

TALLY HO BOYS VILLAGE

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MY APPOINTMENT

Edger Derrick was Superintendent prior to my appointment. His wife was the matron. Tally Ho had been a development of a personal ideal and a vision of Edgar Derrick of a community which captured his vision of an excellent fund-raising organisation as far as the Central Mission was concerned. In line with this personal investment, Edgar Derrick invited me to be Superintendent.

Edgar Derrick knew of me because of the work I had done with Tally Ho boys at Methodist Boys Camps, where I had been organiser of Methodist Boys work in Victoria for many years, also an honorary probation officer, and deeply involved in youth work throughout the state. At the time of the invitation there were definitely some problems in taking up such a position, as I had been just appointed to advise the Mathematics teaching in Victorian State schools, and my wife and I had just built a house. The challenge and the possibilities however, for Tally Ho at this time of massive change and reorganisation were very attractive.

The Management Board saw me before my appointment, and I had one month of overlap with Edgar Derrick. The questions asked at the Management Board were mostly about my farming knowledge, which was non-existent, and so the indicators were out that it was very much an executive appointment to run the village, but to ensure that the farming continued.

Over the history of Tally Ho, which I gained later on by reading, there was this 'back to nature, back to God in the land' theory, and this comes and goes throughout the years. The Rev'd. George Cole believed that nature and land were the ways in which people who were distressed or troubled would find a new sense of their place in life. In some ways that was related to self-esteem and achieving a task, but obviously not necessarily at the age at which some of the boys went to Tally Ho. This ideal was still fairly prominent in the Board of the Mission at that time, although not spoken, and some of the members of the Board were more interested in the type of cow that was run, the milk production and whether the market garden could produce sprouts and cabbages.

MANAGEMENT OF TALLY HO BOYS VILLAGE

During my period of time, the Management Board played very little part in the total work that I did at the Village. I would have seen the Management Board twice and most of my work was done through Mr. H.V. Stirling, who was a very competent administrator and accountant, and was able to advocate for Tally Ho's needs, in a quiet way, at the appropriate moment.

The Rev'd Sir Irving Benson was the Superintendent of the Mission and his interest was that of an executive, and in modern management terms would be seen as a very appropriate way, that is, he mostly controlled by exception rather than attempting to know exactly, all the detail of what was happening at Tally Ho. During my period there, he called in most Fridays, his day off, on the way to a country house, and we had short conversations, although many of these were very limited in discussion of problems. It was his day off and it was my day on. So Tally Ho Boys Village during that period, was my responsibility, and that was an exciting prospect for someone of the age of 28. There was some money to be used because of a very energetic approach to fundraising by Edgar Derrick, and I had come with an understanding that I would not continue the fund-raising in that sense. However, I would be supportive of any projects that were continuing.

The overlap period of learning how to manage was very interesting. Edgar Derrick and his wife did not wish to let go. The staff that was appointed to the place, I think about 25 to 30 people, were extremely loyal to Edgar Derrick and saw this young person as an interloper. The boys at the Village at that time did not see a great deal of Edgar Derrick, although he still ran the Scout Group, had a particular interest in the aboriginal group, and would cook the meals on the weekends, give haircuts and handle any problems referred to him from the cottage parents. He had spent long hours raising money.

It was a time of great transition. The institutional part of the building was still being used, with some very difficult young people in it, and the cottages were just being established. The staffing of the cottages was proving a headache, and there was no doubt that the management of the institution was going to have to change. At the end of the month, I knew little about management, but a lot about care and concern for young people, a lot about the way in which the Derricks had given their lives for a cause which they regarded as of paramount importance to the health of the community.

ADMISSIONS TO TALLY HO

There was no real policy of admission, and the Superintendent would take youths from Turana which was the centre in Victoria and also there would be room for voluntary admissions. The

voluntary admissions came from parents going to the Mission and also coming to Tally Ho because of its repute. The number of boys at that time was about 90, and about 50% were voluntary, the other 50% Wards of the State. Some youths had been there 3,4 or 5 years, and it seemed that the reason for them being there was mostly family problems, particularly single-parent families. Some of these youths were very fine young men, and for them to be in an institution seemed to be abhorrent.

The problem was depicted in the fact that institutions were then seen as a reasonable place for children to be brought up, and obviously I was present at the institution at the start of a great wave of change and this was very rewarding, in that I could have understandings of the effect of placing delinquent and non-delinquent children together in an institution of care.

