the literature and research of other sources when compared with the empirical evidence of the JDs' experiences with death and grief. The topic of general adolescent grief showed a noticeable lack of evidence of violence as a result of grief. In Emswiler's quoting the Child Bereavement Study, I noticed that of more than twenty responses as a result of grief, typical children had only one response, risky behaviors, that could remotely be considered a violent response. Research indicated common responses were withdrawal, repression, and sadness. In the death event of a parent, I have observed a pattern of differences between the responses of a typical adolescent when compared with those of a typical JD who received a death notification.

Another differentiating factor between a typical adolescent's experiences with the death of a parent with that of an experience of a JD's is the fact that the JD often came from an extremely dysfunctional family. Take divorce as an example. Research showed

that a typical JD was much more likely to come from a family in which the mom and dad were divorced from each other when compared to a general population adolescent. A typical JD had to deal with the separation of his parents in addition to the separation of himself from his typical surroundings when confronted with the death of a parent.

The reality of the parent-child relationship of a typical delinquent was one fraught with dysfunction. It is a well-known fact that the divorce rate in the general population in the United States is around fifty percent. In my experience with JDs in Ohio, the divorce rate among the parents of JD population was around eighty-five percent. In the book *Stress, Risk, and Resilience in Children and Adolescents*, the author summarized the effect of divorce on adolescents:

Empirical evidence clearly supports the suggestion that the sources of distress that divorce precipitates for children are many and substantial. Family income relative to needs declines rather than grows, contact with one parent drops dramatically, relationships with the other parent become strained, parents become burdened with their own fears, sadness, and anger, and the fighting between parents continues and perhaps focuses more on the children. It is important to recognize some of these disruptions begin before divorce....Nevertheless, it is undeniable that divorce poses many challenges to children (Emery and Forehand, 1996). (Haggerty 1996, 73)

The challenges that divorce posed to children often increased when JDs were placed in a DYS institution. All the challenges were compounded by the fact that the JD was separated from both parents.

In addition to being a product of a broken home, the JD could have a wide variety of other dysfunctional relationships with his parents. JDs were often the subject of verbal, mental, and physical abuse by their parents. Neglect in meeting the basic emotional needs of an adolescent was also typical. The delinquent also could have been burdened with his parents' mental disorders or depression. The family may also have passed down a

heritage of addiction, incest, and multiple partners. This was the reality of the life of those incarcerated JDs.

This is contrasted with the imagined relationship. There is a saying, “Distance makes the heart grow fonder.” When applied to imprisoned JDs, the distance incarceration put between an adolescent and his parents caused the JD to conjure up an unreal view of his relationship with them. In prison the JD’s mind often tried to think of ways to get his family back to “normal.” This may have meant thinking of ways to get his mom and dad back together or thinking of ways to find his lost father. The distance between parents and adolescents during incarceration broke the normal cycle in an adolescent’s life. The disassociation did put a hold on the dysfunctional relationships and caused a JD to think of better days ahead with his parents. Then the call came from home to the correctional facility regarding the death of a parent. When the imagined relationship the delinquent was living in his mind with his parents got interrupted with the news of the death of one or both of his parents, it created chaos in his mind, and his hopes were lost.

Parental Death Support System

The support system that is in place when a typical adolescent experiences the death of a parent is quite different from the support system that a JD is forced to experience. Even with a typical adolescent, the support system has a large task when trying to meet the needs of an adolescent who has lost a parent. As Webb stated, “Because of the implicit role of parents as nurturers and caretakers, their loss stirs up distressing feelings of anxiety based on the ongoing attachments, relationship, and the dependency needs of the survivors, regardless of their age (Ainsworth & Bell, 1971; Mahler, Pine & Bergman, 1975). The impact of a parent’s death on a child depends on

many factors, and the unique circumstances of each case require that we analyze each situation in order to assess how to respond and whether help is needed, and if so, what kind” (Webb 2002, 56).

This particular research showed that unique circumstances surround the death of every parent. Webb stressed that each situation required analysis in order to help the adolescent. The unique aspect of the JDs’ parental death events pointed to the need for research in the stated purpose of my study. The environment in which the news of the death event was conveyed to the JD differed greatly from the typical adolescent’s environment. The JD was incarcerated and forced to experience the grief with family and friends in absentia. In my experience, this was one of the significant factors with respect to my primary research question: “Why do incarcerated JDs react violently to death notifications?” The environment in which a typical JD experienced the death of a parent was an environment that almost encouraged atypical grief expression. Typical parental death grief encounters were experienced with loved ones who were concerned about the adolescent’s best interests. Even though chaplains and social workers may have had a JD’s best interest at heart, they were not usually an adequate substitute for a typical grieving adolescent when faced with the death of a parent. They were not familiar with all the circumstances surrounding the JD at the time he received the death notification.

Parental Death Effects and Responses

The academic research surrounding juvenile delinquent parental death effect and responses is virtually nonexistent. But it is clear from my experience that the effect of parental death on JDs and the responses they experienced differed greatly from the research of a normal adolescent’s experience of a parental death. In a study conducted in Boston by Worden and Silverman, they concluded: “In the Boston-based Child

Bereavement Study, William Worden and Phyllis Silverman followed 70 families and their 125 children who were grieving the death of a parent. Their study found that in many children, grief reactions don't surface until at least the second year after the death. Similarly, when a sibling dies, the surviving siblings may experience behavior changes starting as late as five years after the death...." (Emswiler 2000, 72).

This research study pointed out the fact that many typical grief patterns of an adolescent who has lost a parent do not surface until at least the second year after the death of the parent. This is contrasted with the violent reactions that many chaplains and social workers experienced from the JD in the days and weeks that followed the news that a JD's parent had died. The research and studies uncovered in this chapter pointed to an internalization of grief. The institution often housed the JD in a solitary cell in the days and weeks following a parental death because of the fights and altercations that a JD got involved in after he received the death notification of his mom or dad.

Sibling Death

Sibling Death Event

A high percentage of JD sibling deaths were a result of unnatural causes. Gang shootings, suicides, and "accidents" were the main causes of sibling death when it came to incarcerated JDs. These deaths, unfortunately, were somewhat common in the world of JDs. This was the culture in which they were raised. Violence breeds violent behavior. Parental abuse was a teaching instilled in the younger generation. This again was contrasted with the environment in which a typical adolescent experienced the death of a sibling. In her book, *The Experiences of Sibling Bereavement in Childhood*, Betty Davies acknowledged that many variables and situations were involved in each sibling death event: "Sibling responses to the death of a brother or sister do not occur in isolation but

within the context of many interrelated variables. Categorized into individual, situational, and environmental variables, they include those factors listed in Table One. No one category of factors, nor any one individual factor, accounts for the total experience of any child. However, some variables play a central role in how siblings respond” (Davies 1999, 237).

The factors that come into play when an adolescent loses a brother or sister are dependent on each individual’s situation and life experience. The circumstances and life experiences of a typical JD were, once again, different from the typical adolescent. Besides age, gender, and other situational factors listed in Table 5, the JD factors influencing sibling bereavement were disproportionately different for most of the factors in the table. JDs had dysfunctional individual, situational, and environmental factors that negatively influenced their coping process of the death event of a sibling.

Table 5

Factors Influencing Sibling Bereavement (Davies 1999, 50) (Doka 2000,237)

Factor Type	Individual Factor Trait
Individual Factors	<ul style="list-style-type: none"> • Age • Gender • Health status • Dependence • Temperament • Coping style • Self-concept • Experience with loss and death
Situational Factors	<ul style="list-style-type: none"> • Cause of death • Duration of illness • Place of death • Time elapsed since death • Involvement
Environmental Factors	<ul style="list-style-type: none"> • Shared life space • Centrality • Family environment • Parent/child communication • Parental grief • Family functioning

Sibling Death Support System

As mentioned in detail in the death of a parent, the environment in which the typical JD experienced the death of a sibling was quite different from a normal adolescent's grieving environment. This environment that supports the adolescent at the time of death will provide, for better or for worse, the main parts of the support system to help the adolescent cope with the grief of the loss of a brother or sister. Doka contrasted the isolation that a JD felt while locked up in prison with the comforting family environment and support system of a typical adolescent when coping with the loss of a sibling: "Siblings need explanations about what has happened to their brother or sister that take into account their level of understanding. Similar explanations are required to

help with their confusion about their own responses and those of others in the family” (Doka 2000, 235).

The explanations of the death that adolescents get in the general population are provided within a context that is familiar to them. The adolescent sees and hears all the familiar sights and sounds. He sees the room of the sibling who has passed away. He hears from people he has known all his life: friends, family, and the family pastor or priest. This is much more conducive in providing a healthy environment in which to grieve the death of a brother or sister. The typical sibling death, like the JD sibling death, was not usually a result of natural causes. But the typical unnatural death of a sibling was usually different for a JD in the fact that violence played more of a role in the death of a JD's sibling.

The support system of an incarcerated JD was limited to state employees and some occasional visits from concerned family and friends. These family visitations were available weekly according to a visitation schedule set by the institution. If the JD's behavior was bad, he may have lost visitation privileges. The visitations usually took place in a cafeteria or general purpose room where all the incarcerated JDs could talk with visitors. State employees may have had good intentions when trying to help a JD through the grief of a sibling death, but they were not an adequate substitute for the family. Remember, the JD had been living in a sort of imaginary world of hopes and dreams of a better life once he was released. Like the hopes for a better relationship for a parent who had been lost, the hopes a JD had of being closer to a brother and sister once he got out of the institution were abruptly interrupted by the death of that sibling. As Doka mentioned, “Siblings share special relationships that are not always appreciated. Siblings can be friends as well as kin and they often share sets of experiences that provide

a special bond. Only my sister and brother, for example, can fully appreciate references to shared family experiences, such as vacations or memories of relatives” (Doka 2000, 211).

These relationships need to be understood within the context of the life of the JD in order to provide an adequate support system. The inadequate grief support system and services a correctional institution provided to grieving JDs was another contributing element to the fact that JDs react violently to death notifications.

Sibling Death Effects and Responses

The sibling death effects and responses are dependent on the death event and support system discussed above. The traumatic event of the loss of a brother or sister will produce an infinite number of different actions and reactions according to the circumstances surrounding the death. Adolescents express grief differently than adults since they must deal with feelings that they have yet to experience in their lives. The ability to cope with new experiences proves to be a difficult task.

It is proven that adolescents do have more of a tendency to express grief through actions, since their mental and physical development is different compared to an adult. In the recommendation part of this paper, I addressed possible treatment options based on this research that adolescents are more prone to react with physical actions to the deaths of loved ones. The ability to understand the death event that a JD experienced in the context of life is a much more difficult task than a normal juvenile on the outs has in understanding the natural death of, say, his sibling. The grieving that the JD had to process was a more traumatic experience than the natural death of a brother or sister experienced by a normal adult.

Other factors contributed to the effects and responses of adolescents when it came to coping with deaths of siblings:

Closeness between siblings is another variable that influences sibling bereavement response. The closer the relationship between two siblings, the more difficulty the surviving child will have following the other's death. Closeness may override age and gender similarities... Environmental variables, particularly family social climate and level of functioning within the family, also play a critical role in affecting sibling bereavement outcome. Children react strongly to these factors since they are dependent on their families for the information and support they receive. Adults can go elsewhere should they choose to; children cannot... Sibling bereavement responses occur within a broader context as well. Since families do not live in social vacuums, their culture and community values and priorities also contribute to the context of sibling bereavement. However, whether within the family, or outside of the immediate family, it is the interactions siblings have with the adults in their lives that are critical. (Doka 2000, 238-239)

In the quote above, it was pointed out the critical role adults play in helping an adolescent cope with the death of a sibling. Because JDs were living in and came from dysfunctional environments, without positive interactions with adults, it was not surprising that responses to the deaths of siblings were also dysfunctional in the institutional context.

Results of Findings in Literature and Other Sources

Current academic research regarding a JD's use of violence as a coping method in reaction to death is virtually nonexistent. In the studies and literature researched, violence was rarely mentioned as a response to death and grief. It is common knowledge in research communities in the areas of death and grief that general adolescent bereavement is an area of limited research. In some research camps in prior years, it was believed that it was not possible to mourn a death until the person had completed the developmental tasks of adolescence (Wolfenstein 1966).

In her journal article *Adolescent Unresolved Grief in Response to the Death of a Mother*, Ann Marie Lenhardt cited many other researchers in concluding that limited

research had been conducted in the general area of adolescent bereavement when she stated, “The grief processes of young children and adults have been studied in depth. However, adolescent bereavement, particularly in response to the death of a parent, is an area of limited research (Clark, Pynoos & Goebel, 1996; Garber, 1995; Harris, 1991; Kandt, 1994; Meshot & Leitner, 1993)” (Lenhardt 2000, 1).

This is very surprising given that there are so many different types of death that take place in the United States on an annual basis. The *Statistical Abstract of the United States: 2002* (2002, 74) reported that in the year 2000, over two million four hundred and five thousand people died in the United States. In looking at the age bracket between fifteen and twenty-four (2002, 82), there were thirty thousand nine hundred and fifty-nine deaths in 2000. A large majority of deaths in this age bracket were unexpected or unnatural deaths. In many ways, unnatural deaths are more difficult to cope with than a death due to natural causes. Many different questions enter the mind when an unnatural death takes place. Adolescents often have a closer attachment to someone they knew who died of unnatural causes. The fact that little research has been done in the adolescent bereavement area points to the need for such data. Elisabeth Kubler-Ross (1969, 157), who many regard as a pioneer in death-related studies, referred to adolescent grievers as the “forgotten ones.” As a result of limited research on adolescent bereavement, the focus group of JDs had received virtually no academic research efforts in trying to answer the question: “Why do incarcerated JDs react violently to death notifications?”

CHAPTER FOUR:
RESEARCH METHODOLOGY AND PROCEDURES

Introduction

The Ohio Department of Youth Services (DYS) housed eighteen hundred eleven incarcerated JDs in eight juvenile correctional facilities (Ohio Department of Youth Services, 2003). Many of these JDs received one or more death notifications during their incarcerations. The chaplain of each institution had the responsibility of giving death notifications and providing counseling and guidance to the grieving JDs. The research methodology and procedures presented in this chapter were administered primarily through interviews of JDs and chaplains. By researching these two classes of interviewees, I was best served with firsthand information related to my primary research question, “Why do incarcerated JDs react violently to death notifications?”

My secondary questions dealt with the experiences, opinions, and feelings of the chaplains and JDs. Because of the setting and the nature of the ministry problem under investigation, an appropriate methodology was required. “Husserl designates phenomenology as a ‘pure’ science, by which he means, following Kant, one stripped of all empirical content, one which provides essential knowledge of the invariant structures at work in all knowing, perceiving, imagining, and so on, irrespective of what goes on in the actual world, irrespective of the existence of that world” (Moran 2000, 133).

The phenomenological methodology provided the primary research method for this paper. Phenomenology is defined as: “The study of structures of consciousness as experienced from the first-person point of view. The central structure of an experience is its intentionality, its being directed toward something, as it is an experience of or about some object. An experience is directed toward an object by virtue of its content or meaning (which represents the object) together with appropriate enabling conditions” (*Stanford Encyclopedia of Philosophy* 2003).

I also used document analysis and interviews to complement the phenomenological research. It was necessary to study JDs who had received death notifications while incarcerated. It was also necessary to study the experience and observation of the chaplains who gave the death notifications and ministered to the grieving JDs.

Designing the Study

Study Methodology

The phenomenon of juvenile grief and potential violence is an area of study that is virtually nonexistent. Therefore the phenomenological method was an excellent place to start in analyzing the violent, self-destructive behavior that JDs exhibited in reaction to the death notification. The first of two distinct subject groups interviewed was the institutional chaplains. Interviews were conducted with seven chaplains. This part of the research also included my own reflections. The second interview subject group consisted of three JDs to whom I had given death notifications.

The semi-structured interview method was used in interviews with both the chaplains and the JDs. As Merriam stated,

For the most part, however, interviewing in qualitative investigations is more open-ended and less structured. Less structured formats assume that individual respondents define the world in unique ways. Your questions thus need to be more open-ended. A less structured alternative is the semi-structured interview...the interview is guided by a list of questions or issues to be explored, and neither the exact wording nor the order of the questions is determined ahead of time. This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic. (Merriam 1998, 74)

Interview Guide Pilot Test

The interview guide I used to conduct the research included a general list of open-ended questions. These questions went through two main revisions. The first revision took place as I was designing the interview guide. I started with six sections in the interview guide and many potential questions that I viewed as relevant to my research. My question methodology was guided by the slogan of the founder of phenomenology, German philosopher Edmund Husserl, "To the things themselves" (Boland, 2001). Due to the qualitative nature of my study, I constructed my questions so that the chaplains and JDs could provide answers and examples from their life experiences. In designing the questions, my goal was also to facilitate thoughtful reflection by the interviewees so that the interviews could provide relevant data to draw conclusions for my primary research question, that is, "Why do incarcerated JDs react violently to death notifications?" From that point, I selected the best questions and put them into a preliminary interview guide.

After my initial revision I selected a group of four retired chaplains to pilot test my interview questions. Based on the results of those pilot interviews, I made a second revision to my interview guide. The final form of the interview guide for both the chaplains and JDs included five sections. The questions targeted four areas of research investigation for the chaplains and JDs, plus an initial demographic section.

Defining the Sample

I used two sample groups in my research. The first sample group included seven fulltime chaplains in the Ohio Department of Youth Services. The second sample group consisted of three incarcerated JDs who received death notifications and reacted violently. For both sample groups, I chose to use the purposeful sampling method. “Patton (1990) argues that ‘the logic and power of purposeful sampling lies in selecting *information-rich cases* for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research, thus the term *purposeful sampling*’ (169, emphasis in original)” (Merriam 1998, 61).

