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Adolescents with Substance Abuse
With Special Reference to African -Americans
Rediscovering the Healing Power of the Family.

BY

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A THESIS SUBMITTED IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE
DOCTOR OF MINISTRY DEGREE IN PASTORAL COUNSELING

HEBREW UNION COLLEGE _ JEWISH INSTITUTE OF RELIGION
POST GRADUATE STUDIES (For Mental Health) PROGRAM
NEW YORK, NEW YORK

MARCH 2008

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DEDICATION

TO

Parents Raymond Ugo and Beatrice Aririatu

AND

Nephews and Nieces

ACKNOWLEDGEMENT

My gratitude goes first to Three Persons in One God, the Father, The Son, and the Holy Spirit for all you have done in my life to this moment. I thank you Everlasting God and Father for the strength, love, protection, and energy you have infused in me throughout this academic journey. All glory is yours from age to age for taking control of my health in a more special way during this period. O Lord my God, I will give thanks to you forever. You are the owner of my life.

To my parents Raymond and Beatrice Arriatu my first precious gift in life, who never abandoned me but cherished, loved and cared for me. I thank you immensely for wonderfully preparing me for the wider –world. You spoke words of wisdom right from the beginning of my life. Trust was so profound that you planted it in my life and continued to nurture it with your words and actions through out your life. As adolescent in your hand and home, you were challenged with the crisis of my adolescence but did not give up me.

I express my sincere gratitude to my moderator from Jewish Institute For Mental Health, Dr. Ann Akers for understanding daily encouragement, and constructive criticisms

To Dr. Leonard Kavitz, I am highly appreciative for your concern, direction, and meaningful criticisms in writing this project. May God reward you all a hundred fold both now and forever. To Dr. Carol Ochs I thank you so much for your concern and directions, and the wisdom you offered us at your feet.

I express my indebtedness to all my siblings with whom I have traveled through the unmapped desert of life. Thank you for keeping alive the unity candle lighted by our parents, and kept alive throughout their life. Through hard work, sleepless nights, and tireless efforts, our parents taught us that success is not a happening but the result of the tireless efforts and persistent efforts of any man or woman. Our parents instilled this spirit in us that from childhood throughout our adolescence we were initiated into hard work between Umualumaku, Umueleke, around Ehime, Mbano, Umuahia and even beyond. I am appreciative of the support, encouragement and fraternal solidarity we have given to each other in achieving our goals in life. I thank you for your love and support in this unmapped desert of the priesthood.

My wonderful and dear brother Professor Lawrence Aririatu has given me love, support and encouragement without end. We passed through the threshold of adolescence together and our parents planted the spirit of trust and this has been a profound guiding principle.

I give honor and respect to Mr. Mrs. Theo-Chibu Okoro (Ada Nnem & Brother-in-law) for their wonderful, immeasurable love, sacrifice, support, and concern. For 24 hours a day, seven days a week and 365 days in a year, you kept me alive. To nephews and nieces I am very appreciative for your love and support. You were the spirit that empowered me when the going does not seem easy.

My gratitude goes to my Bishop, Rev. Dr. M. I. Uzoukwu who gave me support in coming into the United States for the study leave. My first gratitude goes to the Faith community of St's Peter and Paul Parish Kafir Koro in Chanchaga Local Government Area, Niger State, the first parish I served as a young and newly ordained priest. Your

faith gave me strength, courage, love, and helped me to recognize and build up the maturity necessary in my vocation. Thank you.

My appreciation goes to wonderful faith communities of St. Michael's Parish Kontagora, Christ the King Gwada, Catholic in Bwari, St. Patrick's Zungeru, St. Peter's Bida, and life filled faith communities in Diocese of Minna, Niger State and Ewulu, Delta State. My gratitude goes abundantly to the Catholic Community of St. Joseph's Parish Umualumaku, my home parish in Ehime-Mbano Imo State Nigeria. I commenced this journey in my adolescence from the sacred ground of Umuonyia, I am highly indebted to all who have helped me in one way or the other as I walked through the threshold of adolescence.

Also I thank Bishop Emmanuel Otteh former bishop of the Diocese of Issele-Ukwu for his compassion, support and solidarity during this journey. His profound words of encouragement are a light on my part. I am highly indebted to you for the everlasting words you inscribed in my heart in Los Angeles California.

