

Zeitschrift: Der Kreis : eine Monatsschrift = Le Cercle : revue mensuelle
Band: 20 (1952)
Heft: 9

Artikel: What is the Big Brother Movement?
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DOI: <https://doi.org/10.5169/seals-569901>

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others are. If something goes wrong in a country, we may assume that, like it or not, homosexuals share it — for better or for worse; this is determined not by the direction of their love, but rather by their upbringing and development. As a matter of fact, there is far more reason to believe that homosexuals will be on the side of freedom and of enlightened regimes, and even that a greater proportion than among the heterosexuals would defend such principles. For we can only live in a society which is liberal and tolerant, a logic which has apparently never occurred to our opponents, who would associate us with every possible evil that threatens their security — sometimes imaginary, at other times real. I see this very clearly with relation to the racial problems which haunt our American society. Interracial or intercultural association is in no segment of our population as frequent and as informal as among us. Social strata, national origin and income brackets are probably nowhere as irrelevant as in our circles.

If those who write about us would not jump to hasty conclusions, but would also try to see our side of the picture, they need only turn to some of our publications. It may be that the humaneness and compassion reflected in the homosexual press is not found in every one of our number, but I would at any time risk comparing heterosexuals and homosexuals with regard to their views on liberality, humaneness and prejudice. It is very regrettable that writers of otherwise liberal persuasion spread information for which they have no evidence except a bird's-eye view of Continental history.

What is the Big Brother Movement?

The Big Brother movement is a service which brings a mature, intelligent and well-rounded man into a personal, individual relationship with a growing boy who might otherwise lose his way in life.

Its essential principle is «One Man and One Boy.»

Since its founding in 1904, the Big Brother movement has been one of the most significant human efforts in the prevention and correction of juvenile delinquency.

Through the encouragement and counsel given freely by the man, a stabilizing and helpful influence is brought to bear on the boy in his formative years.

Early in its history, the Big Brother movement confined its work largely to boys who had become involved with the law. Later, the emphasis shifted more and more to boys showing tendencies toward delinquency, or living in such environments as offered little choice other than future delinquency. The movement was founded and is maintained by men who appreciate the influence that a man of good character can have in moulding the life of a boy trying to find his way; men who are aware that the principles engendered in youth are those that remain throughout life, and out of which the spiritual, social and economic patterns of the future are formed.

The effectiveness of the work is demonstrated by the fact that of boys referred to one Big Brother group by the courts, less than seven per cent have ever made a second misstep.

Who is the Little Brother?

The little brother is a boy needing friendship, affection, advice and guidance. He may be in difficulty with the law; he may be socially maladjusted; he may be fatherless, or just an unhappy, unfortunate boy in need of male influence and companionship.

Little brothers are referred to Big Brother organizations by the courts, public schools, other social agencies, clergymen and church workers, and many by parents and relatives. The age range is from eight to seventeen, with most boys becoming little brothers at the average age of thirteen.

Who is the Big Brother?

The Big Brother is a mature, stable, personable man of good character who is willing to invest of his time and himself in a youngster who needs a friend.

Big Brothers are volunteers, not trained social workers. They are men who understand and appreciate the art of friendship.

The process by which men become Big Brothers is quite simple. Through a friend or someone directly or indirectly engaged in the work, or because of something he has seen or read, a man volunteers as a Big Brother.

He is screened by the membership committee of a Big Brother organization and its professional social work staff, and when accepted, he is made familiar with the proven procedures, methods and techniques developed over many years. The Big Brother is urged not to establish a doctor-patient relationship with his little brother.

After this indoctrination, a little brother is assigned to him. The selection of the little brother is based, insofar as possible, on common interests, special skills or hobbies and where indicated, a mutual religious faith.

The boy is introduced to his future Big Brother by a member of the professional social work staff, and so begins the process of winning the youngster to a better way of life, through friendship.

As time passes, both the Big and little brother become less and less conscious of the organized routine of Big Brother work; and a natural and spontaneous friendship develops.

Big Brother work for the man is a challenging and satisfying experience, one that stimulates a deep and absorbing interest in human beings and their affairs. It is a work which offers unique opportunities for direct personal service to other human beings.

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Any comment from our American readers on this subject?

Korrektur im Augustheft, Gedicht, Seite 12.

Nehmen Sie eine dünne Feder mit schwarzer Tinte oder Tusche und trennen Sie die letzte Strophe «Ich möchte ein Brunnen sein...» von den übrigen. Sie muss für sich *allein* stehen und gehört nicht zum übrigen Gedicht.