The sample of chaplains was taken from the DYS chaplain roster of eight chaplains in the State of Ohio. I chose active chaplains because the youth of today are met with many different challenges than the incarcerated youth of, say, fifteen years ago. Active chaplains proved to be intimately familiar with the current issues of today’s JDs including, but not limited to, the violent nature of current crimes and the understanding of the dysfunctional family backgrounds.

In order to minimize travel time and expenses related to conducting the interviews of chaplains, I decided to limit the sample size to those active chaplains currently employed in the State of Ohio. All DYS chaplains were members of the Ohio State Chaplains’ Association and we met twice a year for two consecutive days for fellowship, training, and to brainstorm ministry-related issues before and during the time this research was conducted. As a result, there was a rapport that had developed between the chaplains and myself. This familiarity provided a more information-rich sample during the interview process.

The sample of JDs was taken from a total average of my institutions population that included 300 JDs during the 2003 fiscal year (Ohio Department of Youth Services, 2003). The JDs were between the ages of twelve and twenty. There were eight active institutions throughout Ohio that housed incarcerated JDs during the time my study took place. The institutions included: Circleville Juvenile Correctional Facility—Circleville; Cuyahoga Hill Juvenile Correctional Facility—Highland Hills; Freedom Center—Delaware; Indian River Juvenile Correctional Facility—Massillon; Marion Juvenile Correctional Facility—Marion; Mohican Juvenile Correctional Facility—Perrysville; Ohio River Valley Juvenile Correctional Facility—Franklin Furnace; and Scioto Juvenile Correctional Facility—Delaware. Of the 1811 JDs incarcerated in the institutions, several repeat offenders spent time in more than one of the eight DYS facilities in Ohio. This was an important point when it came to defining and selecting my sample of chaplains because the DYS chaplains knew many of the same JDs. Chaplains also knew many of the relatives, brothers, sisters, and the extended families of JDs.

Selecting the Sample

In choosing chaplains as the purposeful sample I used the specific purposeful sampling method that Merriam referred to as criterion-based selection when she stated, “In criterion-based selection you ‘create a list of the attributes essential’ to your study and then ‘proceed to find or locate a unit matching the list’ (p.70). The criteria you establish for purposeful sampling directly reflect the purpose of the study and guide in the identification of information-rich cases. You not only spell out the criteria you will use, but you say why the criteria are important” (Merriam 1998, 61-62).

Chaplains were chosen as the sample over the other correctional staff that included juvenile correctional officers, social workers, recreational therapists, guidance

counselors, psychologists, and medical staff. A number of essential criteria were used to choose chaplains (see Table 6) as the purposeful sample over the other groups mentioned above.

The first criterion that the chaplains met in determining the appropriate sample was the fact that they had the primary responsibility in each institution to deliver the death notifications to JDs under their care. In the absence of the chaplain, social workers were expected to deliver death notifications.

Second, as authorized staff, chaplains had access to official JD files and incident reports. Third, the chaplains had been trained in grief counseling and were able to offer literature, programs, and volunteers in order to provide continuing support to the grieving JD. Also, the chaplains typically had developed rapport with the JDs, and gained their confidence, and had been given access to personal documents of JDs. Finally, chaplains were the only staff that had been theologically trained to provide religious and spiritual guidance to all faith groups.

Table 6

Chaplain Interview Sample Selection Criteria

Criteria	Description	Applicable staff
The directive which identifies the persons responsible for administering death notification	A state employee whose responsibility includes notifying a JD of the passing of a loved one	Chaplains, social workers, administrators
Access to JD files and incident reports	A person who is authorized to access confidential JD documents	Chaplains, social workers, administrators
Professional experience in grief counseling	The staff who have attended training in the areas of grief counseling and guidance of JDs	Chaplains, social workers
Willingness of JDs to share personal documents	The staff who need to have good rapport with the JDs in order easily to obtain other personal and confidential documents	Chaplains
People who are actively engaged in the ministry	Personnel who provide religious and spiritual guidance	Chaplains

In choosing the three specific JDs in my purposeful sample, I focused on the quality and substantive background related to each JD. To find the best case study, I first established the criteria that guided my case selection for JDs. Then, I selected cases that met those criteria (Merriam 1998, 65). The criteria on which I based the selection of my sample are listed in the following table (see Table 7).

Table 7

JD Interview Sample Selection Criteria

Criteria	Description	Example
Ethnicity	Ethnic backgrounds of the JD	Caucasian, African-American, Italian-American
Living units	Assigned living units based on their offenses	Sex-offender unit, gang unit, felonious assault unit
Job sites	Work areas assigned based on skill or training	Dining room, barber school, gymnasium
Death notification personally delivered, resulted in violent reaction.	After receiving the death notice by me, the JDs decided to act out violently in any given place	Violent outburst took place in the classroom resulting in property damage, and JDs sustaining injuries

Choosing different ethnicities in my sample was important to my study because I wanted to avoid any racial stereotyping or profiling. By using three different ethnic backgrounds, I was able to get a sample that provided a multicultural understanding of the phenomenon. “For multicase or comparative case studies you select several ‘cases’ based on relevant criteria. One of the criteria might be that you want as much variation as possible; hence, you would be employing a maximum variation sampling strategy in the selection of your cases” (Merriam 1998, 65).

Merriam described a particular purposeful sampling method called “information-rich purposeful sampling.” Information-rich sampling gives the researcher the ability to choose cases where a great deal of information can be derived from the issues that are of central importance to the primary research question (Merriam 1998, 61). The reasoning behind choosing three JDs was that it gave me the opportunity to dedicate a great deal of focus to three cases while maintaining reasonable coverage. Patton recommended specifying a minimum sample size based on expected reasonable coverage of the phenomenon given the purpose of the study (Patton 1990, 186).

Profile of Interview Subjects

The criteria for the selection of the chaplains as interview subjects have already been described in detail. No other new criteria were added. Seven out of the eight chaplains in DYS were interviewed. The eighth chaplain was not able to take part in the interview process due to his commission as a chaplain to our troops in Iraq.

Six out of seven chaplain interview subjects were male. The racial composition of the chaplains included one Caucasian and six African-Americans. Only one chaplain had been a chaplain for his or her entire professional career. The other six chaplains were second-career chaplains. All the chaplains that I interviewed were my colleagues and wrestled with the same ministry issues. This familiarity became an added asset in the interview process because they had proven their credibility and reliability in the past. Knowing the chaplains also eliminated the “getting acquainted” aspect of the interview.

The three JDs interviewed were between the ages of sixteen and eighteen. One JD identified himself as Caucasian, one as African-American, and the other as Italian. All three JDs came from troubled backgrounds and had been previously incarcerated at other DYS institutions for different offenses. Two of the JDs were active in my religious service programs and the other JD occasionally attended religious services. I was familiar with all three JDs before the death notifications took place.

Conducting the Interviews

To conduct the interviews for both the chaplains and the JDs, I chose the in-person interview mode. “Surveyors elect to use in-person interviews in their survey studies because, under the right circumstances, such interviews offer many advantages for valid (that is, accurate and precise) data collection” (Oishi 2003, 8). The ability to use in-person interviews over other types of interviews, such as telephone interviews, enabled

me to pick up verbal and non-verbal cues. My interview questions combined with the in-person interview format yielded rich, descriptive information on the phenomenon being researched.

For the chaplains, I selected a conference center as the location to conduct the interviews before and after the Ohio State Chaplains Association meetings that were held twice a year. As Oishi stated, “In-person interviews can be conducted just about anywhere people can meet. The topic of the survey and issues of accessibility to the target population will influence the choice of the locale” (Oishi 2003, 7).

The reason I chose to conduct the interviews after association meetings was that it provided the opportunity for the chaplains to participate in the interviews with minimal distractions that would have occurred if the interviews had been conducted at their work sites. The chaplains could participate in the interviews fully focused on the interview issues and not whether someone was waiting for them to run a program or counsel a crisis situation. It also was a good time to conduct the interview because our association meetings focused on the issues and the problems related to the chaplains’ ministries.

Prior to the interview, each chaplain received a letter explaining the doctoral project (Appendix C). I also called each chaplain prior to the in-person interview to clarify any questions he or she had on ethical standards and confidentiality. I started each interview with prayer, then I asked each chaplain to share with me the recent successes in his or her ministry. I began the interview in this fashion in order to provide a relaxing atmosphere. During the main part of the interview, the chaplains responded to the interview questions I had prepared. We focused our discussions on JD death reactions and reflected on past death notification experiences.

Due to the nature of the ministry among the JDs and the concern of legal ramifications, no chaplain wanted our interviews to be recorded, so I took extensive notes during the interviews. I took precaution to conduct the interviews so that the interviewees would answer the questions without regard to how the answers made them look. I made a concerted effort to keep the focal point of the interview time dedicated to the discussions related to the question, “Why do incarcerated JDs react violently to death notifications?”

The JDs interview locations were not predetermined due to the nature of this investigation. The three JD interviews were conducted shortly after I gave them notifications that loved ones had passed away. The locations of the interviews took place in the isolation room after the JDs acted out violently in their chosen place. Often, I was called to the places where the JDs acted out if it wasn't in my office, such as the school, the gym, and the kitchen. I also conducted a second JD interview in my office, after the JD had a chance to “chill.” The first JD acted out in the kitchen area, the second JD acted out in the classroom, and the third JD acted out in my office.

As I designed the interview guide for the JDs, I made sure to use words that made sense to the interviewee, words that reflected the respondent's worldview. I knew this would improve the quality of data obtained during the interview. “Without sensitivity to the impact of particular words on the person being interviewed, an answer may make no sense at all—or there may be no answer” (Patton 1990, 312).

The language used in the first question in my interview guide was directed toward the JD in a way he could easily understand. The question formed was not necessarily grammatically correct, but understandable to the JD. This question basically provided him with the opportunity to reflect on his feelings, thoughts, and fears related to the grief experience and also his destructive behavior.

The remainder of the interview focused on conducting the interview around my research questions and the violent, self-destructive manner in which each JD had reacted to the grief following the death notification about his dearly departed. At the closing of each interview, I changed my hat and turned from a researcher to a caregiver. I spent the remaining time helping the JDs cope with their grief. I ended each session with prayer and a blessing.

Analysis of Interview Data

After the completion of both sets of interviews (two rounds of seven chaplain interviews and two rounds of three JD interviews), I reviewed my notes from each interview, started to code the data, and make notes. I used William R. Myers' book, *Research in Ministry* (2000, 73-74), as a guide to code my interview data. The interview guides (see Appendices A and B) provided the main source of data for my research. Other data sources included observation notes from the interviews and documents. I used locator codes at the top right corner of each data source.

The system that I used to code the research data included four characters. The first character was either a "J" for a JD interview or a "C" for a chaplain interview. The second character designated a sequential number designating the number of the interviewee. The JDs were numbered 1 through 3 and the chaplains were numbered 1 through 7. The third character designated the type of data referenced. Four types of data were referenced in my research. The first type was coded with an "I," for an interview. The second type was coded with an "O," for my own observation. The third type was coded "D," for other documentation and the fourth type was coded "R," for drawings. The fourth part of the locator code was a number indicating the page number of the

associated interview guide, observation data, or document. For example, a locator code J3I2 indicated research data obtained from page two of the third JD interview.

After all the research data was compiled, I reviewed the interview notes and began to notice recurring data categories that related to my primary research question. Miles and Huberman (1994) described the process as coding: “Coding is analysis. To review a set of field notes, transcribed or synthesized, and to dissect them meaningfully, while keeping the relations between the parts intact, is the stuff of analysis. The part of the analysis involves how you differentiate and combine the data you have retrieved and the reflections you make about this information” (Miles and Huberman 1994, 56).

I organized the interview data into categories of meaning. This process included cutting each relevant data fragment and pinning it to a corkboard under its research category. After I cut each data fragment, I labeled the fragment with its original locator code so I could trace it back to the source document. I pinned all the data fragments on two corkboards: one for the chaplain data and one for the JD data. The data was grouped into category designations. This coding of data was an iterative process that improved through the iterations. For example, after the data was grouped into minor categories, I was able to compare and contrast the data, move it around, regroup data. This process enabled me to organize the data into “themes” that emerged from analyzing it (Myers 2000, 75). This process resulted in a categorization of data into seven major areas: dysfunctional personal relationships, gang affiliations, addictions, mental and health issues, abuse and neglect, previous violent experiences, and lack of education.

Document Analysis

Many documents were considered to be included in this research. Subsets of these documents, which I considered most important to my primary research question, were chosen to be included in my document analysis.

Chaplain Documents

The death notification document and family correspondence after the chaplain gave the death notification were used as documents in my research. Death notification documents are informal documents that have been created independently by each chaplain. The second document used was the family correspondence in which they expressed their sentiments.

The final two documents that formed the basis for my research that related to the chaplains included the chaplain interviews with notes and the chaplain post-interview observation forms. These two documents composed a majority of the chaplain research.

JD Documents

I analyzed four classes of personal documents as described by John Scott in his book *A Matter of Record* (1990, 173-4). The documents that I utilized were personal letters, diaries, photographs, and drawings from the JDs.

Each institution keeps a master file on every JD. These files include social, criminal, and family history. I used these reports as well as behavioral reports written by DYS staff describing the JDs' negative behaviors. I also used personal letters from the JDs, journals, and pictures the JDs gave me. JD interviews with notes and the JD post-interview observation forms comprised the remainder of the JD research.

Designing and Administering the Interview Guide

Designing the Interview Guide

The interview guide, which was prepared for the seven chaplain interviews (see Appendix A) and the three JD interviews (see Appendix B), was the core of my research project. In my semi-structured interviews I used four of the six types of questions as described by Patton (1990, 290-292). These four types of questions were used in both the chaplain and the JD interviews. The questions were different for each group, but the types were the same.

The initial question type was utilized to gain background and demographic information and to enable me to begin to focus the participants on the issues that were relevant to my study. Since the chaplain interviews were administered before or after the Ohio State Chaplains Association meetings, I began those interviews asking a question or questions relating to the ministry at their institutions. For the JD interviews I started the interviews by asking questions about their families.

The second type of question in my semi-structured interviews was an experience/behavior-related question. The questions administered in this part of the interviews were used to ascertain additional background information relevant to my study. For the chaplains, I used this part of the interview to proceed into the main body of my interview by asking different questions related to the death notification process at their institutions. For the JDs, I turned the focus of the interviews and the associated questions to the death experiences that the JDs had recently had.

The third type of question was used to gain an understanding of the cognitive and interpretive processes of participants. These questions Patton (1990, 290-292) defined as opinion/value questions. Questions related to the thoughts and experiences of the death

notification process, as well as subsequent actions and events that arose, were asked at this point in the interviews.

Last, feeling questions were used to elicit the emotional responses of both the JDs and chaplains. This part of the interview was used to link the feelings of the participants to their experiences. Their responses provided me with firsthand information relating to death notifications and the reactions of the JDs. Responses also began to shed light on the question: “Why do incarcerated JDs react violently to death notifications?”

Administering the Interview

Before administering the interview, I followed the suggestions of Taylor and Bogdan (1998, 87-88) and addressed four issues at the beginning of every interview. First, I analyzed my motives and intentions and the inquiry’s purpose to insure the interviews were administered correctly. Second, I protected the anonymity of the respondents through the use of pseudonyms. Third, I kept in mind that I had final say over the study’s content. Fourth, I determined the logistics relating to the interview with regard to time, place, and number of interviews to be scheduled.

When I started to design the instrument, I took precautions to avoid any and all instrumentation bias. I avoided ambiguous words and used commonly recognized phrasing, avoided double-barreled questions, and kept away from using loaded questions (Alreck and Settle 1995, 97-99).

In preparing the questions, I drew my inspiration from Kvale when he stated, “a good interview question should contribute thematically to knowledge production and dynamically to promoting a good interview interaction” (Kvale 1996, 129).

The actual administering of the interview was guided by the five elements of interview administration, as described by Sabine Mertens Oishi in her book, *How to*

Conduct In-Person Interviews for Surveys (Oishi 2003, 89-92). The first element of the administering process was starting the interview. I made sure that the interview setting was in a location that provided minimal distractions and a comfortable environment to discuss the stressful subject of grief, death, and violence.

The second element of administering the interview, using the questionnaire, helped me during the remainder of each interview. Oishi (2003, 90) suggested using probes and prompts while administering the interview, along with maintaining conversational neutrality. My interview guide had one to three inquiries per question type as described in the preceding designing the interview guide section of this paper. During the interview, though, I asked other questions in order to elicit additional or pertinent information when answers were unclear or meanings of questions (or answers) needed further clarification.

The third element of administering the interview dealt with the subject of working with the respondent. The difficulty and stress related to dealing with the issues of grief, death, and violence made this element of the interview process very important, especially with JD interviews. The last thing a JD is able to do in a situation such as the one under current study is to talk about the subject honestly, objectively, and maturely. I used reinforcing questions whenever the JDs or chaplains answered the questions in a manner that directly related to my primary research question.

The fourth element of administering the interview guide was to end the interview. This element was done expeditiously and professionally. After the ending of the first interview, I scheduled a time and place for the second interview for the three JDs and all the chaplains. At the end of each interview, I asked if the participant had any questions or

concerns. This helped clear any ambiguity and provided them with some answers. I thanked the participants and closed with a prayer.

Quality control was the final element of Oishi's administering the interview (Oishi 2003, 91-92). This element related to the documentation of the interview. Since the interviews included all open-ended questions without any written yes/no or multiple-choice questions, the documentation process proved to be an important part of the success of the research. The notes I took during the interview were immediately reviewed and clarified after the respondent left the interview. I reviewed the notes at that point since the interview was fresh in my mind. I took a second form to write additional reflective information related to the interview notes.