In the United States my, gratitude goes to the Late Rev. Fr. Patrick Sullivan, the first priest I live with while in Los Angels, California. He exhibited what it means to be a priest. I am highly indebted to you. Thank you for increasing my faith and priestly dedication. My gratitude goes to the entire faith community of St. Mary Magdalen, Los Angeles, California. I am grateful to Bob Sullivan whom I met for the first time during the funeral of Fr. Sullivan. Thank you for the friendship.

I thank the entire faith community of Immaculate Conception Parish, Amenia, New York. To Fr. Jim Cunningham, the faith community and the entire parish staff, of St. Mary Star of the Sea, I remain very appreciative for their love and encouragement.

My immense gratitude goes to the entire faith community of St Mary Magdalene Los Angeles, Our Lady of the Valley, Canoga Park, California.

To Rev. Fr. Chuk Romano, of The Church of Infant Jesus, my place of residence for this studies, I say a million times thank you for whom you are, your love, generosity and friendship. Your encouragement and wonderful support offered me immense help to persevere to the end. I thank you for your words and comradery. To the Infant Jesus Faith community and the parish staff I am ever grateful for the wonderful support and energy you have given me. Thank you. Gracias.

To Scott –Lannette Turrichi and family words cannot express enough my indebtedness to you for the immense love, concern and support. Your faith is a pillar on my journey.

I express my appreciation to Mr.& Mrs. Craig & Jennifer Scott Crugo for their immense love, support, encouragement, and concern.

My appreciation gos to the following families: Al & Barbara Wilson, Maria Hank Castiglia, Loisa and Tony Gambino, Ann Castiglia, Killy Cassitiglia, Mark Suzan Singh, Ray and Marilyn, Philippus & Flora Herkata, and Barbara & Dick Nolan, and Margaret Goodwin.

Innumerable numbers of families and individuals have helped me in one way or the other, and I am highly indebted to you all.

From the bottom of my heart I appreciate every kind gesture in the course of this studies and pray that the God of compassion and love reward each and every one of you a hundred fold here and with the crown of glory in the life to come.

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PROJECT METHOD OUTLINE

This project is the brainchild of two years or more of imbeddedness in St. Charles Hospital Chemical Dependency Detoxification Facility. I spent five hours a week in five different sessions, 16 sessions a month and over 384 within the two years of internship. It has been a wonderful opportunity. This facility in a profound cooperative way squeezed my program into their calendar in order to give meaningful assistance to my project. My internship with this facility has not only helped me to work on this project but has helped me to get in touch with other parts of my inner self.

I used this schedule with some adjustments on weekly basis, sometimes the program of the facility compelled us to change our own. However, I thank the management, directorate, and clients for their flexibility and availability. The schedule below helped to give us some directions from time to time.

Venue: Chapel, Chapel office and Pastoral office:

Tuesdays - Thursday

Time 2: 00 – 3: 00

1 :00—1: 15 Opening prayer, welcome address to parents and relatives etc

1 15-- 1: 30 Art therapy (paintings, drawings)

1:30- 1: 45 Role of the family

1:45 1: 55 Role-play/group dynamics

1:55 2:00 Meditation/ closing prayer/Evaluation

Saturday –Sunday

Time 1: 30 – 2: 30

1: 30 –1:40 Meditation/Opening Prayer

1: 40 - 2:00 Family Education/ Family as healing space

2:00 – 2:15 Scripture reading /art therapy (painting, drawing)

2: 15- 2: 25 Family express their love/ support/**TRUST RENEWAL**

2: 25- 2: 30 Feedback/ closing prayer/exchange of art works.

GENERAL OVERVIEW

Definition of Terms

The Random House Dictionary of English Language, the American Heritage College Dictionary and the Webster's New World College Dictionary collectively define *adolescence* as transitional period between puberty and manhood in human development, extending mainly over the teen years and terminating legally when the age of maturity is reached. It is a common experience for young people of this age group, regardless of country or culture, in terms of the psychosocial, emotional and biological changes that characterize adolescence. During adolescence imagination is boundless. The urge toward self-perfection is still at its peak. And with all their self-absorption and personalized dreams of glory, youth are in pursuit of something larger than personal passions some values or ideas to which they might attach their imagination Kaplan, (1929-).

Who is an Adolescent? These dictionaries define adolescent as relating to adolescence. It is growing to manhood, womanhood and youthful. It is associated with a person who has undergone puberty but not reached maturity. Further more scholars agree that adolescence more often than not is roughly the "second decade of life commonly accepted as a time of accelerated physical, psychological and social growth" (Malekoff, p. 4).