Very early in the piece I changed the policy, and decided that voluntary admission was not on, and over the first 2 or 3 years this gradually diminished and we became an institution for young offenders who had been through the courts and were placed at Turana. My social conscience about the conditions at Turana, where young people were herded together in unsatisfactory conditions, meant that we were then tackling some of the major issues in relation to young people, as well as getting some very disturbed young offenders coming to Tally Ho.

I had followed Edgar Derrick's principle, that you collected young people to come to Tally Ho, and as far as possible avoided them being sent by the State Government bus, which was a very secure bus: young people arrived out of a lock-up without any breath of normality before arriving. Most Fridays therefore I would turn up at Turana to pick up young people in my own car, and to bring them to Tally Ho.

The early days were not easy, because the staff had loyalties to the Derricks and the change in the acceptance of young people was not well received in general. There was a desire always to have 'normal' as well as a few difficult children, despite the effect this could have on those who came there without offence.

And so from 1957-62 we started this policy of taking young offenders, gradually taking more difficult offenders, trying to ensure that they were there for a short period of time. The average stay became about 6 months, which meant that each year we would handle something like 200 young people, and so that a short-term and an intervention strategy could be worked out as we got different sorts of staff and different practices. There was a constant battle at this time not to get involved with the psychiatrically disturbed young people. When we did gain some of these people by not being told about their problems, we were not very successful.

My wife and I are Christians. We took on the task because we believed that the church was expressing its concern for young people. We believed that the staff should also reflect Christian values and that this would be a way in which to build up an ideal community. Edgar Derrick believed the same premises, and had established a staff at Tally Ho which had come from mission fields and various Christian groups and was to form a solid base for work with young people. There is a dilemma about such an approach, and in the early days I was scarred by many battles in relation to what reflected Christian values and practise in a difficult institution. Some of the staff were there for their own needs (and I can think of 5 or 6 staff accepted by the Mission as staff because of their personal problems or because they were out of work) and for a young couple, going in to take over, the difficulties with problem staff working with young people also with problems were of major proportions.

Really busy

The other major factor in relation to the work at Tally Ho with this staff was the fact that while Christianity is not expected to be judgmental, there was a judgmental approach by staff to young people who were offenders. Acceptance was difficult, and many staff looked for spiritual conversion and total change rather than the hard work of giving an environment in which care spoke to them of a community that cared and where goodness had its effect over a period of time.

Very busy

For the first 2 years the church message and the nature of the staff and the involvement with the local church provided a problem which was very difficult to overcome. For example, one of the most difficult days in any institution are Sundays. You have staff involved in many and varied churches at which they wish to attend worship, and some Sundays we would be left with only a quarter of the staff because of this very strong demand to go to worship, and some Sundays we were left with only a fraction of the normal staff trying to handle 96 young people. These Sundays were absolutely horrendous, because, at the same time, I was going out to speak to Men's Societies which invariably met on Sunday night, meaning that my wife, who was not a member of staff, would be running the organisation, cooking meals in cottages to make up for the lack of staff.

To address this problem, we started to select staff who would be supportive of the Christian philosophy but not necessarily advocates of it, and we sought to employ couples rather than single people, who could live together in a cottage in co-operation rather than what used to happen, when two strong-minded single people got together, creating problems as a result of demarcation disputes. It took 2 to 3 years to get married staff into the cottages. These were mostly English migrants, although there were several Australian couples, and this started to prove most satisfactory.

By the middle of the third year we were able to find couples and we tried to select them to give a range of cottages to which we could send young people. We were able to get a 'mothering' cottage, a 'firmer discipline' cottage, a cottage which was 'laissez-faire', a cottage which was free, and so on, attempting to establish an environment which would reflect what we assessed were the boys' needs on arrival. The staff became absolutely magnificent in terms of what they could do for very difficult young people.

At that time in Victoria there was a Professor Elwyn Morey, a professor of education, who was absolutely outstanding in the work that she was doing. She would come once every three months and we would have a full Saturday/Sunday of staff development. This meant that ahead of most other institutions, staff had been through a very high-class staff development and were tackling and worrying about the problems of young offenders from a different perspective than just converting them.

The advantage of the cottage parents system was that the men were employed to give three days out of their cottage. This gave a new variety of possibilities to programs aimed at developing self-esteem in the young people.