CHAPTER FIVE:
ANALYSIS OF DATA

Introduction

The purpose of this study was to determine why incarcerated JDs react violently to death notifications. To study this phenomenon, I selected two groups to analyze. Each participant in each group was interviewed two times. The first group included seven chaplains who were actively engaged in prison ministry. The second group included three JDs to whom I delivered death notifications. Chapter Five contains the findings of the semi-structured interviews (Note: One chaplain was unable to provide a full set of two interviews due to his duty in Iraq). A chaplain interview guide (Appendix A) and a JD interview guide (Appendix B) were designed. Each guide contained a series of open-ended questions. Notes were taken during and after the interviews and then analyzed to look for emergent themes.

Category One: Demographic Information of Participants

Chaplain Participants

It is important to categorize and point out the demographical information that comprises the study sample. The demographic information proved that the sample was rich with information related to my primary research question: “Why do incarcerated JDs react violently to death notifications?”

Peterson (2000, 84) stressed the importance of obtaining demographic information on the study participants. He stated that demographic information provided

meaningful details about study participants. In the study, this gave firsthand information from the chaplains and provided insights on why JDs reacted violently to death notifications.

Each of the chaplain participants came from various professional and religious disciplines. The demographic data provided me with background information that was useful during the remainder of the semi-structured interviews (see Table 8). For example, when I found out a chaplain was also a substance abuse counselor. I was able to understand the reasoning behind some answers to his interview questions. This chaplain often answered the questions in recovery language. This gave me the tools and common language to ask him appropriate probing questions as well as understand the answers, concepts, and descriptions related to the JDs.

Table 8

Professional Background of Chaplain Interview Participants

Professional Background	Number of Chaplains
Pastors	4
Social workers	3
Administrators	1
Substance abuse counselors	1

The age of the chaplain participants ranged from thirty-eight to fifty-six (see Table 9). All but one participant was male. During the interviews, it became evident that the ages of the chaplains were an asset in giving death notifications and providing counseling because they were almost always viewed as parent-type or caregiver figures.

Table 9

Count of Chaplain Interview Participants

Gender	25-35	36-45	46-55	55+
Male	0	2	3	1
Female	0	1	0	0

Marriage and the family provide the care, protection, and nurturing needed in the normal development of an individual. Six of the seven chaplains were married. The other chaplain was never married, but helped extensively with raising children of the extended family. None of the chaplains experienced separation, divorce, or death of a spouse.

Table 10

Marital Status of Chaplain Interview Participants

Marital Status	Number Responding
Never married	1
Married	6
Separated	0
Divorced	0
Widowed	0

All the chaplains who were married had children and extensive experience in raising children. Three chaplains had grandchildren. The six married chaplains had a total of thirteen children and thirteen grandchildren. The majority of the children and grandchildren fell into the seven to eighteen-year-old age categories. Because many of the chaplains had children and grandchildren the same ages as the JDs they were ministering to, they were given exposure to the daily problems and difficulties of juveniles in general. They were also able to compare and contrast life experiences, such as family dysfunctions, peer pressure, addictions, support systems, crimes, and the fears of the younger generation.

Table 11

Chaplain Interview Participants with Children and Grandchildren

Age (in years)	Number of Children	Number of Grandchildren
Less than 6	1	4
7-18	5	9
18-30	1	0
30+	6	0

All the chaplains interviewed had obtained a degree beyond high school. As shown in Table 12, one chaplain obtained an associate degree, three obtained bachelor's degrees, and three obtained master's degrees. One chaplain was working to secure his doctoral degree. All the chaplains had received several job-related trainings and certifications. They had also received theological training from different seminaries.

Table 12

Education of Chaplain Interview Participants

Type of Degree	Number of Chaplains
High school graduate	0
Associate's degree	1
Bachelor's degree	3
Master's degree	3
Doctoral degree	0

A majority of the chaplain participants belonged to different denominations of the Christian faith (see Table 13). The varied religious practices and traditions that the chaplains were associated with through their different denominations brought different insights into the behavior of the JDs. The results of these interviews were not the product of any one denominational philosophy.

Table 13

Chaplain Interview Participants' Denominational Affiliation and Ministry Call

Participant	Denomination	Call to Ministry
Chaplain One	Baptist	The Lord called me to serve youth in prisons.
Chaplain Two	Pentecostal	Matthew 25:36 inspired me to help youth who are in prison.
Chaplain Three	7 th Day Adventist	The Lord's calling to lead the youth away from addictions
Chaplain Four	Baptist	Jesus put the burden in my heart to tell them about salvation.
Chaplain Five	Non-denominational	The deep burden for JDs and their troubled lives
Chaplain Six	Non-denominational	The need to give spiritual guidance for re-entry into society
Chaplain Seven	Non-denominational	Give them spiritual discipline to change their lives

All participants were seasoned veterans in the field of corrections. During their careers they had given thousands of death notifications and observed firsthand the numerous behaviors of the JDs. These experiences helped the chaplains give descriptive and in-depth answers, with examples, to all the interview questions. They were so numerous that I could not include them all in my paper. The chaplains' education and experience proved to be valuable in describing many aspects of the JD grieving process.

All but two chaplains had more than ten years of DYS experience (see Table 14). Two chaplains had twenty-four or more years of experience. Throughout the years, they had observed the change in behavior of the JDs as well as the evermore violent, changing

world. The cumulative number of years of experience in DYS for the seven chaplains was one hundred years.

Table 14

Experience of Chaplain Interview Participants

Participant	Years of DYS Experience
Chaplain One	15
Chaplain Two	6
Chaplain Three	11
Chaplain Four	12
Chaplain Five	6
Chaplain Six	24
Chaplain Seven	26

JD Participants

The demographic data collected on the JDs was highly sensitive and required to be kept confidential. Therefore, the data collected during my research and the interviews, including the nature of their crimes and their involvement in other illegal and criminal activities were sealed and kept in the institution. The selected relevant data was presented in Table 15. The three JDs interviewed were all incarcerated more than once in their lives and had been arrested on numerous other charges. While incarcerated they each had received three or more death notifications. Several of their friends were killed before they were incarcerated. All three were engaged in premarital sex with several partners including married women. All three JDs reacted violently to the news delivered via death notifications and were willing to be participants in this study. These JDs displayed violent reactions to death notifications that were typical of the reactions of hundreds of troubled JDs in my experience, and the experiences of the seven chaplains who participated in this study.

Table 15

JD Interview Participant Profile

Participant	Age	Education	Times In-carcerated	Gang Involvement	Number of Death Notifications	Number of Children	Substance Abuse
JD1	18	9 th grade	3	Extensive	3	1	Severe
JD2	19	8 th grade	2	Extensive	4	2	Moderate
JD3	18	GED	4	Extensive	5	3 or 4	Severe

Category Two: Chaplains' Interview Guide

Introduction

The chaplains' interviews began with a series of demographic questions. These questions were asked at the beginning of the interviews to gain the background information and the experience of participants. Information about their marriages, children, and grandchildren allowed me to create probing questions during the latter part of the interviews in addition to the preformatted open-ended questions. The bulk of the interviews consisted of the open-ended questions relating to the other three types of interview questions: experience, cognitive, and feeling questions.

Chaplains' Observations and Experiences

The first question in the experience section of the interview for the chaplains was, "How do you prepare for death notifications?" This question was created to begin the discussion regarding participant observations concerning the death notifications and to help the participants become more aware of their experiences with JDs in the death and grieving process.

Each chaplain spent a few minutes describing his or her experience in preparing for death notifications. Chaplain Five described how much the death notification process

requirements changed over the last twenty years. He did say, though, that one consistent factor about the process was that families were reluctant to provide all the information regarding the deaths (Kola 2003, C5I6). Chaplain Seven reiterated this point,

Families don't always tell you what went down. I guess they want to protect their son. I understand what they are going through. I don't argue with them. I get enough information and pass it down to the youth. I let them stay in my office for a while, pray for them, and then send them back. (Kola 2003, C7I5)

As part of the death notification process, the chaplain or social worker needed to verify the death information. Part of the verification process often included calling the family of the JD. These were typically characterized by secrecy surrounding the death because often the death included suicide, murder, or a gang-related death. The family, for a variety of reasons, was not always upfront with providing such sensitive information. Chaplain Four recalled one family that tried its best to shield the information rather than provide the details. The information about this particular death was announced on the evening news as a drug-related killing, but the family kept insisting the death was an accident (Kola 2003, C4I7).

Sometimes families were experiencing intense grief about the death when the chaplain called, for example, the families may have been crying hysterically. Other times, they continually tried to project the blame on someone other than the deceased. Chaplain Four remembered an incident when he called a family,

The JD's stepfather answered the phone and kept blaming the doctor for not pulling the bullets out quickly enough to save Robert. Instead of confirming the fact that Robert died in a gang fight, he kept blaming the doctors for not saving his stepson's life. After a while, I just hung up the phone. (Kola 2003, C4I8)

The shame, secrecy, and cover-up involved in the death were some of the reasons families did not give complete information.

My interviews indicated that shame is typically evident when the death was a suicide or drug overdose. Secrecy usually was found in murder, gang-related, and domestic violence deaths. The interviews also suggested that there was a strong correlation between information cover-up and death that were caused by family members. Chaplain Six said,

When you are trying to get information, you have to go through so many smoke screens and be able to decipher the information that must be correct because it must be presented to the youth. You have to be Houdini to get truthful information. I identify myself showing passion to the grieving family, while at the same time, trying to get enough credible information from the family so that the JD won't be left in the dark regarding the death information he is about to receive. (Kola 2003, C6I4)

In the interviews I observed that this requirement to get reliable information caused a lot of stress for the chaplains.

In defense of the family's inability to provide information, sometimes even the family did not have the facts surrounding the death of the JD's loved one. Chaplain One stated,

This one time, I called this family and they had a dead body in the morgue. The police report said one thing and the eyewitness account said another. The family was trying to put two and two together. They were in disarray and weren't in any position to give information. (Kola 2003, C1I5)

Families were not the only outside source of death verification, sometimes, chaplains and social workers needed to call hospitals, morgues, and/or funeral homes. At times these institutions refused to give any information about the deceased due to their specific institution policies. Chaplain Two recalled when he called a hospital several times. Staff refused to give him information and kept sending his call to different departments (Kola 2003, C2I7).

Verifying the death with the family and institutions started a long process of delivering and completing a death notification. All the chaplains said they had other tasks they completed to prepare for the death notification. Most said they kept a log or document on each death notification they administered. This information, they said, was shared with other professionals including the JD's social worker. Recently, computerized forms have begun to be implemented by two chaplains.

The chaplains also prepared spiritually in order to administer the death notification. Most chaplains mentioned they prepared by praying and meditating.

Chaplain Three said,

I lean on the Holy Ghost to guide me. He gives me the right words and thoughts to comfort the JDs. (Kola 2003, C3I4)

Most of the interview participants said they talked with the social worker or other staff who knew the JD in order to get general information about the JD prior to calling him into his or her office to give the death notification and discuss the death. Almost all chaplains said it was important to know what was happening with the JD that day. The chaplains also wanted to know the mood, health, and recent disciplinary actions taken against the JD, and any recent fights or altercations the JD may have been involved in.

Chaplain One stated,

When I called for Tom, I was informed that he tried to kill himself and was under suicide watch. I was so concerned about him and did not know what might happen or how he would react to the sad news I had to give him that day. I took so many precautions. I called the duty officer and called other health-care professionals before I delivered the death notification. (Kola 2003, C1I6)

The next question in the observation section of the interview asked each chaplain to describe the actions of the JD after the death notification was given. I also asked for some examples. The chaplains described several types of JD reactions when they heard

about the deaths of loved ones. Chaplain Two remembered one JD reaction when he recalled,

Well, this one time I told this youth that his best friend got shot in a gang fight. He asked me for more details. Well, I told him all I knew. He then got up and ran against the wall and started hitting his head against the brick wall. I couldn't believe my own eyes, he was such a quiet and friendly JD. (Kola 2003, C2I6)

Chaplain Four noted that there seemed to be a period of time when the death "sank in" and then JD actions arose.

I'll never forget how Frankie reacted to his girlfriend's death. I told him that she died in an auto accident and she was drunk at that time. He acted okay in my office, returned to his bunk bed, and closed the door. He then repeatedly hit himself on the face and nose. Blood was everywhere. (Kola 2003, C4I8)

Most chaplains describing the actions of JDs after being given death notifications included an example of a normally well-behaved JD who reacted in an unsuspecting manner. Chaplain Three mentioned,

Tom was 16 years old and well-mannered. I gave him three death notifications that year and every one was violent. He went back to his cell and filled a cup with his urine. He then walked up to a big kid and threw it on his face and started laughing. Big John beat him up. By the time the staff stopped it, Tom's lip was slit open, he got a black eye, and a bad headache. He said to me that he wanted to feel pain because he felt he was responsible for all those deaths.... it is unreasonable... isn't it? (Kola 2003, C3I6)

Chaplain Five recalled a JD who inflicted pain on himself after he received news of the death of his girlfriend,

These guys are unpredictable. You can never say who acts out and who doesn't. There is more there than what meets the eye. They can fool you. Let me tell you about Anthony. I received a call from the family. They found his girlfriend (the mother of his baby) lying unconscious on the bedroom floor. They rushed her to the hospital. She died on the way to the hospital. Her family suspected that she overdosed on drugs. I gave all that information to Anthony. He had tears in his eyes. He stared at the wall for a few minutes and left my office. He was okay when he left. An hour later, I found out that he was stabbing himself with a sharp pencil, tattooing his girlfriend's name on his arm. (Kola 2003, C5I9)

To summarize the question regarding what happened after the chaplains had given the death notifications, the findings could be grouped into five main JD reactions or expressions of grief. The first reaction was showing very peculiar emotions such as laughing, making jokes, or making cruel comments about the deceased. A majority of the chaplains recounted JDs second type of reaction being physical complaints like pains and illness, which they had not mentioned prior to that point. Some JDs said they wanted to throw up. Others said they had backaches, headaches, or stomach aches. They talked about those pains more than the death notifications they had just received.

A third JD reaction included a more normal behavior. These JDs typically cried, expressed disbelief, and expressed other normal signs of grief. A fourth reaction was that JDs showed no emotions during the death notification process and left the office immediately. Later, these JDs often acted out. A final but main reaction of JDs included acting out. This behavior was immediate and often included property destruction, assaults against staff and other JDs, and physical harm to themselves and others. All chaplains expressed that they were unprepared to deal with the sudden and violent outbursts. The unpredictability of the JDs reactions remained a mystery to all the chaplains

Chaplains' Opinions

The first question in the opinion section of the interview for the chaplains was, "What do you think are the reasons the JDs behave the way they do when they receive death notifications?" This question brought several insights regarding why the JDs reacted with violent behavior. This was due, in part, to the extensive experience, 100 years, of the group.

Each chaplain brought similar responses to the questions, but because of their varied backgrounds, they also brought different insights. For example, Chaplain Two brought up incarceration as a reason JDs act the way they do when he said,

Death brings strong grief for anyone. Incarceration seems to intensify the anger and revengeful feelings. Those I minister to demand immediate gratification. Something needs to be done. They want to punish someone for the death—himself or anyone. (Kola 2003, C219)

Chaplain Three mentioned addictions and family structure as a cause of JD responses.

What causes such an outburst among our population? Pent up anger, confusion, drug addiction, and alcoholism. Their families don't have any boundaries. (Kola 2003, C318)

Chaplain Six related the Columbine High School shootings in Littleton, Colorado, in April of 1999. He also related other violent activities that the youth of today are constantly bombarded with when he explained,

Violence is increasing everywhere. All those school shootings: take for example the Columbine school incident. That shows the influence of hate groups and devastating messages through music. Television and media may also have something to do with it. They see all our newscasts. CNN specials on the war, bombings, shootings, and car bombings give them all the excitement they need. He may start feeling like they should take it out on someone else for their own pain and helplessness. (Kola 2003, C6110)

Chaplain Four combined media influences with domestic dysfunction when he stated,

I wish I could have a crystal ball to find out why they act so abnormal and crazy. They don't act that way all the time. Some of these young men are very active in all our programs. Death-related grief brings out the worst in them. Maybe they have never seen a proper grief process. Their families are so messed up. What they see is domestic violence. I guess they just act out what they see. The youth of today are surrounded by a violent culture. Top ten movies are very violent. Pop music is filled with violent messages about suicide, murder, rape, rebellion, and reckless lifestyles. Look at the lyrics of "Cop Killer." (Kola 2003, C419)

Chaplain One reflected on this question for a minute or two. He then brought up an insight that other chaplains suggested. This is the area that caused much concern because it could not be controlled by the chaplains or any professionals. For lack of better words, I have coined a phrase and call it “Multiple Death Syndrome.”

I often wonder that myself. I observed a few things that might cause such a dangerous behavior. During their incarceration they receive too many death notifications. Most of these deaths are unexpected like suicide, drugs, and gang-related deaths. I guess they don't know how to react to these sudden and sad deaths. They don't have any coping skills. Their lives become unmanageable. They lost control of their feelings a long time ago. Like their families, they are dysfunctional; they need a higher power in their lives. (Kola 2003, C119)

Chaplain Seven echoed this sentiment in stating,

Only God knows what goes through those minds. When I look back to their behavior, it appears to me these guys are not reacting to the death notifications they just received. They have so much grief inside. So many friends and family die so tragically. They never work through those feelings on the outs. Now they are locked up and have nowhere to go. Now they are reacting to all those deaths. (Kola 2003, C717)

Many chaplains recalled that after getting the death notifications, JDs discussed their many regrets. They reflected on their pasts and went through different events in their lives where they could have done things differently. Chaplain Five summarized this well when he said,

On the outs, they didn't express good feelings such as love, affection, et cetera. Now the loved ones are gone forever. They wish they could have said all that they would have. And they wish they would have done more than they did. They left so much unsaid and undone. (Kola 2003, C5111)

The problem with reflecting on the past was that JDs could not enter the past and relive their lives. Every chaplain mentioned that while they were on the outs, JDs always lived for themselves. Chaplain Six said,

On the outs they hide from reality. They get drunk or do drugs or turn to sex. One youth said, “When my brother shot himself, everybody in my family got drunk. I

went to my girlfriend's house, drank mad dog, and had sex until I passed out." They don't have here what they used to numb their pain. (Kola 2003, C6I12)

The final two quotes I want to mention illustrated the fact that the behavior of the JDs was unpredictable. No telltale signs predicted when the eruptions would occur.