Usage

In a common worldwide usage, "adolescent", "teenager", teen, youth, young adult, youngster, young person, and emerging adult are considered synonyms however, the term teenager is an artifact of English counting system, something which does not occur in all

languages. According to Oxford English Dictionary the first usage of the term was attributed to Popular Science Monthly issues of the April 1941, "I never knew teen-agers could be so serious." In sociology, adolescence is seen as a cultural phenomenon for the working world and therefore its end points are not easily tied to physical milestone. The time is identified with dramatic changes in the body, along with developments in a person's psychology and academic career. At the onset of adolescence (often referred to as 'puberty'), children usually complete elementary school and enter secondary education. A person between early childhood and teenage years is some times referred to as a pre-teen or tween.

As a transitional stage of human development, adolescence is a period in which a child matures into an adult. This transition involves biological (i.e. pubertal), social and psychological changes, though the biological or physical ones are easiest to mature objectively.

The nature of individual variations at the rate of maturation is commonly influenced by cultural, sociological, geographical and economic status quo. It is of primary importance to note that ages of adolescence vary by culture. The World Health Organization (WHO) defines adolescence as the period of life between 10 and 19 years of age. However, this varies from one culture to the other. In different cultures rites of passage are used to move from one stage of life to the other. In more traditional society initiation transform boys into men. The transition is ritualized. Through the use of protracted seclusion, physical exertion, and grueling ordeals, elders inscribe traditional knowledge in the bodies of initiates; in the process they consolidate the continuity of generations. Some Ibos of Eastern Nigeria mark transition from adolescence into

adulthood with ritual celebration of coming of age. Through *Iwa akwa* ceremony - social initiation into manhood, adolescents are initiated into the community. The matured adolescents physically, socially, and psychologically take their place in the community. Grimes specifically affirmed that in some cultures elders who are invested with the social and religious authority to transmit the wisdom of the tradition ritually initiate young men. We have to acknowledge that through powerful ceremonial process initiation transform adolescence into men.

Grimes (1995) lamented the absence of rite of passage in North American society. Rather most men undergo rites of initiation without benefits of rites. There is no coming of age party, or becoming of a man rite, consequently, initiation of many men have not been an event but a messy process. Continuing Grimes pointed out that their initiation into manhood were not undergone together and they have not bonded them into an age cohort or gender group nor have they allied them together with a collective of respected elders. The initiation they have gone through had no transition markers and also still left a vacuum yearning to be filled in these words:

There are some conventional marker of manhood: getting a drivers license , having sexual experiences, leaving home, getting married, securing a full-time employment, doing military service, graduating , becoming a father. Any of these, all of these , or non of these may function as transition markers, but these events are not in themselves rites, much less effective ones. Often they are driven by violent, unconscious ritualization
(Grimes 1995, p.12).

Further more ethnographic scholars put social roles, expectations level of maturity and even the strength to function independently as vital variables and not necessarily the

age. Among those that view adolescence from biological perspective, the puberty commences with "changes in body configuration, and breast development in girls are the most common defining characteristics of the beginning of social adolescence" (Muuss, p. 366).

More and more different scholars from various academic disciplines have taken one step or the other to define adolescence. Psychoanalytic theory laid special emphasis on resolving early childhood conflicts coupled with relearning to control aggressive and sexual impulses together with attaining meaningful separation from parents and Mahler identified this as "individuation process". Cognitive development psychologists see this as "cognitive reorganization as well as "emergence of higher -level thinking skills" that help to identify cognition after puberty (p, 366). In continuity sociologists and social psychologists relating from their own perspectives emphasized that adolescence is more or less a period of anticipatory socialization when adolescents make a leap into acquainting themselves with adult roles and social statutes. It is of great interest to point out that psychoanalysts and cognitive developmental psychologists, view adolescence from the lenses of "psychological child development perspective." From the sociological perspective, adolescence is seen as a unique period, and gateway to adult social roles, functions and focusing on the external environmental. Anthropologists specifically see a period marked out with dual roles; namely as period of learning the "situational needs of the society, and one during which individuals often make meaningful contribution to the society. At this stage in life (Schlegel & Barry 1991) emphasize that the relevant question should be; in what ways does the adolescent affect the society.

The initial understanding of the intricacies in human nature was provided by educational, philosophical and theological theories by the Greek scholars before the advent of the science of psychology. Their contribution and influence during the middle ages is still vital to the present day. Plato (427-347 B.C.) divided the human nature into two: soul and body. He further explained that the body and soul are of different strata, however, there is some interaction between them, and "the soul is an entity in itself capable of leaving the body with out losing its identity" (Muuss, p. 2). This dualistic concept between body and soul dominated early Christian theology and was of profound importance in the philosophical analysis of the seventeenth century mostly dominated by *Descartes, Leibnitz, and Spinoza*.