It would be wrong of me to give the impression that there were no quality staff from the time of Edgar Derrick's Superintendency. People like Pop Hinneberg and Sarg. Blakeman were two of the stalwarts who maintained the system and believed that there was room for change to occur. I have held very a very strong belief from my Boys Camp days to the present time, that those who maintain the system, i.e., produce an environment which is orderly and brings together the necessities of living and working, are extremely important to an organisation. Sometimes these people are discounted because of the unobtrusive nature of their task, which is nevertheless extremely important.

There are many welfare agencies which collapse because of their lack of system maintenance, and I believed that my time at Tally Ho could be given over to change because I did have the support of Pop Hinneberg on maintenance, stores, clothing, and so on, and a person like Sarg. Blakeman in charge of the market garden, who after a period of time was to make it a therapeutic process for young people who were extremely difficult.

CHANGE AT TALLY HO

Over my period of time at Tally Ho, I was fortunate that Dr. Wilbur Curtis, a psychiatrist, would come most Wednesday mornings and we were able to discuss young people, assess the more difficult boys to establish what we were to do, and develop strategies for staff to handle some of the young people. Over the five years

this was extremely formative in enabling me to develop a strategy of therapy for young people, and I doubt whether any other Superintendent in the State had such an ideal opportunity.

His contribution, which was completely honorary, started during the days of Edgar Derrick and continued for the entire time I was at Tally Ho. There were very few other professionals who wished to be involved with young offenders. There were odd meetings with people who visited the institution. One was a Master of Psychology student, now a Professor of Social Psychology, Prof. Leon Mann, and in fact his Masters thesis was written on Tally Ho Boys Village. This document would be well worth getting for any history which might be written. He is located at Flinders University and would, I am sure, be happy to loan his thesis for such work in Melbourne.

At the same time I was appointed to Tally Ho, a friend of mine, Spencer Colliver, was appointed to Kildonan Childrens Homes. We came across a group of people in the Childrens Welfare Association who were all appointed or involved in a change process at the same time. Lady Angliss chaired the Childrens Welfare Association, and this gave us a small quorum of interested people with whom to work on matters of change.

Some of the people involved in this process were John Janicke, Harry Powell, Spencer Colliver, and myself, who were all at a similar stage of de-institutionalisation theory, and of ensuring that services to young people in Victoria were improved.

We established a Child Care week, we promulgated our work and this group was very influential. Tally Ho also was able to meet issues and talk about the style of operation, and over the period of time we had some very eminent visitors from overseas, all of whom were encouraging and attempting to give us indications of how we could improve the service. In that time, Tally Ho became more nationally known, and in fact the Boys Town at Beaudesert in Queensland was established on its model.

One of my interests, always, has been to obtain as much theoretical background on the task I am doing as is possible. This had been in education, and as I moved over to young offenders, there were many eminent writers talking and writing about young offenders, what could be done with them, and so on, and I established a library of up-to-date books to be used for staff development and my own personal development.

It was an interesting time, because there had been work done by Gluck on unravelling delinquency, books by a person called Stott in London and a great deal of interest with experiments in community treatment. There has been a groundswell of possibilities for young offenders not remaining offenders all their life, although very little was proved to be successful.

DAILY PROGRAMS AT TALLY HO

The effort was to make Tally Ho a therapeutic community, and this required the establishment of an attitude to young people and of a hope that all activities that were conducted would be positive towards the feeling better self-esteem for young people.

The Education Department provided a school and conducted and ran the school as a relaxed yet very valuable influence on young people. The Superintendent was not quite like the usual, and would open the door of interest and new possibilities through the school. There were other excellent teachers, whose problem was coping with the courses which seemed more to appease young people than to take them further into possibly a trade.

Towards the end of the 5 years I was there, the school was teaching young people to get into junior Tech., and we had the best of the youth going out to the Syndal Technical School. This meant that some qualified for entry to trade and this was the start of a system which gave them work possibilities. It is interesting to note that after I left Tally Ho and went to Turana as Superintendent, I was able to introduce such a system there, and the school became a place where, within six months, children who had not had a good school record could work to obtain their junior Technical Certificate.

Through education we had not completely captured the possibilities of therapeutic education, but I would take nothing away from the fact that the school really did open up possibilities for some young people who had given away education altogether.

One of the constant problems was that I refused to allow any staff to hit young people in the village, yet the strap was used at the school. I had more problems with children being strapped and angry than with any other single problem in the school, and abscondings happened because of this; not so much the inability to take the strap but because of the incongruence with the philosophical position of the village. I maintained that the children had been hurt enough and that further hurt was not going to happen with us, and that this was a major underpinning of the work we were doing.