Chaplain Two said,

The way I see them, they are like runaway trains. They don't have brakes and they don't know where they are gonna end up. To answer your question, no one knows when or where they got off the track. I think they perceive that good things never happened to them, all liabilities and no assets. (Kola 2003, C2I10)

Chaplain Four touched on the same point as Chaplain Two, but added the fact that the JDs did not have emotional or caring community support systems to make good decisions.

Unfortunately, they are emotionally and every way bankrupt. Some don't have anyone to lean on. Nobody ever valued them or really cared for them. When there is nothing to look forward to and everything is against them, it's gotta be hard. Abandoned and abused juveniles are ticking time bombs. When they are faced with one more loss or more grief, they just explode. (Kola 2003, C4I11)

The second question in the opinion section of the interview was, "In your opinion, what would prepare the JDs to cope with death notifications?" This question was designed so the chaplains could provide recommendations for helping JDs deal with death notifications. Again, the background and job experience of the chaplains enabled them to provide different possible solutions to the problem of coping with grief. Chaplain Seven focused on the place where the JDs were housed as a starting point for helping JDs cope with grief:

They were transported into the institution with shackles around their feet, around their hands, and around their waists. And they were warehoused in these units. They can't make a move without somebody watching them and warning them. They were treated like some sort of wild animals, so they act like wild animals. Our treatments and our buildings may be partly blamed for their violent behaviors. We need to change our living areas and improve how we treat them. (Kola 2003, C7I11)

None of the chaplains came up with quick or easy solutions. With all their experience they knew the problem being addressed was very complicated. Many issues and many people were involved in the creation of a JD whose way of life was mixed with extreme violence. As Chaplain Five put it,

I have spent most of my life around these boys and heard them tell me how horrible their lives have been. They were left in a hostile environment to fend for themselves at a young age. These guys were products of their dysfunctional families and our messed up society. They come in as fighters and leave as fighters. I suggest teaching them living skills, social skills, and vocational training. (Kola 2003, C5I12)

Chaplain Two echoed the same point when he stated,

Well, there is no magic bullet to stop this madness. Most of their lives, they pushed their weight around to get whatever they wanted.... they beat up, stabbed, and shot other people. When I give them death notifications, they can't handle it. They repeat what they did on the outs. I am trying to teach them their old methods don't work here. (Kola, C2I9)

A number of suggestions focused on the negative influences of dysfunctional family patterns and the violence the JDs faced on an everyday basis while on the outs. Most chaplains suggested methods to show the JDs how their actions were causing them more pain and suffering. Chaplain Four stated,

Where do we start? My suggestion is to show each youth how cause-and-effect works. If you act out violently, more harm will come to you. If you act in a good way, then good things will happen to you. If these guys learn the fact that they actually control what happens to them, by getting a handle on their own actions... that might help. We need to teach our guys to see what they're doing to themselves and turn things around. (Kola 2003, C4I9)

Chaplain Five brought the term "internal controls" into the solution. This was basically the concept of teaching the JDs values and morals to aid them in order to gain control over violent thoughts and actions.

Well... our youth don't have internal controls. They never learned them because these controls never were taught at home or anywhere else. All they experience is

external control, someone telling them what they can and can't do. I suggest that we teach our youth how to have internal controls to manage their feelings and thoughts, which will lead them to correct actions. (Kola 2003, C5I12)

Chaplain Three suggested a similar solution when he said,

As the saying goes, the game you practice is the game you play. All their lives, these young men expressed their emotions in a negative way. They showed love, hate, and confusion in the same way. They just don't know how to express themselves. We need to teach them how to think clearly and act properly. (Kola 2003, C3I10)

Two of the chaplains said that in the past they had tried many possible solutions to help the JDs better cope with death notifications. Over the years, they determined that they did not get the results they were expecting. Now they relied heavily on faith-based solutions. Chaplain One said,

I could make a strong case for the lack of spiritual formation.... No faith in God, no prayer life, and no discipline. They don't have anything to carry them through the grief process. We need to introduce them to worship services, and help them receive God's grace. (Kola 2003, C1I11)

Chaplain Six pointed to the advantages of a spiritually oriented faith community, he said,

We all have communities that wrap around us and comfort us during times of pain and stress. If we can create a faith community that extends care and concern to these troubled youth, they might act better. (Kola 2003, C6I9)

The final question in the opinion section of the interview guide was: "What types of modifications would you suggest to make the death notification process more effective?" The chaplains I interviewed were comfortable with the existing death notification forms that they had prepared. However, they did make a few general recommendations. One chaplain suggested making his form user-friendly (Kola 2003, C4I8). Another suggested a system that would give chaplains more information on each youth, such as the medications they received and what problems they had (Kola 2003, C2I12).

Chaplains' Feelings

The final question in my interview guide was a feelings-oriented question: "How do you cope with any feelings that arise as the death notification process takes place?" I asked this question to gauge what the chaplains felt. The chaplains' feelings were important because they affected their interactions with the JDs. The constant task of delivering and discussing death notifications that included murders, rapes, suicides, and unresolved violent events had a stressful impact on each chaplain. This information helped me make suggestions in Chapter Six of this research project to help revive the chaplains in their ministry.

Chaplain Five said,

I empathize with the JDs and feel whatever they are feeling. Words cannot express what I feel for these hurting JDs. (Kola 2003, C5I13)

This chaplain had a hard time finding words to describe some of the strange incidents that surrounded the death notifications he had given. Chaplain Three said,

I often think about my own family members who had passed away. This helps me become more empathetic to the JDs. (Kola 2003, C3I12)

More than thirty-five percent of the chaplains interviewed block out their feelings during the death notification process. Chaplain Two said,

Since I have been doing it for a while, my focus is on helping the JDs with their feelings. I don't really think about my own feelings. (Kola 2003, C2I10)

Chaplain Seven said,

My feelings have nothing to do with this process. I am here to serve them and I'll do my best. (Kola 2003, C7I9)

Chaplain Four said,

You can never get used to giving these death notifications. They always bring out sad feelings. I put them aside and deal with the JDs' feelings. (Kola 2003, C4I13)

Other chaplains admitted they had feelings with which they needed to deal. Chaplain One said,

When I give death notifications, I feel their pain and confusion. They act like fish out of water because of their poor coping skills. That makes me sad. (Kola 2003, C1110)

Chaplain Six said,

I feel different things for different JDs. It mostly depends upon who died and how they died. (Kola 2003, C6114)

Category Three: JDs' Interview Guide

Introduction

Each of the two interviews with each JD was held in a different location. This was done to gain more information from participants. The first interview took place after the JD had been restrained from a violent outburst. The second interview took place a week later in my office. The experience section of the JD interview guide was administered in the first interview. This was done primarily because at the time I talked with each JD in isolation, certain questions were not appropriate for the setting. The second interview was arranged after the JD had been released into the general population and had a chance to resume his regular schedule. During this second interview, I was able to ask the demographic, opinion, and feeling questions.

Typically a common sequence of events took place when a JD acted out in a violent manner and became a threat to himself and people around him. When the JD caused a disturbance, the supervising staff activated a security code and all available staff immediately responded to the call for help. The first responders, who usually were juvenile correctional officers, took control of the JD and used unarmed self-defense techniques to restrain him on the ground. The first few minutes the JD struggled,

continued the verbal abuse and threats, and tried to break away. Correctional officers maintained their control over the JD until he ceased all struggles. This typically occurred through a series of restraining techniques. At this point, the JD would be handcuffed, removed from the acting out location, and placed in isolation.

As you can imagine, when emotions are running high, the exhausted JD needed some words of comfort. So I talked to him about any possible physical discomfort or any other needs he had. After calming the JD for a few minutes, I asked him, "Do you mind if we talk about what happened?" Whenever a volcano violently erupts, lava flows. One cannot contain the flow of lava. In the same manner, after a violent outburst, a JD needed to vent his emotions in some way. The above question allowed him to vent.

After he had time to express himself, I asked each JD, "Check this out, now you can be part of my thesis paper. Would you like that?" I asked this question of five different JDs during a two-month period. Two JDs declined to be part of my project. The three JDs who accepted my offer became participants in this thesis. This is the point at which I began my interviews.

JDs' Observations and Experience

Each JD interview started with the statement: "Explain to me what just happened in the kitchen, classroom, or gymnasium." This opening got the JD to analyze his circumstances and own behavior. Note: At the beginning of this research paper, I invited the reader into my world. Each JD interview took place when his emotions ran very high. His thoughts and feelings reached a point where he lost all control over his language. The lines between socially acceptable and unacceptable language became a blur. It did not matter to whom he was talking; he talked with intense emotions and very strong language. Another item the reader should be aware of is the fact that each JD answered

the questions in a manner in which it sounded like he was talking to himself. At times the interview dialogue almost became a monologue where the JD was talking to himself.

Because the language was so intense, I have paraphrased all quotations where obscene language was used.

Observations of JD One

I interviewed JD One after he had thrown a large, hot pot of soup on the kitchen floor. I sat down with him in his isolation area and talked with him. When asked to explain what just took place, he started breathing heavily, took a deep breath, laughed, and then said,

I hurt those guys good and showed them off. I don't care what they can do to me. They can do what they want. I scared those guys with a drama and they were very frightened. Man, you should have seen those people screaming and running around like something stuck in a panic. The soup... I poured it all over the floor. Those men acted like that hot soup was gonna kill 'em. I told those big guys to lick the soup off the floor. They make us eat that slop every day like we are inhumane dogs. It will take all day to mop that ugly mess off the floor. [Then the JD looked at his hands and said,] They hurt, me man. I am so angry that they don't know who they are messing with, put those hands on me again and I show those guys I will kill them. Slam me again like that, I will shoot them. (Kola 2003, J114)

He continued mumbling about how he would get even with everyone that was messing up his life. He also continued to scream other obscenities for a while. When he stopped to catch his breath, I asked him to explain what he was trying to show the kitchen staff and other JDs. He said that he was "showing what was eating him up" (Kola 2003, J115). Then he continued to explain,

Since I left your office, I have been very angry and lost. I tried everything to forget. I watched TV and played cards for a while. I even laughed at Tom's stupid jokes. Something inside me was driving me up the wall. At lunch break I even prayed to God to help me, but he didn't help. I thought I was messed up in my head. Nobody asked me what was wrong with me. They see me every day and ignore me like I am a freak [Note: He referred to himself as a freak because he has burn scars from an accident that took the life of his family]. I felt like I was tripping. Then I saw the

boiling chicken soup, I pushed it to the ground. Nobody cares about me, so why should I care for them? What I did kind of made me feel good. (Kola 2003, J116)

At this point I asked him if I could interview him for my thesis. He agreed. I then asked him what had been bothering him all day that led to his actions. JD One then said that he could not understand why his only living relative got shot. He said he felt like he had no one left in the world (Kola 2003, J118.). I then asked my other observation question: "Thinking back to when you were on the outs, what did you do to deal with someone close to you dying?" The JD then began to explain how people close to him had died. He was abandoned as a child. He lost everyone in his family except his father in one day. At that point, JD One reflected on what he had just said and mentioned that he did not know how he was able to handle the death of most of his family (Kola 2003, J119). The JD also said he grew up in foster homes. Every time someone close to him died, he either got drunk or got into fights with other kids. He continued,

The answer is always in the bottle. I drank anything that comes in the bottle until I would pass out. One time I drank so much that I blacked out. When I woke up in somebody's front yard, I didn't remember how I got there. That kind of scared me. Sometimes me and my friends picked fights or beat up on friends on the street corner. I never know what to do when someone dies. Everybody drinks to forget, that's what I did. (Kola 2003, J119)

Observations of JD Two

When I called JD Two into my office, he knew something was up. He asked,

Who died this time? Why don't you say they all died and get it over with? Every time you call me here, I lost somebody. Write it down on that notepad and give it to me. I will read it when I am ready. (Kola 2003, J213)

I asked him to sit down and gave him a soft drink. After he finished the drink he started to look over the table for my paperwork. I had put away the information sheet so he did not find anything. After a brief conversation, I finally gave him his third death notification of the year. I observed him carefully because he acted out the last time by

throwing my desk contents on the floor and ripping up the death notification paper. This time he looked visibly shaken. He crushed the pop can in his hands. I quickly gave him a phone to call his grandma's house. His uncle talked with him and explained how peacefully his grandma died in her sleep. JD Two looked all right and even thanked me for the soft drink.

I asked if he would be willing to be interviewed for my thesis later that day. He said it was all right with him. He then said he was ready to go back to school, so I escorted him back to the school gym for Physical Education. I told the recreation director to keep an eye on him because he had received a death notification. An hour later, I received a call from the supervising staff that JD Two and his associates jumped on two other JDs and beat them up. JD Two was in isolation, so I went there to talk with him.

When I approached the isolation room, the correctional officer at the door told me that JD Two had been put in restraints on the bed. The nurse had treated him for minor injuries. I signed in the logbook and entered the isolation room. He appeared to be crying. I asked what he was doing. He said,

I'm ticked off and ain't crying. Something fell in my eyes. (Kola 2003, J214)

I sat quietly near the bed and checked the restraints to make sure they were not too tight. He asked if I was going to say anything. Then I asked him an observation question from my interview guide: "Why did you react the way you did in the school gym?" He said,

Well, everyone knows what went down. I was so impatient with those weak wimps. They dissed me and put my homies down. We gave them warnings, but those suckers wanted beatings. They wanted a gang war. We shoved it where the sun doesn't shine. Now they are licking their own blood. I popped that sucker in the mouth and knocked his teeth out, man. They shouldn't have messed with us. They ran under the tables. We dragged them out and beat the crap out of them. They

squealed like little pigs. We got the darn power. Nobody will challenge us now. (Kola 2003, J2I5)

JD Two explained in detail how he organized his gang and retaliated on the other gang for disrespecting him and his gang. After a little probing, he admitted that the death of his grandma was bothering him. Then I asked the second observation question:

“Thinking back to when you were on the outs, describe how you dealt with your people dying?” He responded,

Everybody who dies is so messed up. I tried to run away from home. A few days later they found me and brought me back. Another time I tried to kill myself. They took me to the hospital. Look at these scars. People think I got them in gang wars. I tried drugs, alcohol, and had sex all night. Before I got over it, someone else died. I then went and set fire to a dumpster in an alley and burned anything else I found. Then someone else gets killed or kills themselves. Everyone is messed up. I tried everything, but nothing helps. (Kola 2003, J2I6)

Observations of JD Three

I received a call from the home of JD Three. At the time the body was still in the morgue and it was not clear how the death took place. A drug dealer killed the JD's brother because he did not pay his debts. JD Three was in school when I called him into my office and gave him his fourth death notification. JD Three received the first three death notifications without a violent incident. He appeared to manage the death of other family members and extended family fairly well. For the last two notifications, he started to withdraw from everyone and melted into the walls. A few times he was isolated for smoking, running a small extortion ring, and exploiting the new JDs.

When I told him that his brother died, he asked for all the details and offered a lot of information. He appeared to know the man who killed his brother. He was in a hurry to get back to his next class, so after a brief prayer I escorted him back to the school. Thirty minutes later, I heard a message over the institution intercom, “All available staff report

to the school.” I rushed to the school. By the time I arrived at the classroom, they had restrained JD Three and were moving him to isolation. The classroom looked like a tornado had ripped through it, extensive property damage had been done. The television was destroyed and broken glass was everywhere. A few other JDs were treated for minor scratches. The teacher was shocked because according to her, JD Three was a model youth. She had just given her condolences right before the outburst and offered to help if he needed anything.

After JD Three was placed in isolation, I went to the area and walked in. I had the feeling that the isolation area was becoming my satellite office. When I started to talk with JD Three, he was not willing to say much. After ten or fifteen minutes, he started to open up to me. When I asked what happened in the classroom, he said he did not like the way the classroom was and had rearranged it. The television was too small, so he broke it. He said he would never return to the class again (Kola 2003, J3I3).

I began to ask some probing questions to get a better understanding of the mindset of JD Three. I started by asking him to explain what was going through his mind in the classroom. He said,

First time in my life I got scared. I felt like I was dying. I couldn't breathe and my stomach was in knots. That jerk is going to kill whoever is left in my family. I have no place to go. Everyone dies and I am going to die. I am a soldier. I got to fight through this, so I started to do what comes natural. Break it. Fight. Tear it down. I was losing my mind. (Kola 2003, J3I4)

I followed that question with the second experience question: “Thinking back to when you were on the outs, how did you deal with death?” To that question, JD Three responded,

I guess I did a lot of stupid things like everyone does. It is not easy. It hits you hard and makes you lose your mind and you do crazy crap. (Kola 2003, J3I4)

I asked him to give me an example. He said,

My best friend got angry because his girlfriend was cheating on him with this other guy and gave all his dope and money to her new lover. So he got so angry, he killed himself. I was there, I saw it, all the blood and everything. I popped some pills and ran away. Then I stole this red sports car downtown and drove it as fast as it could go. My friend liked that type of car. I was flying so fast, I almost lost control and thought I was going to die. Then I burned it up. I sent smoke signals to my homie up in heaven. He doesn't have to worry about his girlfriend having sex with someone else. He is free from this crap. Him dying messed me up big time. I wanted to forget everything so bad. I took so many drugs. You know what else I did? I beat the crap out of that guy. He doesn't come around any more. (Kola 2003, J315)

Only after many other questions did the JD connect his actions as a result of the intense grief he was feeling.