From the developmental perspective, Plato posited the layer structure of the soul and had an in-depth analysis of it in his dialogue, *Phaedo*. Here he talked of the three distinguishable parts of the soul. And this was the first time in the history of psychology to have the threefold division of soul or mind. Plato described the first layer of the soul as "man's desires and appetites" I believe that these are very pertinent to drives, instinct and needs and these closely resemble Freud's concept of "id". The second layer of the soul is the spirit and is the basis of courage, conviction, temperance, endurance, hardihood; aggressiveness, and fierceness. It is interesting to know that man has both the first and second layer in common with mammalian world. For Plato the third layer "is the divine, supernatural and immortal, and this constitutes the essence of the universe" (Muuss, p. 2). Scholars of central European personality theories developed more on the layer like stratification of personality.

What is Substance abuse?

According to Webster's New World College Dictionary (Fourth Edition) substance is a 13th century word with French origin to Latin *substantia*, *substare* meaning essence, to be, present, sub-under, + stare –to Stand. In Greek translation it is *hupostasis*. It is the real or essential part or element of anything; essence, reality or basic matter. Also it is about the physical matter of which a thing consists. It refers to matter of a particular kind or chemical composition. The American Psychological Association Dictionary of Psychology defined substance in these terms: in psychopathology it refers to a drug of abuse (example alcohol, cannabis, cocaine, an inhalant) a medication (example a sedative or anxiolytic) or a toxin that is capable of producing harmful effects when ingested or otherwise taken into the body. In Igbo language substance is *ihe mere ihe k'obulu ihe* meaning that which makes something to be what it is.

In defining substance abuse The Penguin Dictionary of Psychology (Third Edition) says it is a substance related disorder characterized by a maladaptive pattern of substance use such that the user experiences clinically significant cognitive and behavior impairment or emotional distress that has an impact on work, school or home. I understand that all these attempts in definition focus on improper use of drugs. It is all about excessive, irresponsible and self –destroying use of psychoactive and addictive drugs. Adolescents have tried to find comfort and consolation in psychoactive substances.

Why Adolescence Resort to Substance Abuse

Adolescence is typically described as 12—18 years in American culture but the age differs from one culture to the other. Erickson analyzed the tasks an identity versus role

confusion with a move away from parents and towards answering the question “who am I.” In recent times, some scholars have expanded the age range and the tasks. For Havinghurst (1999) there are three stages of development within this time span where some tasks are emphasized more than others. These stages are namely: early adolescence (11-015), middle adolescence (15-19), late adolescence /young adulthood (18-early 20s).

Developmental issues centering on rapid physical growth, self-image focused on appearances and intense conformity to peers in order to gain acceptance, specifically control the psychological needs of adolescence. It makes sense that if an adolescent is experiencing rapid changes in his or her body, there would be an increase in preoccupation about appearance and also a sense of being out of control with what may happen next. Coupled with this every adolescent develops physically at different times, in different ways, and in different ways in different cultures, so at the same time they are trying to be accepted and look like peers their peers, their bodies may be very different. Some part of this dramatic growth involves the secondary sexual characteristics, which raises questions about sexual identity and behaviors. Where adolescent has developed ahead of his or her peer group with these features, namely for female, developing breasts, she could be object of caricature by peers and automatically feel a need to associate with older adolescents who look more like her. Nevertheless, emotionally and socially the adolescent female will not be prepared for relationship with older peers.

The tasks for middle adolescence are new thinking skills, transition towards being self-directed, peer issues focused on gender attracted to, psychological independence from parents, beginning to learn consequences of behavior and start controlling impulses. Consequently, adolescents need environments where they are allowed to test out their

new thinking skills, receive non-threatening feedback and appropriate consequences, and practice new behaviors. Specifically, if adolescents are in this stage, such as educational, treatment or family, where these new skill and tasks are suppressed the development of the middle –age adolescent will be impaired.

Furthermore, in late adolescence, the tasks are final preparation for adult roles, a sense of personal identity, a focus on vocational goals, and independence from parents. The use of substances at the stage in life can prevent the ability to pursue these goals. For example with vocational goals, being intoxicated would make the adolescent late for work, which could have the consequences of job loss. Without income separate from parents, this late adolescent would have difficulty establishing independence. It is also tough to form a sense of positive personal; identity is difficult if the adolescent is part of the drug culture. Absolutely, I believe that these stages are important to consider for many reasons but specifically, in dealing with adolescence drug abuse.