THE WORK ON THE FARM

The farm Manager played a major role with some very difficult and much older young people. At the time of my appointment, a farm manager called Snell was a very competent farmer and yet able to handle the most difficult young people. He eventually moved from the farm manager's cottage and took over a cottage as well as the farm manager's job, and whilst this overloaded him, the contribution was first class.

There are those who believe that it is the cows and pigs - back to nature approach which helps reform. I would suggest that it is the quality of the leader and the ability to take risks in relation to driving vehicles and encouraging manly jobs and that sort of operation which was Mr. Snell's forte that seemed to have some great effect on the would-be Elvis's of this world. At the same time it would be wrong to suggest that the farm did not produce some problems, because when the farm manager wanted a day off, the Superintendent had to do the milking! Whilst we would sometimes have young people who could cope with that problem, I can remember many ghastly weekends in the dairy. Several other farm managers, one a Mr. Dave Perso, made a fine contribution to the growth.

The market garden was a different matter. Initially the market garden was to produce vegetables and there were many instances where it was a susso patch. Sarg Blakeman was sowing for production and there were many instances when, during his weekend off, someone would cut off the sprouts or make a mess of the carrot patch. Sarg Blakeman and I worked at this matter and after a couple of years the market garden became the place to work. Sarg Blakeman had an ability to be able to talk and squat with young people as they were struggling with themselves, and it was interesting that the production in the market garden went up rather than down as he changed his nature of administration. It was a great pleasure to go up to the market garden and find eight young people in a shed having morning tea with Sarg, or walking down the rows between the vegetables which had been named after a particular boy, so that you were in 'their' territory.

Sarg had a sensitivity and an ability to handle young people which developed over time and which was certainly most important in terms of giving him a sense of worth. He never, ever had the easy young people, and in fact some of his young people would be as difficult and retarded as you would be likely to find in any place.

The work program with other staff members was often related to jobs around the place, e.g., painting, maintenance, woodwork, and so on, and many interesting things happened during this period of time in projects on walls, gardens and the like. It was difficult to keep up the interest as the property became more developed, but we established an oval and were able to plant it and look after it and we kept the swimming pool (a hole in the ground with chemicals put into it) in order. Overall, we were able to establish an atmosphere of work rather than one of loafing around.

COMMUNITY CONTACT

The local community was not hostile to the village, but attempted to be separate from it. As we moved into more young offenders, who were likely to break into their houses, it was clear that

there was development within the local community and that there were more houses around. In early 1957 it was a farming community, fairly conservative, many related to the East Doncaster Methodist Church, and while they would support certain things at the village it was very difficult for positive support to be developed as the village had never asked for such support in the past. The schools in the community came and eventually took some of the children, but this itself was a problem in the early stages, because these schools were struggling for staff and were operating in newly established areas.

The problem of bringing in people to the institution was great because of the lack of history in relation to this, however there were two programs which we developed over a period of time. One was a Sunday afternoon sports program, and with the help of people such as Ken Williams (now Deputy Director of Welfare Community Services in Victoria), up to 30 or 40 young people were organised to come in on Sunday afternoons to run sports programs with the young people in the village, giving staff the opportunity to go off on a Sunday afternoon. These were magnificent programs, and those Sunday afternoons were something of a special occasion to myself and the young people. In fact, many of the youth that came in, girls and boys alike, were those from the Church wishing to do a job of service. They were dependable and out of that crew, a Tuesday night club night developed.

The other highly successful program was having the cottages adopted by a particular church. This program was a highlight of community involvement and went through many stages of disillusionment before each cottage had a church that fostered the young people in it, agreed to take young people to their homes and were willing to entertain them over weekends, particularly when we had staff development.

There were eight Churches involved, and sometimes all 96 children would be picked up on a weekend and taken to various homes. We learnt to build up social relations before this happened, through cottage parties, car trips and other entertainments before we would try such a weekend, but it was one of the most successful ventures, and I still meet Church people who were part of that program and are still in touch with their young person. Those young people were shown different ways of living, Their birthdays meant something to someone else, and whilst there was a fair amount of organisation in this, I had a Secretary, a Mrs. Staniforth, who was able to maintain, develop and ensure that the program was handled properly.

I was sure at that time that there were people in the Church who would accept young offenders. This was proved right, and I am still of that opinion, having introduced many similar programs in South Australia in my task as Director General of Community Welfare which have resulted in young offenders being accepted into

private homes. In actual fact we would not have needed Tally Ho if we had been able to be aware and organised and to see the possibilities in those sorts of schemes. There was spasmodic help from Rotary, Masons, Church Men's Societies, all fluctuating in and out and very difficult to keep interested without rewarding them in some way by constantly writing letters reinforcing their status. The problems of community relations with young offenders is that most people have only a tolerance for them provided that they do not hurt them, and that's not likely to happen. You are handling some of the most disturbed young people in the State.