JDs' Opinions

When I asked each JD the opinion question in my interview guide, "In your opinion, why do you do the things you do?" I received minimal response. Below are the quotes from the JDs when asked the opinion question.

Opinions of JD One

No one ever asked me for my opinion about anything and I don't have any. If I kill myself, I will go and be with my family. (Kola 2003, J116)

Opinions of JD Two

Am I supposed to know? You tell me why I do that. Everything I do helps me a little, I guess. Drinking and drugs make me forget. If I burn something, I feel good. I want to burn up my pain. Nobody showed me anything different. (Kola 2003, J217)

Opinions of JD Three

What makes me do crazy things, I don't know. What am I supposed to do? I lost so many friends. Everybody is getting killed. I think they make bullets and put peoples' names on them. Then they pull the trigger. The person with that name gets blown away. You can't help anyone from dying and nobody knows or tells you what to do. All I see is people cry and do drugs. In my gang we all help each other get all the booze we can drink because sometimes it helps. I still don't understand why Sammy killed himself instead of the other person. I wish he was here right

now. He was so smart. On the outs I have associates, booze, and chicks. I show my pain a little different than the old folks. (Kola 2003, J3I6)

JDs' Feelings

Like the opinion question, the feeling question was met with little response from the JDs. Here are the responses when I asked each JD: "Do you have any feelings you would like to share about the death notification process or anything else?"

Feelings of JD One

I don't have any feelings. Give me some ice cream and an address to heaven so I can write a letter to my mom. (Kola 2003, J1I6)

Feelings of JD Two

I felt so lonely and cold inside. I wish someone else was with me to give me comfort and support. Why didn't someone come to see me from the outs? I don't have what I have on the outs. No pills or booze. Nobody crying with me or understanding my pain. You should get the person who called you here to explain in detail the information and I want my friends here with me. (Kola 2003, J2I7)

Feelings of JD Three

Well, if you don't tell me [about deaths] that helps. When I get out of here, I could find out by myself. Then I could get drunk and get laid from a chick. I can't handle it now. Just don't tell me about any more deaths, that would help. (Kola 2003, J2I6)

Category Four: Document Analysis

Death Notification Procedures—Chaplains

In government agencies, documentation is a prime task. Every important issue in the day-to-day activities of staff is filed somewhere. Documentation provides many benefits to both the individual who created records and to the organization. The institution needs documentation during times of reviews and inquiries into the state of affairs of the organization. Individuals documented their activities in order to protect their actions and job-related activities. This process protects all parties involved from lawsuits and inspections.

Chaplains learned quickly that a written record was a very important part of their jobs. Chaplains reminded themselves daily of the documentation mantra, "If it is not written, it never happened." Chaplains recorded all the information related to their volunteers, programs, counseling sessions, and religious services. Chaplains also recorded all the information necessary to have delivered death notifications in the institutions they served.

Some chaplains remembered a different time, before the need for extensive paperwork. When a chaplain was informed of the death of an incarcerated JD's family member or friend, he used to take the information to wherever the JD was and just sat down, talked, and prayed with the JD. The chaplain may have spent many hours with the JD without a thought of documenting what was happening. One chaplain said,

I used to go to the boys and tell them about the death. They used to just hold onto me and cry. I put my arms around them and comforted them like my own kids. You can't do that any more. Now the youth get angry if you even touch them. (Kola 2003, C118)

Documentation is now one of the primary factors in determining the actions of the chaplain. This may not be what the chaplain wanted to do when a death notification took place, but it was required procedure. As another chaplain said,

As soon as I heard about the sad news, I called the young man to my office, passed on the information and counseled the sad guy. Those days are over; unless I do my paperwork and make sure I crossed my t's and dotted my i's, I don't give the info because I am getting too many complaints from youth and their families and from everyone else. (Kola 2003, C213)

Throughout the years, the death notification process has changed, and documentation has become the most important aspect. Chaplains are expected to inform many people. Psychologists, social workers, and upper management need to be informed

in writing of the results of the notification. In talking with the chaplain who has been with the department the longest, he said,

When I delivered the death notification, I made sure everything was OK with the youth. I even took him to the funeral and met all the family members. (Kola 2003, C4I2)

Now chaplains must follow new directives. Correctional officers transport the JDs to private viewings of the loved ones, if it is approved. Previously, chaplains were allowed to take JDs to the funerals and to a brief meeting with families. Now, chaplains can only counsel the JDs and notify them of the deaths while still in the institution. One chaplain with five years' experience said,

I like this system. I have all the info I need on my document, and I can give the answers needed during the death notification and move on to the next task. Now I don't have the responsibility of transporting the JD to the funeral and supervising the visitation with their families. (Kola 2003, C3I3)

Proper documentation is very important. In the modern day, with its legal requirements and ramifications, it is very important to document death notifications and remove the guesswork involved in the process.

Death Notification Process—The JD Perspective

The death notification process from the JD's perspective was quite different from the perspective of the chaplain. The JD was not concerned with the paperwork and the institutional documentation requirements. To the JD, the start of the death notification process was the time the JD learned that a loved one had died. As one JD stated,

It made me mad. I lost most of my family in this place. I want someone who is not dead yet to come and tell me why they died. You know nothing, they don't tell you anything. (Kola 2003, J2I4)

The JD felt that he had not been given enough information. The JD wanted to know a lot of information surrounding the death of his sister. He wanted to know who

had killed her and where the murder happened, he also wanted to know the reason his sister was killed. This type of information was rarely given to the chaplain. The case was still under investigation and not available to be disclosed to anyone as part of the death notification process. This lack of information kept the anxiety level of the JD extremely high.

When I gave death notifications, I only provided the information to the JD that I have verified and filled out on the notification paper. Concerning my paperwork, one JD said,

I don't like everyone reading about how my father got wasted by a bullet. Now everyone will be laughing at me; they think I was the reason for his death. Flush that paper, man. (Kola 2003, J314)

The JD was not only angry with how his father got killed, but also was worried about all the staff and other JDs knowing about the death of his father. He was concerned about the humiliation and tormenting both staff and JDs would put him through. The JD thought they would make fun of him and use the death of his father to their advantage.

When JDs received death notifications while incarcerated, they experienced extreme pain as though they had sustained a bodily injury. As a JD put it,

Hey, chap; when you dump that kind of stuff on me it is like cutting my heart out. You got to give me something... anything to stop this pain; I hate this place and I hate people dying on me. I need a blunt, beer, or juice. Call the nurse and get me some drugs. (Kola 2003, J118)

When the JD heard that someone he loved had died a painful death, he wanted to numb his pain through any available substance. JDs don't have adequate coping skills.

When JDs entered the institution, they did not expect to lose any family members. When this happened, they did not know how to react to the situation, as one JD explained,

I was planning to go and live with my grandma after I get out of here. She was the only one who cared about me and now that she's dead, I have no place to go and I could never say that I'm sorry. (Kola 2003, J2I3)

When JDs received death notifications, there was an absence of families, relatives, and friends. This created a problem for the JD. No one was sharing his grief and no one was comforting him during his loss. During one of the most devastating times of his life, he found himself lonely, alienated, and confused. The JD was experiencing intense emotions in a vacuum. The cold walls and steel fence he had to look at did not bring him any comfort. One JD asked me after his stepmother committed suicide,

Why is it that nobody came to see me? Don't they care about me? Do they consider me dead, too? (Kola 2003, J2I2)

Chaplains' Documents

Death Notification Document

Death notification was a common occurrence in the DYS and staff that prepared these notifications were required to document the details. However, there was no standardized form or universally accepted format. Therefore, each chaplain made his or her own form in order to record the information obtained during a death notification phone call. Some of the chaplains made some personal notes on the sides of these documents that reflected their counseling styles and personal experiences. In Table 16, I have divided these documents into six parts.

Table 16

Parts of a Death Notification Document

Part	Description
Caller	The first part of the documentation process is to gather information regarding the person who called the institution with information relating to the death of a JD's loved one.
JD	The second part is to obtain the information about the JD's name as it appears in official documents, age, date of birth, and living unit where the JD currently resides.
Deceased	The third part of the process is to get the name, age, cause of death, place of death of the deceased. The chaplains also record other important information.
Funeral home	The fourth part of the death notification document includes obtaining information regarding the location of the morgue and funeral home. The chaplain also obtains the visitation time and dates.
Family message	The fifth part of the process includes asking the family if they have any specific messages they would like to convey to the JD.
Non-family information	The last part was only applicable if the caller was not a family member, then the chaplains asked for the family information.

Often, callers resisted giving information in the first, third, and fourth areas of the table. Family members who were calling the institution occasionally became hostile when asked to provide personal information. They were usually suspicious about authority figures and afraid that information would be used against them. At this point some callers become paranoid with the Chaplain's inquiry, give brief information and hang up. As the chaplains attempted to get information to the JD, the caller continued to use nicknames and street names of the JD. It took a long time to get the name of the JD who was incarcerated. Sometimes calls came in like: "Tell Poochie that his uncle, Shooter, caught the bullet and died." This was considered an undeliverable message, the chaplain needed to know the official name of the JD as it appeared in the institution master file.

Document analysis also revealed that the third area, obtaining the name and cause of death of the deceased, was most difficult to obtain. Factors may have included the

secrecy, shame, and confusion surrounding the death, such as suicide, murder, domestic violence, mental retardation, and AIDS related deaths.

The fourth part of the death notification document was mutually frustrating for both the chaplain and the caller. The chaplain was trying to gather information for verification purposes. The information the chaplain needed at this point was the funeral home name, address, and telephone number, as well as visitation and funeral dates and times. Many times the caller did not have this information. This had created tension during the phone call.

The fifth part of the death notification document was when the chaplain asked the caller whether he or she had any specific messages to pass along to the JD, especially any last wishes of the deceased. This information proved to be effective when used to calm down or console JDs during his grief process.

The sixth part of the document was used only if the caller was not a direct family member. When the caller identified himself or herself as a friend and supplied insufficient information that could not be verified, he or she was asked for the family information. When he or she could not provide this information, he or she was asked to have the family call the institution with the necessary death notification information. People often called the institution with false information as a hoax, or in an attempt to retaliate against the JDs.

Family Correspondence with the Chaplain

Overall, the chaplain ministry to the JDs during the death notification and subsequent grief process had been taken for granted by administration, staff, and families of JDs. The chaplain played a critical role consoling the family, gathering information, delivering the death notification to the JD, and informing other institutional staff in the

therapeutic community regarding the special needs of the JD. Occasionally, a few family members and close friends sent a thank you card or wrote a letter of appreciation to the chaplain. I also reviewed twenty-two letters written to the JDs. I divided all the letters into four categories. Letters characterized the type of family and friends the JD had and their relationship to the JD.

The first category of letters was caring and supportive. These letters almost always included the following information: greetings and appreciation for the chaplain's assistance, inquiry into the behavior of the JD, questions relating to the reaction the JD had to the death notification, and concern for the JD in his ability to deal with the death. This part could also have included tips on how to help the JD. In one letter the family member asked the chaplain to give a JD a candy bar or cookies with milk. This request may have seemed peculiar, but it was important to the family member. In two of these letters, the family member blamed herself and expressed regrets about not helping the JD enough when he was on the outs. The letters often ended with a request to continue to watch over the JD and to call collect if needed.

The second category of letters was a "playing victim" letter. Playing victim meant the family members acted like they were the victims. This type came from emotionally bankrupt family members and girlfriends. They were self-absorbed letters and often were written just to get attention. In these letters, mention was made of the severity of their own addictions and financial and emotional problems. As one family member put it, "We're all suffering here. He needs to think about us and ask himself how he can help us after he gets released."

The third category of letters was condemning and hateful. These bitter letters projected blame on the JDs for all the problems that existed. Eight of the eleven letters of

this type blamed the JDs for the deaths of the loved ones. For example, one letter said, “You are an alcoholic and no-good, drug-dealing addict.” They often cursed the JDs and told them never to come back home. Their final paragraphs often contained wishes that the JDs would stay in prison forever.

The fourth category of letters was filled with hopelessness and despair. These letters explained the desperate situations, unemployment, hardships, and helplessness they were experiencing.

JD’s Documents

In American society, almost all adolescents have possessions that can be called their own. In their rooms they have posters of rock stars, professional sportsmen, and models. Outside they have their own recreational equipment such as bicycles, skateboards, fishing equipment, and other sports equipment. They also have televisions, stereo equipment, and collections of compact discs, and videos. In the correctional institution setting every JD was stripped of all his possessions and kept in a sterile environment in which he had none of his regular belongings. All that he cherished was labeled as contraband. If he received a poster, cigarette lighter, or any other item from a visitor, it was discovered in the strip search after the visit.

Any items found on the JDs as a result of the search were confiscated and they were reprimanded. This process took place to protect the safety and security of the institution. Since a JD’s normal belongings were not permitted as a consequence of incarceration, things such as letters, journals, and drawings became prized possessions. The JDs were permitted to keep these possessions next to his bed. Agreeing to let a staff browse through these belongings was letting go of the control over the private articles they had in the institution. I appreciated the three JDs I interviewed having allowed me

the privilege of browsing through their material. This included letters written to the JDs, drawings that the JD created as part of institutional events, and journals they kept as part of their particular rehabilitation treatments. For further insight, I studied incident reports from staff submitted after the JDs exhibited a negative behavior.

Letters

JD One had a very small amount of letters compared to the other two JDs in my research. This was due to the fact that he does not have any immediate family members still living. Since he spent his life on the outs in several foster and group homes, he did not establish any strong bonds. His gang affiliation was not strong either.

The letters I reviewed in his possession included two letters from a volunteer he met in another institution, one from another JD, one from a girlfriend, and one from a pen-pal who was the sister of another JD. The letter from the girlfriend revealed that she came from a background similar to JD One. She too had lost her family and was very sympathetic to JD One. She described herself as a “party girl” who loved to go to movies and parties to forget her troubles. She used JD One as a sounding board. She used references to drugs five times, suicide three times, and sex-related issues six times. Her theme was “trouble follows me everywhere I go” (Kola 2003, J1D4).

The letters from the volunteer to JD One read somewhat like St. Paul’s letters to the churches. The letters were uplifting and “preachy.” She expressed a lot of concern for JD One. The letter gave a rundown of all her church activities, including picnics, youth programs, and church services. She mentioned family issues and told some funny stories about her dogs and cats. Her theme was “God loves you and so do I.” She and her husband even offered him a place to live and a place of worship if JD One got out of

prison and had no place to go. Unlike the letters of the other two JDs, there were no gang codes or stories in which the meanings needed to be deciphered (Kola 2003, J1D2).

JD Two received a few letters from his family and friends. Some of the letters were from people who had since died. He told me he had sent some of the most important letters back home as prized possessions for safekeeping. The letters that he had kept, he read them as if they were *devotional readings*. These letters were filled with war stories, sexual escapades, gang stories, and general gossip. He told me he would loan the letters to other JDs who never received any letters. He loaned the letters in return for favors and also used them as a tool to make friends and influence other JDs.

The letters from JD Two that I analyzed as part of my research project were his prized possessions. They were written like hometown newspapers. They contained “columns” and “articles” in the areas of the drug market (*Wall Street Journal*), recent deaths (obituaries), who was cheating on whom (personals), and family members doing prison time (gang members who had been recently incarcerated). The friends who had died were immortalized as “fallen soldiers.” So many gang signs were in the letters that I needed JD Two’s help in analyzing the information (Kola 2003, J2D1-4).

Often, a letter’s apparent meaning and JD Two’s explanation of the letter were totally different, as though it were apocalyptic literature. On the positive side, the letters confirmed to JD Two that he belonged somewhere and that a community was waiting for him after he was released from incarceration. On the negative side, it reinforced the gang lifestyle that was filled with sex, drugs, and killing. Anyone who represented law and order, whether it was parents, teachers, preachers, or police, was seen as an enemy. I am sure the deep-rooted secrecy about the gangs was not fully conveyed to me. The letters served as a window into the dangerous life that awaited him on the outs. In one letter, I

counted twelve murders, eight acts of forced sex, and twenty-five random shootings. The “good times” were when friends got drunk, shot people, and had forced sex. The three letters I read all contained the general themes of revenge, domination, power, and control (Kola 2003, J2D2).

Most of the letters from JD Three came from girlfriends, family members, and other friends. Most were comparable to the tabloids found at the checkout counter of a grocery store. The family letters were obligatory letters sent as a result of pleas from JD Three to write him. These letters from his mom were accusatory and lacked normal affection between a mother and her son. She said she was disappointed in him (nine times) and that he was just like his father (eight times). She explained in detail how he had wrecked her life (ten times) and degraded his friends and their antics (seven times). She said she had no time to write or visit (five times) and told him to quit bothering her (six times) (Kola 2003, J3D1).

The letters from JD Three’s girlfriend were filled with descriptions of gang activities in which she was involved. She wrote many descriptions of initiations of new gang members where the tough guys made it and the weak guys lost. Some initiations were outright criminal and destructive. However, the girlfriend glorified the dysfunctional behavior as great feats of bravery. When the JD was explaining these letters to me, his eyes became wide and great excitement filled his voice. He also reminisced how he used to beat up new recruits as an initiation rite (Kola 2003, J3D2).

The final letters examined that belonged to JD Three, and were written by his friend who had been released from another juvenile center the previous year. One letter could be called a letter of despair. The former JD described how he tried to get a job and use what he learned during incarceration. He was unable to find a job and a decent place

to live, so he went back to his life of crime. The follow-up letter from the former JD told JD Three how his gang and a chop shop invited him back into their fold. He told JD Three that he was stealing cars and selling drugs again. He described how he was living in a nice apartment with a pretty girlfriend. He said all the talk about re-integration into society was rubbish. He bragged about being a better and more successful criminal. The two letters from the friend included six references to car theft and drug dealing, three references to shooting people, and ten references to the rewards of gang membership (Kola 2003, J3D3).