Great amount of stressors are associated with moving through the developmental tasks of adolescence. Physical changes, new experiences, social and family factors all contribute to the mood swings of adolescents. In addition, research has identified that the adolescent brain is functioning in a different way. The Amygdala, a section of the brain that generates emotions, increases in size and activity during adolescence. In addition, serotonin, which regulates moods and controls impulse, fluctuate more in adolescents than adults (Stoehr 2006, Bratter & Forrest 1985, Arterburn & Burns 2007). Adding mood altering substances to these normal, developmental factors impacts the emotional well-being of the adolescent in many ways: intensifying moods swings, increasing impulsivity and self –destructive behaviors, depending on substances to

manage stressors. Adolescents need safe environments and relationships where they can ventilate these emotions, feel validated, and then be given skills for managing their behavior. It is not over statement to say that some adolescents are not getting their psychological needs addressed like suicidal thoughts, hostility, self-esteem enrolment into school, arrests, and illegal acts.

The Human Brain and Our Behavior

Journeys though brain development during adolescence is of primary importance in order to comprehend the ordeal of adolescents with substance abuse. The brain is an amazing complex, still poorly understood, organ. Hundreds of billions of cells battle one another in chemical messengers that influence moment

Effects of drugs on the adolescent developing brain

A little insight into the structure and functions of the human brain will go a long way in augmenting our understanding of the predicament of adolescents hooked in substance abuse. Researchers ascertain that the quantity and quality of drugs we inject into our system adversely affect the human brain and far more determines our behavior. Drugs of abuse alter specific chemicals located in different areas of the human brain. Unfortunately these areas are responsible for different functions.

Brain Structure

Recent studies have thrown more light into the structure of the brain. The human brain is mapped in such a way that one area is responsible for vision or hearing, or controlling muscle movement, or thinking and reasoning. Other more complex functions

of the brain, such as decision making, planning, language, and sensory processing are located in the outer surface known as the cerebral cortex. This segment of the brain is sensitive to the immediate, and intoxicating effects of the drugs together with the long effects and damage that are drug oriented.

The limbic system is located below the cerebral cortex, and is responsible for emotions and other form of short -term memory. Specifically the limbic system is very sensitive to drugs of abuse, which alter our emotions and the way we feel. It is made up of several interconnected structures including the hippocampus (in charge of learning and memory) the *amygdala* is responsible for negative emotions like fear, and aggression. Some parts of the *thalamus* such is responsible for relaying sensory information to the cerebral cortex and limbic structures. The *hypothalamus* controls the body temperature, hunger, thirst, sleep cycles, and the physical responses to emotional situations. It is essential to understand that all of these areas susceptible to a specific drug of abuse. Continuing on the same level some drugs decrease appetite while some others cause short-term memory problems and blackouts. This is the effect of alcohol in the hippocampus. Others like steroids may increase aggression long-term effect on *amygdala*.

Functions of the Brain

The midbrain is below the limbic system. The midbrain houses a group of cells – (*nuclei*) that produce brain chemicals known as neurotransmitters scattered through out the brain region. Brain cells are smallest functional unit within the central nervous system. The human brain has over 100 billion neurons. The functions of the neuron is intertwined and determined by its location and range to the brain and other brain cells.

Signals from other cells enter a neuron in its dendrites. While the cells communicate with other cells by dispatching signal (action potential) down to its axon to the terminal endings.

Physical contact is not necessary for neurons to communicate with one another. They are divided by a gap called synapses. Brain cell communication is through electrochemical signals. Once electrical signal goes down a neuron's axon, neurotransmitters are released into the synapse. Electrical signals traveling in dendrites axons are usually converted into chemical signals released into the synapse. This liberated neurotransmitter diffuses across the synapse immediately, contacts the neighboring neuron. At this time the post-synaptic cell will respond to the neurotransmitter if it expresses receptors on its cell surface (Stoehr, 2006) specific for this neurotransmitter. Receptors are small proteins that recognize specific neurotransmitters. These receptors hook into the neurotransmitter in a process called receptor binding, consequently cause an electrical change known as a potential in the post-synaptic cell. The best analogy is that of a key and lock. We take the neurotransmitter as the key that fits into a specific lock (the receptor) that then allows the turning of the lock and opening of the door (post-synaptic potential). It is through this process that chemical human brain is powerful action packed right from childhood. Without any overstatement Stoehr and other scholars confirm the fortified activity of the neurons in these words:

Each neuron may synapse with 10,000 other neurons. Billions of neurons, each connecting to thousands of other cells, permit tremendous amount of information to be processed in the brain. Electrochemical signaling occurs very quickly in the brain. Each cell is capable of

responding to thousands of neurons simultaneously. Some estimates have suggested that the human brain can process 100 trillion calculations per second with a capacity of 100 trillion bytes of memory. Even the fastest supercomputers cannot do this. The human brain not only processes information quickly, but it learns, adapts creates and thinks all while being light and portable. (Stroeher, 2006, p. 12)

The different lobes of the brain offer great insights to the specific functions assigned to them.