FAMILIES

Tally Ho, in the days of establishing the cottages, was supported by a publicity campaign which talked about homes for motherless boys, and this continued on Mothers' Day, and eventually the publicity campaign became out of kilter with the real nature of young people coming to the village. In fact, I doubt whether 'motherless boys' was ever an appropriate title, because there are really very few orphans in our society, and in fact some of our organisational processes make people orphans.

At this time (1957) it was a fact that single mothers not only had a status problem but were seen as morally offending the community. So there was an attitude that delinquency was caused by a moral problem on the part of these mothers, and very little attention was paid to the strength that they showed in society. I did not have to be long at Tally Ho to realise how wonderful single mothers were in their care of young people, and how the ways in which men had opted out of their responsibilities was an obvious factor in the development of problems amongst adolescent male teenagers.

Very early in my time at Tally Ho it was decided that there should be leave given and support for mothers to have their children on weekends, and this started a whole system of leave on weekends and young people were able to have leave every four weeks to go home to their mothers and friends. This created many problems in the Department of Welfare which believed that the reason for them being made wards of the state was because of an unsatisfactory family, and they were very careful not to support any doubtful family situations. This would have been one of the greatest problems during the time that I was Superintendent.

The Department felt that the use of leave and the development of leave processes was not the way to go and in fact financial penalty was incurred by giving people leave as they would say that we were not feeding them at those times and not provide funds accordingly. This debate had many problems, because some of the other Church institutions maintained this non-leave policy and the religious differences between the Roman Catholic and Methodist Churches, and the Mission particularly which was out in front of some of these issues was very obvious.

The reason that we were able to have some success was that we gave some new understanding to families, and I would spend most Saturday afternoons with parents attempting sometimes to budget with them, other times talk with them about their child, suggesting that their child would be a terrific young person if they could make some changes in their family styles. This gave people hope in relation to what might be able to happen as far as families were concerned.

During my last year at Tally Ho I started groups and had done work with Dr. Curtis on running family groups. These were most successful and well attended despite the fact that the literature and the attitude of the community said that many of these people were not interested in their children. There were very rare non-attendances by any parents who were invited.

THE SPIRITUAL SIDE OF TALLY HO

It is important that I correct any sort of misunderstanding that there was not some excellent work done by people in the village in relation to this side of the life of young people. How to make religion, in particular Christianity, real to young people who very very hurt was a major problem. When I had arrived, half of the village would go off to the local Methodist Church, a walk of a couple of kilometers, and by the time the short service of a hymn, a prayer and a childrens' address was over, an hour and a half was lost, and the worship was perfunctory and did not offer any positive reinforcement of spiritual faith to young people.

Attendance at this worship came to a head at the time when Church became concerned at the behaviour of the young people and as we changed to young offenders. The problem was what to do to make sure that we had not discarded completely the nature of the Christian faith in terms of its possibilities for young people by not attending church. In the village there was an old dining room and with the cottage fathers, and particularly Pop Hinneberg, we decided that we would build our own chapel.

The old hall was impregnated with cabbage water as it had been a dining room for years, but it had some very nice features and with a bit of ingenuity and a lot of hard work it was repaired, boards scraped down of their cabbage water and revarnished, the floor sanded. We found churches that were changing and gained furniture, an old organ from Benson Street Methodist Church and eventually had a Chapel, which was opened by the Rev'd. Sir Irving Benson.

All this effort put in by cottages paid off. It was our Chapel and in some ways, from then on, with very short services (just worship and prayer) and then off to talk in groups about life, we seemed to maintain a perspective on Christianity that enabled

some people to be married in that Chapel. My children were baptised there, The Chapel was a central point, and cottage families were able to come together there.

It was a time of very deep worship and was often only half an hour. It is interesting that in several incidents young people damaged the Chapel, and this created indignation and kept the spiritual life of young people to the fore. Once we changed from a very much fundamentalist approach to religion and broadened to a total environment of care in bringing young people in from church groups and having worship in which they had an investment, there was some sense of what faith was about growing and there are very many stories still of young people of that time who found some additional esteem in an understanding of the Christian faith.