Drawings

As part of my research, I reviewed three drawings of JD Two. Two of these drawings were hanging on the bottom of the bunk above his bed. The other drawing was kept under his mattress. The first, drawn from a picture in a library book, showed the lynching of a boy. JD Two made this drawing during Black History Month. The caption read "A Way Out." Through this drawing, JD Two expressed his personal feeling that if everything went wrong, he could just end his life (this JD had previously attempted suicide on several occasions) (Kola 2003, J2R1).

The second drawing included gang wars, bullets flying, and people getting shot. One gang, wearing red, was killing another, wearing blue, in a war. All the blue gang members were lying shot with blood spilling out. The caption read, "No Gangs and No Guns." On the surface this appeared to be a positive message, but the meaning behind the message was, "No Blue Gang and No Blue Guns." The JD was declaring that his gang had conquered the other gang (Kola 2003, J2R2).

The third drawing depicted pills of different colors mixed in a candy bowl on a bar table. A well-manicured hand was reaching into the bowl. This person's other hand

was holding a mixed drink with an umbrella on it. The hand had gang tattoos and was wearing a Rolex watch. The caption read, "Just Say No." The caption made it appear the JD believed drugs were bad, but in reality, he was glorifying the negatives. He was putting an acceptable title on a picture so he could hang it up and it wouldn't be confiscated. The first drawing has nothing to do with racial hate, rather his obsession with suicide; the second drawing was his gang defeating a rival gang in a turf war; the third drawing of the candy bowl and mixed drink with the socially acceptable caption "Just Say No," was deceptive and actually glorifying drug trafficking lifestyle for the JD (Kola 2003, J2R3).

JD Three had a few drawings. Some were too juvenile to mention. The only drawing that caught my attention was one that JD Three submitted for a poster contest in the institution for the "Clean-Up Ohio" event. The drawing depicted a lonely Indian sitting on a horse at the top of a hill. The rider had tears in his eyes. Everything in the drawing was dying: trees, birds, and people. Careful observation revealed that the clothing and dying animals' colors were in his rival gang's colors (Kola 2003, J3R1).

Journals

JD Three kept a journal as part of his treatment at the institution. On a regular basis he recorded his thoughts, feelings, and fears. Several pages were filled with sexual fantasies. He wrote about orgies and sexual bondage. Other pages included details of crimes for which he had not been caught (Kola 2003, J3D1).

His journals had five main themes. First was his struggle to reconcile his sexual and emotional childhood abuses. The second theme centered on abandonment issues. His father had left home many years before and never kept in touch. His mother stayed with him, but was more of a discouragement, and a cause of his hopelessness than an

encouragement in JD Three's life. The third theme included the loss of several friends who died sudden and violent deaths. The fourth theme was his enjoyment of doing drugs and drinking. The final theme was the conviction that sent him to DYS and how he tried to deal with it. As he mentioned in his journal, "I will never be free of this crime; when I leave I will probably have to register and no one will let me live in their neighborhood. Like my friend, I will never be able to get a job" (Kola 2003, J3D5).

Incident Reports

Incident reports were designed to keep track of JD behavior. A tool to assess JDs, they were used in treatment team meetings. These meetings took place on a weekly basis. They included his social worker, a teacher, a staff member from the recreational department, a nurse, a correctional officer, and a staff person from the medical department. If the treatment team needed assistance from the chaplain or other administrators, they were invited to attend the treatment meetings. JDs were called into these meetings as needed. Incident reports were written by any staff that witnessed a JD acting out improperly, committing a rule violation, or had been caught with contraband.

Incident reports were used not only for disciplinary purposes, but also as a treatment tool. Each living unit in the institution had multidisciplinary teams that were responsible to review incident reports in order to make decisions regarding a treatment plan for each JD.

I attended three different treatment team meetings to follow-up on the three JDs who were my interview participants. During the meetings, we reviewed the incident reports for each JD. We noticed that each JD's negative behavioral patterns increased significantly subsequent to the death notification compared to other JDs in the same living unit. Some of these harmful behaviors included fighting, stealing, gambling, and

sexual misbehavior. Some reports indicated, that even after numerous warnings and restrictions on normal JD activities, each JD continued his negative behavior. Incident reports originated from every area of the institution.

Conclusion on the Results and Analysis of Data

A large amount of data was collected from the JDs and chaplains. As I reviewed this data, several themes emerged. At times it became difficult to select the major themes. I excluded certain themes that were not relevant to my thesis question: “Why do incarcerated JDs react violently to death notifications?” The interview guide helped participants bring out valuable information. This information came with strong feelings attached to their experiences. I was surprised to see the chaplains and the JDs actually relive their tense and awkward moments when being interviewed. They did not hesitate to express these emotions both verbally and through their body language. I witnessed their tears, anger, confusion, hesitation, and conflict when answering my questions.

I developed a deep sense of appreciation for the chaplains for allowing me to see the depth of their inner feelings and some degree of helplessness when they talked about the very sensitive, and often tormenting issues surrounding death and explosive JD’s behavior. We often took a break for a brief prayer and to catch a breath of fresh air before continuing our interviews.

The JDs who were interviewed also exhibited their raw emotions with strong language and restlessness. Some of my experiences and observations with the JDs were similar to those conveyed in chaplain interviews. Whenever I noticed that they were feeling overwhelmed, we took a break. This human drama cannot be adequately conveyed in words. Although I am concluding this chapter, haunting issues,

uncomfortable feelings, and the explosive behaviors continued in all my subjects and other JDs who were going through these experiences in every DYS institution.

The results and assimilation of the research data presented in this chapter were classified and categorized into major themes in the sixth chapter, which provides recommendations based on these themes.

CHAPTER SIX:
SUMMARY, FINDINGS, CONCLUSIONS,
AND RECOMMENDATIONS

Summary

The purpose of this study was to determine why incarcerated JDs react violently to death notifications. The ministry problem statement went through several revisions before it took its present form. The actual thesis question needed to include several aspects of my unusual world in which young people called juvenile delinquents (JDs) have been incarcerated as a consequence of the crimes they committed. Their grief experienced following death notifications was often accompanied by violent reactions. It was challenging to juxtapose a thesis question that addressed the main problem in my ministry.

In pursuit of the primary research question, “Why do incarcerated JDs react violently to death notifications?” I designed relevant secondary questions for both my JD and chaplain interview participants. These secondary questions were divided into four sections. As mentioned in Chapter Four, I used four types of questions: demographic, experience, opinion, and feeling. This enabled me to focus on the qualitative nature of the JD and chaplain experiences. In addition, my own experience in administering death notifications and counseling hundreds of JDs over twenty years, helped contribute to my insight into the problem, findings, and recommendations.

Soon after formulating the primary research question, I began the process of selecting an appropriate research methodology that was conducive to my setting, applicable to our population, and suitable to my project. I selected phenomenology as the method to guide my research in the exploration of the violent reactions JDs exhibited after receiving death notifications. This method also served well in gaining a good perspective of the experience of the chaplains and the self-revelation of the JDs about the phenomenon under study. To achieve insights into the primary research question, I interviewed JDs for whom I had the responsibility to administer death notifications and chaplains who administered notifications to JDs in their institutions.

The findings indicated that a number of deficiencies evident in the surroundings, families, and lives of the JDs contributed to their inability to cope with death notifications and contributed to their violent reactions. In addition, the death notification process and the institutional setting in which it was delivered were also identified as the contributing factors. The general summarization of the findings of this study was that the JDs' dysfunctional relationships, addictions, and backgrounds, as well as the death notification process and institutional setting, contributed to violent JD reactions.

Chapters Two and Three examined the biblical and theological foundations, as well as literature and other sources. In retrospect, the biblical and theological foundations provided wisdom and insight to address the findings of my research. In this chapter, I have presented recommendations grounded in this research.

The research of literature and other sources provided significant information relating to the subjects of grief, death, adolescents, and violence. However, the combination of all four subjects was rarely mentioned. Add to that the fifth ingredient in my primary research question, incarceration, and the literature was virtually nonexistent.

The literature review revealed a wealth of accumulated knowledge about death and the grief responses of the adult population. Even various segments of the adult population, divided by age, and marital status (married, divorced, and widowed) have been studied. However, very limited research has been done on juvenile grief, with practically no research in the area of grief with incarcerated juvenile delinquents. In fact, Lenhardt (2000) concluded that even the general area of adolescent bereavement research is limited.

Death and the subsequent grief process are common to all humanity. It is not an experience unique to the incarcerated juvenile delinquents. People everywhere react to death and express their grief in many different ways. Close observation revealed that religion, culture, community, social status, economics, and families defined and shaped the expression of grief. Everyone who grieves in any given society follows established norms and receives support from these formative influences.

My primary source of research was developed from DYS chaplain interviews and documents, as well as JD interviews and documents. My years of ministry, continuing pastoral education, attending workshops, administering death notifications, and counseling hundreds of JDs served as my secondary source.

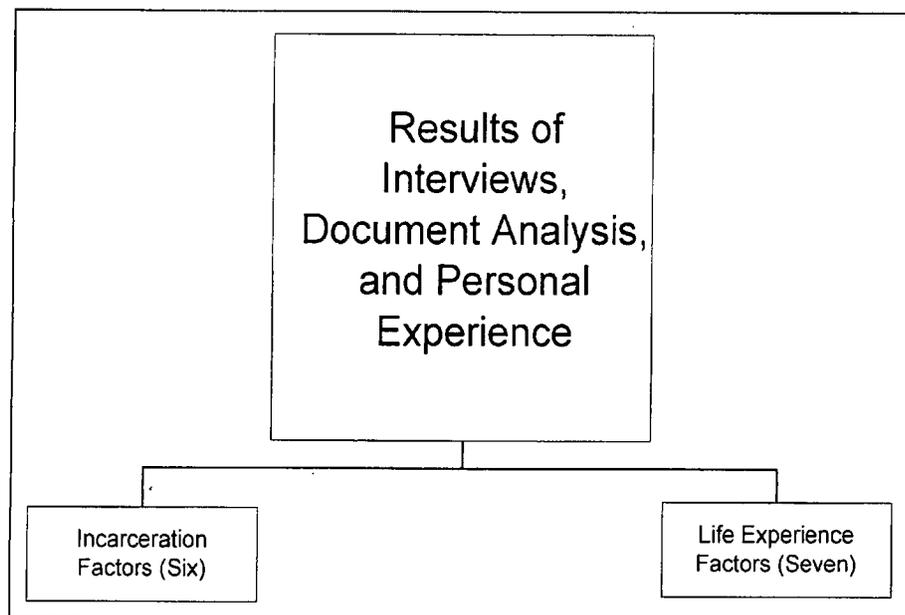
Findings

Both the chaplains and the JDs discussed their experiences and observations during my study. They have provided a wealth of descriptive information to the question: “Why do incarcerated JDs reacted violently to death notifications?” The JDs could not defend their actions but provided some insights into their violent reactions. When I analyzed the data that was accumulated from both subject groups, several themes emerged.

The data gathered from my research on why incarcerated juvenile delinquents reacted violently to death notifications were classified into two main groups (see Figure 2). The first group was classified as “Incarceration Factors.” The second group was classified as “Life Experience Factors.”

Figure 2

Results of Interviews, Document Analysis, and Personal Experience



Incarceration Factors

Incarceration factors were a result of the JDs having been placed in the institutional settings. These factors affected the JDs from the time of their arrival and continued through the duration of their sentences. The full negative impact on JDs of being in a hostile environment and the reasons why JDs reacted violently to death notifications were revealed in my study. Table 17 lists the major and minor incarceration factors that emerged as a result of my study.

Table 17

Incarceration Factors

General Observation	Minor Themes	Major Themes
Towering fence Razor ribbon fence Electronic surveillance Electronically controlled gates and doors Perimeter patrols Flood lights Sirens Concrete walls, ceilings, and floors Small cells	Isolation from outside world Trapped in and confined to small area Ambiguous feelings of always being watched	Institutional setting
Countless rules and regulations Constantly being told what to do Quick reprisals Uniformed staff with walkie talkies Handcuffs Semi-military style operations Only talk when spoken to Cannot deviate from schedule Lack of freedom Constant threat of punishment	Many authority figures Staff have the final say in all matters Group punishment Headcounts Staff power over JDs Intimidating authorities Staff search and seize the few possessions the JDs have Permission Required to do almost all activities	Authoritarian environment
JD becomes the ward of the state Name calling and intimidation Strip searches Exploitation Retaliation for noncompliance Prison uniforms	Loss of self worth Loss of dignity Exposure to humiliation Lack of privacy Ridicule Suspension of human rights Serious difficulty adjusting to constant putdowns	Dehumanization

Table 17 *Continued*

General Observation	Minor Themes	Major Themes
Shift in public opinion demanding longer sentences Judges giving longer sentences for certain crimes The poor and minorities receiving quick sentences Tricked into plea bargaining that resulted in longer sentences New laws and legislative mandates	Get tough on crimes; three strikes and you are out Lack of good legal representation Disproportionate number of minorities behind bars	Lengthy sentences
Belief that people of color are inferior Prejudiced against people of different cultures Favoritism to certain races Quick punishment of minorities Inconsistent discipline	Stronger “us vs. them” feelings Oppression Discrimination Institutional bias Unfair treatment Anger and confusion Desire to retaliate	Racism, bigotry, and stereotypes
Speakers with condemning messages Movies and classes to expose the crimes to evoke guilt Extreme scrutiny Unforgiving attitudes Constant write-ups to keep them thinking about their crimes Some treatment modalities reinforce worthlessness and despair	Using shame as a treatment tool Extended punishments Dead end situations (do not know how to change for the better) Acting out behavior Suicide attempts Escape attempts	Extreme guilt and shame over convictions

Institutional Setting

Anyone arriving at an institution sees two things: the massive barbed wire surrounding the institution and the uniformed officers. The JDs saw them as more than symbols. The fences, walls, and motion detectors were there to keep them trapped and to hinder their escape. This imposing setting created a hopeless feeling and stirred up stories about how some tried to escape, but got caught in the razor ribbon fence, nearly bleeding to death.

These stories and others created fear among the JDs. One JD compared this setting to a World War II concentration camp he saw in a movie. This setting also created a challenge for the JDs, daring them to attempt an escape. (Kola 2003, J2O3)

Authoritarian Environment

America is the land of the free and the home of the brave. People move freely and do what they wish. When free members of our society are forced into highly guarded institutions where every activity is structured, the result sometimes becomes too much to endure. In all DYS facilities JDs were required to follow schedules every hour of every day with any deviation being punished. Most rules and regulations that governed the conduct of the JDs were the same. However, based on the JDs' offenses, each unit imposed additional rules. This created a problem for JDs because they viewed this disparity as oppressive. Every time they pushed the limits of the rules to show their displeasure, they were pushed back and punished for their rules infraction.

Besides the institutional rules, JDs were also expected to obey any and all orders of the staff. Staff included, but was not limited to, administrative, security, religious, educational, recreational, medical, custodial and kitchen personnel. To the JD, there were too many bosses and too many rules. JDs needed to ask permission for everything they did, even if it was to go to the bathroom. They were always expected to walk in a single file from one area of the institution to another. Before they reached their destination, they were often expected to stop and give count to confirm all the incarcerated JDs under the supervising staff were accounted for in the institution. They always gave a head count when a staff asked for one. Life was highly organized and every move prescribed. One JD expressed his frustration and said that, "Even a dog has more freedom than we do."

Dehumanization

For the JDs, human dignity was lost at the time of incarceration. This loss was compounded throughout their stay at the DYS facility. JDs were constantly forced to feel as if they were less than human. The institution turned each JD into a number and an identification tag. Every time they had visitors, they were strip-searched to ensure they were not hiding any contraband. During this search, the staff escorted the JDs into a room and asked the JDs to remove all their clothes. Then the JDs squatted down and showed that they were not hiding anything. Sometimes a body cavity search was conducted. The issue at hand was not whether a strip search or body cavity search was needed, but what that type of search did to the JDs' self-image.

Staff had power over JDs and sometimes this power was abused. JDs complained they were often called humiliating nicknames. To show their power over JDs, some staff imposed severe punishment, including the humiliation of physical or sexual abuse.

JDs were on display all the time. Their movements were watched carefully. Even when they were taking showers or using the restroom, they were not given privacy.

Lengthy Sentences

Several JDs were given lengthy sentences. Doing time in the institution made JDs feel life was passing them by. There were programs with steps designed for JDs, and if successfully completed, allowed them to apply for early release. Steps for JDs included getting their GEDs, learning vocational trades, and attending mandatory therapeutic classes. Even though they completed these steps they felt they were eligible to leave, they may have been forced to stay because their early release pleas were denied. After these denials they became disillusioned and reverted to their negative behaviors. The JDs did not see the rewards for the changes they made. Some JDs also sensed the condemning

attitudes of some staff members and wondered why no one appreciated the changes they were making in their lives.

Racism and Stereotyping

How did racism and prejudice affect incarcerated JDs? They reinforced the “bad me” feelings and caused them to think that something was wrong with them for being born different from the others.

Those who embraced racism believed they were superior to people of color and other nationalities because other races were considered inferior. As a result, they mistreated and humiliated those JDs from other races who looked different from them.