Brain areas and Functions

- | | |
|----------------------|---|
| 1. Frontal Lobe | Decision- making, reasoning, planning, behavioral inhibition, and personality. (<i>Sensitive to drug abuse and addiction</i>) |
| 2. Parietal lobe | Sensation and perception of certain senses including touch. |
| 3. Occipital lobe | Sensation and perception of visual information |
| 4. Temporal lobe | Sensation and perception of auditory information; language comprehension. |
| 5. Limbic system | Emotions, learning and motivation |
| 6. Hypothalamus lobe | Maintains homeostasis body temperature, eating, |
| 7. Midbrain | Neurotransmitter production |
| 8. Brainstem | Vital body functions (breathing, regulation of heart rate, consciousness |
9. Cerebellum Motor coordination and balance, motor learning.

The above analysis is the description of the brain's ability to complete complex tasks through the enormous amount of information integrated in trillions of synapses in the central nervous system.

Studies show that all addictive drugs affect synaptic transmission, neurotransmitters, or receptor systems in the brain; this will finally determine the feelings, thoughts, or actions of a drug user.

In order to be considered a neurotransmitter, a chemical must be synthesized in a neuron, released into a synapse, must affect a post -synaptic neuron or organ and be inactivated by specific mechanisms.

The two main neurotransmitters are:

1. Small molecule
2. Neuropeptides

The following are neurotransmitter systems commonly implicated in addiction and other common functions.

Neuro Transmitter	site of Production	Targets	Common functions
1. Serotonin (5-HT)	Dorsal raphe nuclei in brain stem	Widely distributed (forebrain, midbrain)	regulation of sleep and mood
2. Norepinephrine (NE)	Locus ceruleus in brain stem	Widely distributed	Arousal, alertness
3. Dopamine (DA)	Midbrain	Striatum, limbic system, cerebral cortex	Movement, pleasure
4. GABA	Distributed throughout brain in interneurons	Neighboring neurons	Major inhibitory neurotransmitter
5. Opioid neuropeptides	Midbrain	Midbrain, limbic system	decrease pain signals, behavioral reinforcement

Scholars are of the consensus that the brain is an amazingly complex, still poorly comprehended, organ. It is not overstatement to say that hundreds of billions of cells bathe one another in chemical messengers that influence moment-to-moment changes in the brain function, behavior and even experience. Some of the chemical messengers can also trigger changes in gene expression, in other cells, leading to long-term changes in how they look and operate together with how the individual thinks and behaves. The chemical milieu of my brain governs the way I feel, now, my attentiveness and whether I am contented with life or not.

During adolescence development, the brain organization and function enter a specific period of flux. In the process of making the natural transition from childhood to

adulthood, from dependence to independence, the changes in behavior are dramatic (Chugani, 1998). So are the changes in the brain function that give rise to these behaviors. The circuits that coordinate our behaviors, assist us make good decisions and control our impulses, react pertinently in diverse situations, govern and control our eating and sleeping habits are being remodeled during the teen years. An individual's interactions with the outside world influences most of these remodeling, a fact that makes profound sense given the nature of adolescence as a stage of intense personal evolution that prepares one to survive on their own outside the nuclear family Brown, Tapert, Granholm, Delis, (2002). Specifically the brain of an adolescent is highly moldable by experience than the brain of matured adult.

It is believed that overproduction of neuronal tissue is a central theme in early development of the brain, from the womb to late childhood. Infants are born with greater neurons than are present in the adult brain. The selection process that determines whether an individual cell lives or dies is most based on multiple factors, namely transmission of neurotrophic factors from the post-synaptic cell to the pre-synaptic cells in the response to excitatory synaptic activity. It is believed that through this process, cells that fire together wire together, and those that do not make meaningful contacts with other cells do not survive. The profound advantage of this process is that it permits the child's brain to be shaped by his or her interactions with the outside world (Chugani, 1998).