ORGANISATION OF THE VILLAGE

In the early days there was a collegiate model, and anything that was not wanted to be done by other people was done by the Superintendent. I decided that the way to go was to develop a far more organisational arrangement in relation to specific duties, and therefore developed a matrix organisation where cottage fathers and mothers took on special responsibilities for the whole of the village. Pop Hinneberg acted as Deputy Superintendent and did the stores, mechanics and finance tasks of the village. A cottage father did the organisation of the workforce.

Over a period of time, this gradually led to a refinement of the organisation and allowed us to develop sports programs, outside visiting programs, visiting to parents programs, and each became responsible for their own framework, so the only hierarchy that was present was the Superintendent and Deputy Superintendent. We abolished the position of matron, and this appeared to work very well. It became obvious over this period that domestic tasks fell, proportionately, into only part of a job, and that the wider caring dimensions of handling young offenders was of greater importance. It is very easy to become fully involved in washing and cooking and those sorts of operations when you are responsible for 12 boys, especially for a couple, and the sharing of all tasks - washing, ironing, cooking - developed a whole new way of operating in the cottages in that, eventually, most young people leaving were quite competent in those skills.

OUTCOMES

I have often thought back in terms of the outcomes of the energy put into Tally Ho by many staff. There is no doubt that after a few years the living at Tally Ho was quite pleasurable. Young people who came disturbed would settle down and very few rejected Tally Ho as a place which gave them some sort of security. We were able to have camps with difficult young people, venture out

and challenge groups in football and tennis, and start a whole nature of activity which made sure that Tally Ho was no longer a rejected community of young people.

I have met, and continue to meet, some of the young people in Turana and in the gaols in Victoria, even in centres over here in South Australia, but one of the things that has always been outstanding wherever I have met them is, that because of the nature and quality of the environment at Tally Ho, I have not experienced aggression or any sort of rejection from those people. In fact, instances still occur of former Tally Ho people, who were very difficult offenders, making contact with me to make sure that I know that they are married, that their children have grown up and that their teenagers have got through those years without having to be at Tally Ho or any similar place.

So the outcome for me was the fact that young offenders who came from a security centre could stay in an open institution with no protection fences with a policy that if you ran away, you would come back, but within a forgiveness framework rather than one of rejection and punishment. There is no doubt that the training of staff and their ability to understand some of the dimensions of why people act aggressively and why they hurt the community, enabled the staff to cope in a far more open way with those young people.

There were experiments with aboriginal boys coming to Tally Ho. This was not completely successful as we were unable to understand completely the cultural situation as well as the dimensions of their offending. It was impossible to continue because of that problem. Other migrant groups were there, but the large majority of these groups went to the Roman Catholic institutions and both St. Augustine's and St. Vincent's has their share. There was no limitation to coming to Tally Ho, but at that time the Australian culture was very much part of the ethos and an understanding of the contribution other cultures could make was limited. It is interesting however that during that period time there were few ethnic young people available through the Ward of the State system; it seemed that young teenagers were being coped with quite well at that time, or else they were too young to be involved.

The Mann report gives some indication of change, and over the period of time when we were using group work and personal counselling, and placement in cottages with different programs, we were able to do small numbers counts to see how successful the various ways of operating were. It is interesting that the families who had previously been rejecting were now able to accept their child, when some changes in attitudes occurred, and overall the philosophy at Tally Ho of acceptance and developing self-esteem with personal attention to presenting problems, was of a positive nature for the behaviour and attitude of the young person.

I was not in favour of attempting to develop hostels as I see that it was once again an abnormal environment in which I put young people, and I am still of that belief. Very few hostels that I have seen are anything else but abnormal environments. At the end of the third year of my time at Tally Ho, most people were going back to their homes and families, or to relatives or to people who had taken interest through adopting a cot or to people who had taken interest through adopting a cot and very few were going to the Salvation Army Hostel or to others, such as the Sunshine hostel established by the Department.

I would still affirm that you are better off to try and get people with families than to continue the development of shelter initiatives which preserve the abnormality of accommodation.

CONCLUDING REMARKS

Tally Ho, for me, reinforced my attitude that while the present problem may be abhorrent to the community, young people who do not have some advantages in their upbringing or have not been able to cope with some of the demands of the community will respond to an environment which gives them the opportunity to be people on their own right. We still have a problem that we ignore young people and that there are people in our community who believe that young offenders and punishment will change the nature of the community. My experience still holds, that a non-violent approach with understanding and not too much busy-bodying at investigation is the way to go in relation to giving people a chance.