Some white JDs and their families belonged to racist organizations and followed those organizations’ manifestos. Racist tattoos on their bodies revealed their belief systems of racial superiority and what they wanted to do to people of color. These JDs recruited others, started racially motivated fights, and committed racially motivated crimes against other JDs of color. In the institution, racism and stereotyping resulted in bodily injuries, intimidation, and an unsafe environment for everyone. In response, minorities formed groups to protect themselves. Fear and survival instinct drove them to revive their old gang affiliations or to create new ones. Some gangs were ethnic or racial groups while others included any race. Bloods, Crips, Folks, Vice Lords, Latin Kings, Aryan Brotherhood, and Skin Heads are examples of gangs that threatened the safety of the JDs, staff, volunteers, and the institution as a whole.

According to the JDs interviewed, racism was not limited to JDs. Some staff also exhibited racist tendencies toward them. Due to DYS directives on racism, racist activity went underground. Chaplains stated they had also observed some staff, talking among themselves, using racial slurs, and ethnic jokes. When angry or frustrated, they called JDs

by derogatory names. When I asked JDs if they could give proof of staff racism, they said they were afraid to name staff because of retaliation and difficulty showing proof. But they clearly said they felt they were the targets of racism through name-calling, unfair treatment, and physical abuse. Since there was nowhere to hide from this treatment in the institution, they often acted out these feelings with violence either toward themselves or others.

Extreme Guilt and Shame over Their Convictions

Incarceration was a constant reminder of the crimes the JDs had committed. Their surroundings reminded them of the punishment they received. All aspects of incarcerated life pointed out the fact that they had committed crimes. When the JDs went for counseling or group therapy, they often met staff that focused on their crimes. In these meetings, someone usually made humiliating remarks about their past criminal activities and their incarceration. These statements added to the guilt and shame of the JDs.

Some crimes had more victims than other offenses. Certain crimes were viewed as shameful and hideous, or worse than other crimes. The JDs were overwhelmed by the shameful nature of their crimes. Denial for early release from incarceration only reinforced the shame and guilt they already felt. On birthdays, holidays, and the anniversary of their incarceration, those negative feelings were accentuated.

Life Experience Factors

The life experience factors that emerged from my study were very complex and reached back in the life of a JD to when he was conceived. A mother's womb is the JD's first environment. This environment may have proved to be very dangerous to the rest of his life. For example, children of alcoholic mothers acquired fetal alcohol syndrome

because mothers drank excessively while they were pregnant. They passed diseases to their babies, growing up craving alcohol.

In the same manner, mothers hooked on crack cocaine gave birth to cocaine babies. Some JDs were plagued by severe health problems while they were in their mother's wombs. When they arrived in a hostile world, life events stacked up against them. For example, some JDs were unwanted children, the results of one-night stands, or rape. Other JDs inherited hereditary diseases such as diabetes, heart problems, and mental retardation. A few were infected with sexually transmitted diseases and AIDS.

Table 18 lists the major and minor life experience factors that emerged as a result of my study.

Table 18
Life Experience Factors

General Observations	Minor Themes	Major Themes
Father not with family or incarcerated Mother lost or addicted to drugs Siblings also known to the court system Grandparents struggling with changing cultures Other family members unemployed and in poverty No boundaries Murder of friends Gang affiliations Suicide Extortion	Abuse Isolation Rejection Neglect Abandonment Physical abuse Lack of love Sexual abuse Negative environment Conflicts Violence Shootings	Dysfunctional personal relationships
Gambling Alcohol Drugs Drug trafficking Poly drug abuse	Debts Health problems Problems with the law Property destruction Auto accidents	Addictions

Table 18 *Continued*

General Observations	Minor Themes	Major Themes
Inability to focus Attention deficit disorder Dual diagnosis Vision and dental issues HIV, STDs Physical torture Beating	No medical care No dental care No vision care Poor nutrition Fear of exposure Secrecy certainty No insurance	Health issues
Suicide Murder Sexual abuse Neighborhood life experiences Shootings Gang fights Drive-by shootings	No security Unsafe environment Neighborhood decay No safe zone Uncertainty	Violent lifestyles
No role models Lack of motivation Lack of opportunities Hopelessness	Unable to function normally Thinks there is no way out	Disabilities
Grandparents died Several associates/friends died Gang war caused best friend to get stabbed to death Sister committed suicide Mother died	Coping with these deaths included running away, taking drugs, and getting drunk JDs rarely ever fully grieved any deaths	Multiple-death syndrome
Some family members died Victimizer was killed Close friends overdosed Friends died in drive-by shootings	JD wished he could have been there to prevent the death JD wanted to take revenge on the perpetrator JD blamed himself for the deaths of friends and family	Unfinished business with the deceased

Dysfunctional Personal Relationships

From very young ages, JDs learned not to trust or depend upon anyone. To them it seemed that nobody really cared. If people acted like they were taking interest in them, it was usually because they wanted something. Usually JDs were exploited and abused by their own families and family friends. The interviews interestingly disclosed that the fathers of almost every family JDs knew were either in prison or had lost touch with their families. The mothers usually had multiple partners, were addicted to drugs, and were dependent on the government or another social agency. All mothers may not have had these problems, but because of the ways they were raised, they did not have the parenting skills necessary to help the JDs or themselves.

The brothers and sisters of incarcerated JDs were often also incarcerated or were involved with social service agencies. Older siblings of the JDs often had their own disciplinary problems. Often these siblings dropped out of high school because of the need to combat poverty or because no one was encouraging them to go to school. In all their surroundings, they had little accountability or responsibility. The family structure was without strong bonds. Due to the family dysfunction in the JDs' lives, chaos in the family was the norm. For example, one JD I interviewed used to be a "pimp" for his own mother. He explained that he was her prostitution manager, and he was protecting her from the exploitation and brutal treatment of other pimps by being her pimp.

Most JDs were products of dysfunctional families. Early in their lives, the JDs joined gangs for protection, financial benefits, and a sense of belonging. This association with gangs led them into more trouble down the road.

Addictions

Addictions were part of life for most JDs. Most people around them had at least one harmful habit. Addictions made JDs' lives unmanageable. Typical addictions that the JDs experienced included: alcohol, marijuana, cocaine, designer drugs, sex-stimulant drug abuse, and gambling. Drugs of their choice may not be available in the institution, however, consequences of JD's addictions such as nightmares, cold sweats, and flashbacks stay with them. As destructive as these substances may have been, the most difficult problem the JDs needed to overcome from a therapeutic standpoint was the destructive behaviors they exhibited. Those who surrounded the JDs on the outs, were not only dependent on different substances, but also on other people. They stayed in relationships that were very abusive because they felt that they could not live without or get away from the abusers. Another problem with their destructive habits was that they kept adding more addictions to the current ones. They felt helpless and lost in the cycle of destructive behaviors.

Substance abuses took control of their lives and often had deadly consequences. Just one needle could have caused HIV, which could lead to AIDS. This risky behavior was just normal in a day in the life of a JD before being incarcerated. The addictions affected their mental and physical health. Their finances were also affected because abusers would do anything to get their fixes. Those who had gambling addictions ran their debts so high that they were in constant fear of losing everything, including their lives.

Health Issues

Some JDs were born with hereditary diseases causing mental, physical, and psychological problems. While they were growing up their caregivers may have only

provided medication for their physical health. They were unable or unwilling to recognize the need for treatment for their mental or psychological problems. These problems almost always compounded with age. The reasons for such neglect were not merely ignorance or carelessness, but also poverty. Because of poverty, they most often did not have medical insurance.

Violent Lifestyles

Violence was everywhere in the life of JDs. Television, music, and graffiti echoed destructive messages. As young children they witnessed and were subjected to domestic violence. Brute force was respected and visualized by the JDs witnessing drive-by shootings and gang wars on the streets. Some of their own families and extended family members were part of those violent crimes. In the gangs and drug-infested neighborhoods there was no safe zone. Sooner or later JDs learned to defend themselves from threats and bullets. One possible way to minimize the dangers of their lives was to join gangs. This was an irony because the way in which the JDs tried to escape one danger caused them to enter another dangerous environment. What he once feared became what he did to others. In the gangs JDs saw themselves as soldiers and viewed the world as a combat zone. Anyone who did not belong to their gangs was considered a threat to their world.

Another reason for their violent lifestyles was survival. JDs were often forced out of their homes at young ages to fend for themselves. While on the streets they saw drug dealers as successful businessmen who achieved material benefits. Fancy cars and fast women were readily available. Cash, and gang member soldiers were at their disposal. For the JDs this was the lifestyle they always desired.

Disabilities

The three JDs interviewed had handicaps that earned them derogatory nicknames such as Cyclops, Blind Bat, Two-tone, and Dragon Breath. The chaplains noted JDs with vision problems, stuttering speech problems, or mental illness were ridiculed, ostracized, and often excluded. It was reported that several JDs, due to their handicaps, were forced into isolation from many activities and events. Not only did they have to live with their handicaps, but they also had to learn to live with rejection that reinforced negative thinking. Since all their lives they were ridiculed and excluded from their peers, they started to believe that they were bad and deserved to be punished.

Some JDs' learning disabilities put them into lower grade levels. They would have to sit with younger JDs who thought they were smarter. To these JDs, attending school was a painful experience where they rarely received the help they needed. If they were placed in a learning disability class, they were called dummies. Humiliation and self-hate caused these JDs to be on edge all the time. So when death notifications came, they acted out and lost control of their behavior.

Multiple Death Syndrome

Both the JDs and the chaplains discussed extensively the fact that most JDs have received more than one death notification during their stay at DYS institutions. When the JDs talked about their grief, they revealed that they also received news of the deaths from other JDs' letters or from visitors. Most of these deaths were untimely and violent. In the past they lived in a fast-paced and violent environment. Because of addictions, gang affiliations, and criminal lifestyles, death surrounds JDs fast and furiously. Since they never learned to grieve properly or had seen anyone deal appropriately with death, they avoided pain and sorrow by drowning themselves in drugs, alcohol, and sex. Some JDs put their death-related feelings away, denying that it actually happened, or they told

themselves, “I will deal with it later.” By postponing until “later” the subsequent death notifications compounded their problem. It should also be noted that not all deaths were sudden or violent. Older relatives, such as grandparents, uncles, and aunts, may have died of natural causes. In any case, incarcerated JDs receive a steady flow of death notifications.

While incarcerated, JDs had extra time on their hands to think and feel. All the pent-up and held-back issues related to multiple deaths came at them all at once. It appeared that whenever a JD received a death notification, all these past issues came to the surface. The death notification opened the door to the memories of slain brothers, uncles, friends, and associates. This large amount of grief was too much for the JDs to endure. When too many loved ones died too soon, the JDs’ grief kept mounting.

Unfinished Business

Both groups of participants agreed that unfinished business with departed loved ones was too much to cope with. JDs felt relationships with the deceased were cut short and they never had a chance to say goodbye. JD2 viewed the words “friend” and “casket” as the same, because all his friends were in caskets. JD3 expressed his sorrow saying, “Most of my friends came in cars and left in caskets.” JDs never thought that the people around them would die so soon. The songs and poems they wrote about their friends were filled with so much remorse regarding what they wished they could have done or said.

The JDs also had much unfinished business and no closure with family members. Often they were informed about the deaths of family members but they could not go to the viewings or funerals even when not incarcerated. This was because they were hiding from other gang members or trying to escape being captured by the law.

Even though JDs came from dysfunctional families and were in constant conflict with each other, soon after the loved one died, all the bad memories were forgotten. JDs then imagined or fantasized about good times and the good lives they had with the deceased family members. Most JDs lamented over the deceased and wished they could have talked with them or done something more.

Another type of unfinished business is anger over the person's death because the JDs wanted to show him or her that they were not worthless. JD2 wanted revenge over a person who had raped him. But when the perpetrator died in a shootout, the JD felt he could not get even with the rapist. The reasons for feeling they had unfinished business were manifold and varied from loving acts and gratitude to hate and vengeance. The JDs did not know what to do with these powerful feelings.

Concluding Analysis of Emerging Themes

“Why do incarcerated JDs react violently to death notifications?” Based on the discovery of my study, I concluded that there is no single predominant reason or factor that solely contributes to the violent reactions to death notifications by JDs, but multiple factors. These factors stemmed from the point of conception to the point of incarceration. My study revealed overwhelming cumulative negative influences coupled with a lack of positive and motivating influences in the JDs' lives. Research indicated that JDs did not have positive associations with churches, schools, or other social institutions.

The life experiences of most JDs had taught them to fight their way through every situation. Violence was viewed as the tool to escape any crisis or difficulty. The only tools JDs had were “hammers,” so it was not surprising that they perceived all problems as “nails.” Most of their lives they were groomed to be fighters, their families, financial conditions, and associations with criminal groups prepped JDs to be violent. They

repeated the same mode of operation in the institutions when they received death notifications.

Biblical narrative indicated that a different degree of violence was present in the grief processes of the patriarchs. Jacob and David felt such deep despair that they expressed sadness, anger, and vengeance. However, negative or violent behaviors were never praised. Rather, therapeutic traditions emerged from the actions of these and other biblical role models. When Peter drew his sword and chopped off the ear of a servant, Jesus healed the man's ear and rebuked Peter (Luke 22:51). JDs need to start their grief process in a coherent and nonviolent manner. It will be a long and involved process, perhaps even generational, to guide a JD to the point of nonviolence.

My study clearly indicates that the death notification process had limitations and even added to this violent reaction. The study unearthed multiple reasons why incarcerated JDs react violently to death notifications.

DYS institutions were prepared to deal with violence in the institutions. They had developed written policies and procedures regarding how to handle violent situations. These policies brought uniformity to all the institutions. These policies and procedures also created a documentation system that could be used to defend the institution if a JD's family filed any lawsuit against DYS. Every employee was trained in unarmed self-defense to control and subdue JDs who acted out. A change in recent years included requiring the medical and psychological staff to examine, treat, and document any and all injuries. Even restraints were changed from metal handcuffs to flexible restraints.

Security personnel were trained to reduce damages by quickly responding to crisis calls and controlling violent situations before they escalated. Institutions were more prepared than ever to deal with JDs who acted out violently to death notifications.

Preparing staff to handle violent JDs without causing harm to themselves and instructing them to document the details of the incidents may have reduced the damage caused by JDs and protected the institutions. But it did not help the JDs, nor prepare them to handle death notifications without violence.

I strongly believe that focus must be placed on educating JDs to deal with death notifications and their grief. Longer sentences, more policies, and stricter confinement may be politically correct, but they do not address nor solve this problem. Decisions must be made at all levels of the administrative ladder in order to make institutional staff and operations “JD-friendly” and sensitive to their needs during death notifications. By thinking outside the box to help JDs, we can learn and use practical, non-violent alternatives to help them cope with the death crises. There is still hope for all incarcerated JDs. Equipped with the findings of this research project and cooperation from all staff from various departments within DYS, we can educate the JDs to react to death notifications in non-violent manners.

Furthermore, the DYS must encourage religious communities, volunteer organizations, and social institutions in the communities to be supportive as the JDs re-enter society. Society needs to accept the responsibility to create healing communities.

My research project concluded that the adverse effects experienced by the JDs from the womb to incarceration molded them to react violently. The institutional setting, how it treated the JDs, the death notification process, and JDs’ poor decision-making skills resulted in violent reactions to death notifications.

Recommendations

Chaplains

Chaplains would benefit by considering the findings of this research and becoming familiar with each influencing factor and how it affects JDs during their incarceration. This preparedness will help chaplains as healers to have a therapeutic effect with JDs during and after the death notifications. These insights would help chaplains not to personalize the violent actions exhibited in their offices or the verbal abuse they are subjected to by JDs. Findings indicate words and violent behaviors preceding the death notifications have nothing to do with the chaplains; the incarcerated JDs were choosing to respond to death notifications in a violent manner.

When JDs react violently to death notifications in the chaplains' offices or anywhere in the institutions, the chaplains should not blame themselves or view it as a failure for any injuries the JDs or custody staff may sustain, when they act out. This also includes suicide attempts. JDs who act out were making their choices, and were responsible for their conduct. It is obvious chaplains feel this way partially because of the comments from some staff insinuating that the chaplains could have done something more, or that the chaplains were responsible for property damage, or staff injuries, when the JDs act out.

During the analysis of data, five themes emerged relating to the chaplain's observations. I present them here followed by recommendations.

The first theme that emerged was the negative impact of death notifications on the interviewed chaplains. Responsibility of constantly delivering the depressing and devastating death-related information to JDs and the burden of providing comfort to them caused chaplains a great amount of stress. Webb stated, "There has been growing

awareness in the field of traumatology about the possible negative effects of this work. The term ‘vicarious traumatization’ refers to the profound psychological effects that therapists may experience in response to exposure to the graphic and painful material presented by their clients. McCann and Pearlman state that ‘exposure to traumatic experiences of the victim may be hazardous to the mental health of people close to the victim, including therapists involved the victim’s healing process’ (1990, p.135)” (Webb 1993, 56). JDs often associated chaplains with death news and whenever they were told that chaplains wanted to see them, they feared gruesome death notifications. This continues to be an unflattering reputation. It became very obvious that some chaplains got stressed-out delivering sad death notifications on a regular basis. Most departments within the institutions consisted of several staff members. However, each religious service department had only one staff member, i.e., the chaplain. No one was available to share ever-increasing responsibilities or give any support to the chaplains. Due to this, I recommend that chaplains turn to their prayer partners and/or local pastors for support. Without outlets for their concerns and frustrations, chaplains may increase their health risks. I also recommend chaplains participate in special training offered by various educational institutions to gain new skills and to take advantage of their denominational retreats in order to gain more balance and reduce stress in their lives. Chaplains should train and delegate to other staff members who are willing to deliver death notifications. This would reduce death notification-related stress.

The second theme that emerged was that chaplains were expected to be sole comfort providers during the grief process. This overwhelming task has been a burden to the chaplain. I recommend that the chaplains meet and network with other professionals in the institutions. By networking, both JDs and chaplains would reap the benefit.