Teen brain is vulnerable. It is not overstatement to say that adolescent brain is vulnerable to long -lasting effects of alcohol and drugs use. Scholars and scientists specifically warned that any activity that may cause brain cell loss should be completely avoided. Alcohol and drugs are dangerous because they kill the large number of brain

cells and ferociously deplete out finite supply. Consequently, doctors and counselors, and psychologist unanimously emphasized that “You shouldn’t get drunk: it’s like hitting your brain against the wall. You ‘re killing parts of your brain that you’ll never get back. Basically you are just giving yourself brain damage” (Carson 2007).

The brain and the central nervous system is the most vulnerable and the urgency to avoid alcohol and drugs in order not to destroy the brain in prenatal and adolescent development system is emphasized in these words:

By now practically every one knows that a pregnant woman should not drink, smoke or take any drugs not prescribed by her doctor. These prohibitions are not for the sake of the expectant mother; they’re for the fetus inside her; which is particularly vulnerable to any foreign chemicals floating among the cells as they divide, multiply, and form organs and tissues. Alcohol and drug can have a dramatically negative effect on fetal development. Fetal alcohol syndrome and “crack babies” provide tragic evidence that the brain and central nervous system are among the most vulnerable parts of the growing organism. There is no greater period of sensitivity than when the brain is growing during gestation. Foreign chemicals that work their way into the environment in which the brain is growing act like poison (Karson 2007).

There is a general consensus by scholars that children with family histories of substance abuse differ from children without such histories in higher levels of aggression, delinquency, sensation –seeking, hyperactivity, impulsivity, negative affectivity. Children born to alcoholic mothers may have fetal alcoholic syndrome (FAS), a condition marked by facial abnormalities and problems with growth and development. Expecting mothers are advised to avoid alcohol entirely during pregnancy.

It is important to note that the prenatal and childhood development periods are not the only most vital periods for the blossoming and pruning of neurons and their structures within the brain. Specifically, childhood developmental problems have been associated

with maternal substance use. For example, prenatal alcohol exposure can lead to mental retardation, behavioral and neurological problems that may lead to poor academic performance, and legal and employment problems in youth and adulthood (National Institute on Alcohol Abuse and Alcoholism 2000). Consequently, researchers recommend that pregnant women should not take alcohol. Scholars have observed that the adolescent brain has also one of the most comprehensive periods and more often than not is the most sensitive to foreign substances. It is said that alcohol is the drug that first hurt the adolescent. (Karson 1007, Stroehr 2006, Thakker 2006). Further more cocaine, heroin, methamphetamine, and ecstasy strike deadly fears into the hearts parents. All being said and done alcohol is the devilish substance that renders most disastrous damage to the adolescent brain. These substances poison the adolescent brain.

Scholars have observed that most of the damages done by alcohol tobacco, some other drugs during adolescence basically is as a result of their interference with the neurotransmitters and this is the chemicals responsible for transmitting important messages across the synapses of from neurons to neuron. When alcohol together with nicotine and other drugs inject chemicals to the brain, and these chemicals further mix with the brain's chemical neurotransmitters they cannot but wreck havoc on some of the vital developmental processes.

It observed that alcohol triggers the release of dopamine, the main feel-good neurotransmitter. Any time there is chronically use of foreign substance to trigger dopamine surges, the body system stops the level of dopamine it needs. Consequently one feels worse and worse when there is no alcohol in the system. This is the period the brain is trying to map out the right quantity of chemicals that it needed- know that this is

the crucial task in adolescence. Alcohol's effect on the adolescent brain is a typical example to monstrous and chronic damages chemicals associated to developmental stages. It interferes with the new encoding memories. Furthermore, alcohol's effect on short memory directly comes from this interference with the neurotransmitter known as glutamate, which in most cases assists the neurons in storing new memories and learning. Specifically, adolescents involved in heavy drinking will end up having large memory and leaning impairment than adults who drink the same among, because their brain are more susceptible to damage. The negative effect of drugs and alcohol on learning and memory is devastating. More and more adolescents are over sensitive to damage and under sensitive to the warning signs. Because the impairment of motor coordination is most of the time delayed; adolescents do not experience the two most important warning signals start in the adult brain namely sedation, or tiredness, and motor problems, namely slurring words or stumbling that profoundly show that "I've had enough" it takes adolescent drinker longer time and bigger consumption before sedation and motor coordination problems can register any effect.