Through this established network, prior to the delivery of death notifications chaplains could gain important up-to-date information relating to JDs such as health issues, effects of medications JDs are taking, and any disciplinary problems JDs are experiencing. This would include other professionals in the treatment process. This would also promote the chaplains' concerns and make them known to other staff.

The third theme that emerged was that chaplains and JDs alike expressed concern over the death notification process. It became evident that the process needed to be improved. Chaplains were willing to do the necessary work to improve the process. However, I recommend that chaplains form a multi-disciplinary committee to develop a document, perhaps entitled *Life-threatening Illness, Dying or Death Notification form*, that will be shared among present and future chaplains to record all the information related to the death notification. Members of the caring support team could also notate their comments on this form.

Chaplains should plan to include other support staff and JDs to be present at the time of the death notification. Surrounded by the caring support staff and their group members, JDs may feel comfort and a softening of the sting of the death notifications.

The fourth theme that emerged while researching the literature was that many authors indicated rituals were beneficial to grievers. Doka stated, "Since rituals are therapeutic, they can be developed and used throughout the grieving process" (2000, 156). I recommend chaplains as therapeutic agents to institute rituals designed to help the JDs. For example, they could perform memorial services which the JDs planned or wrote. Another example is the "grief bag" which comes with instructions given to him by the chaplain. Grief bags consist of several items to express their grief: a rag or old garment, selected songs, poems, letters, fruit and treats. The rag or old garment can be ripped to

vent anger, frustration, and helplessness; songs, poems, and letters for expressing love, sadness, and loss; food to share to show appreciation for those gathering for support. My second chapter on biblical and theological foundation will aid the chaplain in further understanding these rituals and their roles in the healing process. Each chaplain may include other items to accommodate other faith group beliefs.

The fifth theme that emerged was that chaplains were placed in precarious positions. They were neither considered management or line staff; hence, they were in a form of institutional isolation by default of their position as chaplains. They were given many administrative responsibilities but not given the required authority. They were not included in administrative teams. The chaplains supervised a number of volunteers, religious contractors and various programs, but they were not included in any management teams. Also the line staffs, which were not supervisors and lacking authority, did not see chaplains as part of their group. Occasionally a chaplain was invited to be present in a meeting, but was then asked to leave the room when the administrators started to discuss institutional issues. This exclusion of the chaplains kept them out of all the close-knit groups. Chaplains were always conducting religious services, and supervising and presenting programs with the staff, but felt like they were outsiders. This type of institutional structure excluded the chaplains from the decision-making process. Chaplains also knew there was no upward mobility for them like other professionals who receive promotions and recognitions. Certainly, a chaplain could change jobs from being a chaplain and secure another position within the institutional structure as social worker, teacher, or recovery service counselor. Chaplains were not willing to sacrifice their calling and vocation to gain a position of authority to make necessary changes or to get out of stressful and ambiguous chaplain positions. These factors kept the chaplains

restricted and limited their ability to improve and implement the services to JDs during and after death notifications.

As a response to these five themes, I make the following four recommendations. First, chaplains need to promote public awareness of their ministry. They may do this by inviting media and elected officers such as the governor, senators, congressmen, and mayors to attend religious programs and services within the institution. This will raise awareness of the services being provided to all JDs by the chaplains and appreciation of this critical ministry. With this, hopefully, they will help chaplains gain the much needed funds, personnel, and department head status equivalent to other departments within the institution to effectively perform their duties and meet the needs of JDs.

Second, chaplains should be vigilant with maintaining a cutting edge skill set through professional affiliations, active credentials, and relevant continuing educational coursework and seminars. Keeping connected to their professional network will enhance their professionalism and provide needed support, as they often minister alone.

Third, during research it became evident that there was the need for chaplains to continue counseling JDs during and after death notifications. Due to the increasing workload and as the only staff in the religious services department, chaplains were unable to meet regularly to provide much-needed guidance and support to the JDs. I recommend chaplains recruit and train volunteers, preferably ministers, nurses, teachers, and police officers to assist them in providing guidance to the JDs, especially during intense grief periods after death notifications.

Fourth and finally, I recommend chaplains recruit volunteers from all races, creeds and vocational backgrounds. Select retired people because they have experience and free time to devote to helping JDs. Open volunteer enrollment to both males and

females. Some JDs respond better to certain types of people, for example, someone of their own race. A volunteer from a JD's race may come with better understanding and could readily establish rapport with the JDs whom may be open to receive guidance and feel comfortable expressing thoughts, feelings, and fears in their own language so, when possible, recruit bilingual volunteers.

Social Workers

Research indicated that JDs need a safe place to express their grief feelings without ridicule. Because social workers meet on a daily basis with groups of JDs, they could address specific issues with multiple death syndrome, unfinished business, loss of support structure and violent lifestyles. During these therapeutic group meetings, social workers teach the JDs to label their problems, own their problems, and find solutions to their problems. For example, a JD would label his problem anger over unfinished business, and own his problem instead of projecting the blame on someone else. After taking responsibility for anger problem, the JD then would turn to the group for helpful suggestions to control his problem. Then the group would discuss his problem and hold that JD accountable and responsible for his behavior. I recommend social workers dedicate time to open discussions on the JDs' personal experiences with the deaths of pets. By starting with a less significant loss, like that of a pet rather than a family member, the social worker would be at an advantage of assessing the make-up of the group and what he or she was facing. The objective is to get a JD to express how he felt and expressed grief on the outs.

I recommend social workers help JDs open up and see how they viewed death and expressed grief in the past when a loved one died. To facilitate this experience social workers could use videos, music, and newspaper articles to encourage discussions on the

subjects of death and the expression of grief. These discussions could lead JDs to discuss their own grief process and express to other JDs their feelings and actions. I believe this group-meeting format would provide a safe place for all JDs to evaluate their violent behaviors and accept positive ways to deal with their grief.

I recommend social workers encourage members of the group to express empathy when others are telling their stories or showing their feelings. Since this topic might open old wounds, often exposing unfinished business with the dear departed, a sensitive approach is encouraged. The social worker needs to be creative and systematic while guiding JDs to express their feelings in a socially acceptable manner. Some JDs may not be ready to discuss their feelings or actions with the group. However, a skillful social worker would be able to make JDs aware of the impact of grief and teach them how to express grief in a nondestructive manner. The goal is to help JDs see grief as a necessary process, and encourage them to act right, not act out, while providing support for the grieving JDs as part of a caring, support community.

Medical Staff

Research indicated that JDs lack knowledge about the body, particularly death processes, health issues, disabilities, addictions, and causes of violent lifestyles. JDs may benefit by learning the scientific and medical explanations of death from medical professionals. Most medical departments have charts, videos, models, skeletons, and educational props and are equipped to explain how the body functions. They can explain diseases, accidents and their effects on the body, and how surgeons, doctors, and nurses are trained to help. I recommend medical staff train JDs in CPR and first aid, and also conduct seminars about the process of death. This practical information will facilitate the JDs' understanding of death as an inevitable and natural process.

The medical department can explain the roles of doctors, nurses, paramedics, technicians, and other professionals. During the seminar, a presenter may express his or her personal experience. For example, they may share how they felt toward patients when they saw suffering, and death. This expands JDs' views of their grief experiences with death as extending beyond just themselves. This would help them appreciate medical professionals and not blame them for deaths of loved ones as they often do. In this death education seminar, certain activities could make it interesting. For example, on Valentine's Day, medical staff could give each JD a chocolate heart while lecturing on heart disease and heart attacks. Local community emergency assistance volunteers and staff could be invited to contribute topical discussions, share experiences, and conduct activities centered on protecting and saving lives. Medical staff should be creative in tying in activities with lessons, to keep them lighthearted and interesting. They could do these and many more creative and informative activities to teach JDs how to deal with grief, and manage their feelings when they receive death notifications.

Teachers

Research indicated the institutional setting and authoritarian environment have a negative impact on JDs grief and promoted violent behavior. Teachers have a unique opportunity to transform the institutional setting and authoritarian environment into an interactive learning experience that has a positive effect on their students. I recommend institutional schools incorporate grief education classes into their curricula. These classes could easily address the wide range of subjects related to death, such as providing information about morgues, autopsies, and arrangements one needs to make with the funeral home. The goal is to educate JDs about what happens to the body after the death of their loved ones, and the responsibilities of health professionals toward the deceased.

Guest speakers with death-related vocations could enhance these classes. Florists might give a presentation about their services and how they comfort mourners. They can offer workshops to make flower arrangements to send out to the community as a service project. Cemetery management personnel or funeral home personnel could be very resourceful in educating JDs about embalming, cremation, and burial. Teachers could extend the classroom experience by stocking library shelves with death-related materials and self-help books.

Multidisciplinary Team

Research indicated it takes a village to address social issues like racism, bigotry, stereotypes, dehumanization, violence and dysfunctional relationships. Chaplains alone cannot adequately provide the needed support and services to JDs dealing with these factors. Each institution has other resources that could be used to assist JDs. It is evident that JDs' violent reactions to death notifications affect all departments, personnel, and the community upon release. Consequently, I recommend the collaborative efforts of various institutional departments (medical, psychological, educational, security, and recreational) and community agencies (American Red Cross, Salvation Army, ministerial associations, fire departments, Alcoholics Anonymous, and police officers) for the shared purpose of working with chaplains in helping JDs deal with their grief. This interdisciplinary team could support each other while counseling and providing required services to the JDs. Also, the local community members of this team could teach all JDs about death, burial, and the grief process. This team could set up a mock funeral for a pet or a person with JDs playing different roles in the service. This could teach about how to mourn without turning to violence. The team could educate JDs on how to write eulogies, goodbye letters, and poems with a positive message.

Security Codes

Research showed that there is a need for community support. In every institution, codes that only staff understand are used to inform them of particular occurrences. For example, when *code three* is called, all available staff rush to the target location to break up a fight or help restrain or control a JD. In the same manner, this interdisciplinary team could develop and introduce a new code as a healing tradition. Then when that code is called, all available staff could go to the chaplain's office to give their condolences and comfort the grieving JD. Team members from the local agencies could also visit JDs to offer their support. Community agencies could prove beneficial. This tradition would start the healing process in JDs and create a positive environment for all.

Volunteers

Research indicates that JDs need to learn calming activities. Volunteers remain a valuable asset to DYS institutions and can play a unique role in the lives of JDs. Their commitment to help and continue to be positive role models for JDs is valued and appreciated. Volunteer programs are well attended and appreciated by most JDs. Volunteers represent the community and family to JDs. I recommend that volunteers be given special training in cultural diversity, sensitivity, and grief process so they can understand how each culture deals with death and grief. I recommend volunteers establish intercessory prayer teams, both in the institutions and on the outs. Learning to pray and meditate may help JDs to be calm and cope with death notifications. I recommend volunteers develop drama teams and present biblical stories, portraying what Abraham, Jacob, and David did when confronted with death and learning how to grieve properly. As models of healthy grief processes, volunteers could give testimonies on how they handled grief in their lives.

Community Churches

Research showed JDs didn't have enough exposure and affiliation with positive institutions. Local churches and various denominations are encouraged to establish a relationship with the JD while he is still incarcerated. Jesus Christ told his disciples as they gathered before his ascension, "Go into the world and preach the gospel to the whole creation" (Mark 16:15 RSV).

This commission is given to the church to reach out to all creation with the message of hope, joy, and love. My world eagerly awaits and welcomes all believers and pastors to bring the gospel to grieving JDs. The Christian church has been sending missionaries all over the world to bring people into the kingdom of God. The time is now ripe for missionaries to bring the words of Jesus Christ to incarcerated juvenile delinquents. I recommend three tasks to the wider church body.

1. Educate and prepare the congregation to enter the JDs world. The JDs world is plagued with hate, distress, and violence. I recommend the church with all its assets exhibit the power of the gospel through word and deed.
2. Prepare the JD for reentry into society. This can be accomplished by providing mentors (spiritual and practical guides) to the JD. Incarcerated JDs need to learn life skills, social skills, and a host of other skills needed to live successfully in the community.
3. Accept JDs into the mentors' congregations, find them places to stay, provide them job opportunities, and surround them with Christian love.

Concluding Thoughts

My conclusion is that so much evil has been inflicted on the JDs through their growth and development, and continues to surround them, that it created explosive

violent behavior in JDs. Their situations were not only caused by life circumstances, but also caused by the JDs being active and willing participants in violent behavior. My study indicated these JDs led lives devoid of faith, hope, and love. These are the main tenants in all positive internal and external assets. These assets are needed for any juvenile to attain a better life. As the pastor of my caged congregation, I am introducing them to the words of Jesus Christ, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25-26 RSV). Every chaplain needs the support of the local church to bring faith, hope, and love into the lives of JDs through their committed involvement.

In closing, I wish to offer this ancient Indian prayer, "Lead me from unreality to reality. Lead me from darkness to light. Lead me from death to immortality" (Organ 1974, 202).

Recommendations for Further Research

1. During the course of the interview, JD participants raised issues related to institutional policies and procedure that contribute to their behaviors. Future studies need to identify these impacts on JDs.
2. Both groups of interview subjects revealed that the institutional setting and environment contributed to violence. Additional research is needed to discover how to create and use therapeutic communities within the DYS institutions.
3. The segment of the DYS population with learning disabilities deserves future study that addresses the impact of death notifications on JDs who are mentally ill or learning disabled.
4. During the interviews it became evident that JDs who had taken psychotropic drugs and those experiencing various illnesses and handicaps were at the biggest

disadvantage when they received death notifications. Further study could determine how these drugs and handicaps impact JDs' ability to cope with death.

It is my prayer that the recommendations I offered in this paper provide the chaplains, administrators, staff and volunteers, necessary tools and insights to equip incarcerated JDs and counteract the negative emerging themes in their lives. I thank you for your visit and this brief tour of my world. Hopefully I have contributed to your understanding of the plight of incarcerated JDs, particularly their rage in the cage as a response to the death notification and the subsequent grief. If the material covered in this thesis project inspired you toward the need for positive action or perhaps made you a little uneasy or tearful, I believe you have felt my gut-wrenching world. I pray that you will become a healing agent and part of the JDs' rehabilitation and reentry into society. Please join me in praying that JDs will learn of the love and hope in Christ, and practice *satyagraha* as did Mahatma Gandhi and Dr. Martin Luther King, Jr. These visionaries built foundations for hope, freedom and equality through nonviolence, which they learned from the teachings of our Lord and Savior Jesus Christ.

APPENDIX A
CHAPLAIN INTERVIEW GUIDE

Section I. Demographics and Background Information

1. What is your name and institution where you work? _____

2. What is your age, gender, and race? _____

3. What is your educational level?

High school graduate

Associate's degree

Bachelor's degree

Master's degree

Doctoral degree

4. Are you working on any educational degrees at this time? _____

5. Do you have any job-related certifications or training? _____

6. What is your religious affiliation (denomination)? _____

7. What is your marital status? .

Never married

Married

Separated

Divorced

Widowed

8. How many children do you have and what are their ages? _____

9. How many grandchildren do you have and what are their ages? _____

10. Describe your previous professions, if any. _____

11. What are your reasons for entering prison ministry? _____

12. How many years have you worked for the DYS? _____

13. Describe your recent success stories at your institution. _____

Section II. Experience

14. How do you prepare for death notifications? _____

15. Describe the actions of the JDs after you give them death notifications. Give me several examples. _____

Section III. Opinion

16. What do you think are the reasons JDs behave the way they do when they receive death notifications? _____

17. In your opinion, what would prepare JDs to cope with death notifications? _____

18. What types of modifications to the death notification process would you suggest to make the death notification process more effective? _____

Section IV. Feelings

19. How do you cope with any feelings that arise as the death notification process takes place? _____

APPENDIX B
JD INTERVIEW GUIDE

Section I. Demographics and Background Information

1. What is your age and race? _____

2. What is your religious background? _____

3. What grade are you currently in? _____

4. How many times have you been incarcerated and what are the names of the institutions where you have been incarcerated? _____

5. How many times have you been arrested? _____

6. What types of crimes have you committed and/or have been charged with?

7. Have you ever joined a gang? If so, describe your gang affiliation. _____

8. What was your involvement with drugs and alcohol when you were on the outs?

8. Do you currently have a girlfriend? If so, what is your relationship with her?

9. Do you have any children? If so, what is the relationship between you and your children? _____

Section II. Experience

10. Explain what happened in the kitchen (JD One), gym (JD Two), or classroom (JD Three)? _____

11. Thinking back to when you were on the outs, how did you deal with death?

Section III. Opinion

12. In your opinion, when you received a death notification, why did you act violently? _____

Section IV. Feelings

13. How do you feel about the death notification process? _____

14. Do you have any feelings you would like to share about the death notification process or anything else? _____

APPENDIX C
LETTER OF EXPLANATION

July 24, 2002

Dear [Chaplain],

Greetings in the name of our Lord and Savior, Jesus Christ.

I am working on my Doctor of Ministry degree from Winebrenner Theological Seminary in Findlay, Ohio. I would like to request your participation in my thesis project. My primary research question is “Why do juvenile delinquents react violently to death-related grief?”

I am requesting participation from chaplains who are currently employed by the Ohio Department of Youth Services and hope you will be able to participate in the study.

If you decide to participate in the study, I will be conducting two interviews with you. Each interview will take between one and three hours. The interview questions I will be asking you will include questions that will allow you to express your observations, thoughts, and feelings relating to the youth we minister to on a daily basis. I will focus my questions to target the issues relating to the grief and violent reactions that are often displayed by the youth after they receive death notifications.

I will call you within the next few days to discuss the possibility of your participation in this study.

In His Name,

Rev. Murthy Kola, Doctor of Ministry Candidate
410 Bunty Station Road
Delaware, Ohio 43015

(May 2005: I subsequently changed my primary research question to more succinctly define my research project during the years that elapsed from this initial letter of explanation.

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