It is general consensus that pregnant women should not smoke, drink or take drugs if not prescribed by the physician. Specifically, we must understand that the prohibitions are not basically for the expectant mother; however, they are for the well being of the fetus inside her womb, "which is particularly vulnerable to any foreign chemicals floating among the cells as they divide, multiply, and form organs and tissues (Stroehr, 2006). Scholars specifically maintain that alcohol and drugs have gross damaging negative effect on the fetal development. Furthermore, according to research fetal alcohol syndrome and crack babies are indicative of the painful evidence that the brain and the

central nervous system are among the most vulnerable of the young, helpless and defenseless organism. The most critical and sensitive period of sensitivity is when the brain is growing in the process of gestation. Any foreign chemicals that find their way into the environment in which the brain is developing are nothing but deadly poison.

PASTORAL CARE OF ADOLESCENTS WITH SUBSTANCE ABUSE:

It was Herbert Spencer (1820-1903) who said that education is closely associated with change, more often than not is its pioneer, and is the never-sleeping agent of revolution. The search for new means of wholeness in the modern world with increased neo-technological problems exposed me into seeking diverse ways of meeting up with these challenges. Every step I took made vital contribution in enriching me with the necessary techniques to face these challenges. My education is not for me per se but would help me to bring meaningful support, and care to the young adolescents and families that are under going some explosive challenges in the developmental process. We must focus our attention on the present generation of young because they are the largest in human history.

In the course of studies in Pastoral Counseling Education I had internship in Solution Focused Therapy, at Center For Solutions Walden, New York and subsequent internships in Clinical Pastoral Education, at St John's Episcopal Hospital, Far Rockaway and St Charles and Mather Hospitals in Port Jefferson all in New York State. My placement in

these three hospitals gave me wonderful exposure and the opportunity of accompanying the adolescents involved in substance abuse mostly drugs and alcohol, as they go through treatment and rehabilitation. The choice of thesis topic is based practically in my personal encounter, exposure and experiences with these precious adolescents that Pope John Paul the Great singled out as the “hope of the Future” in almost all the countries he visited during his pontificate.

Also, with twenty-six years of active involvement and interest in youth crisis, I have identified that this problem is prevalent and escalating as years go by, the necessity of a meaningful search for solution made this topic relevant. Consequently, in choosing this topic for my final project in doctor of Ministry Certificate, I want to be an authentic and meaningful traveling companion with the adolescents that may be victims of substance abuse in their life journey. Today substance abuse is a world wide problem with unimaginable World Wide Web that is capturing our adolescents with all impunity.

Basically, the purpose of this project is to help rebuild and restore adolescents involved in substance abuse. However, this helping process is not necessarily for the adolescents but also, it is aimed to helping parents, and natural community and faith community to protect and preserve, and rescue our adolescents the “hope of the future”. As an animator in the in the faith community, I am always conscious that the future of the family, community and the church rests more in the hands of these adolescents, therefore, every effort to nurture, rescue, and put them in the right perspective as early as possible will not be a wasted effort. It is absolutely necessary that we catch these adolescents’ young before major damage is done to their lives. Compassionately, pastoral response is absolutely essential.

Compassion in action is paradoxical and mysterious. It is absolute yet continually changing. It accepts that everything is happening exactly as it should, and it works with a full-hearted commitment to change. It is joyfully in the midst of suffering, and hopeful in the face of overwhelming odds. It is simple in a world of complexity and confusion. It is done for others, but it nurtures the self. It intends to eliminate suffering, knowing that suffering is limitless.

I acknowledge that the information from St John's Episcopal Hospital and John T Mather Hospital in a profound way augmented my research form from St Charles Hospital's detoxification facility in Port Jefferson, Long Island, New York.

St Charles Hospital, Detoxification Department /Facility:

St. Charles Hospital founded in 1907 is located in Long Island' Historic Seaport, Port Jefferson, approximately 56 miles east of New York City, in the northern part of central Suffolk County. It is a 289-bed community hospital that is renowned for its Centers of excellence in rehabilitation orthopaedics, and obstetrics. More and more, it provides in-depth and specialized programs in area of cardio-pulmonary, spinal cord injury, stroke and neurology/neurosurgery rehabilitation. In Port Jefferson, St. Charles Hospital is located and surrounded with trees right on the hill at the junction of Belle- Terre Road and Myrtle Avenue. On the northern side, St Charles is enveloped by trees from the hill to the bank of the waterside, famously known as Port Jefferson sound. This water harbor was a historic shipbuilding yard.

Since it is observed on global basis that substance abuse with special emphasis on alcohol and drugs is eating deep into the marrow of the "hope of the future", our young youths. And individuals in the range of 18-25 and 26-34 years are the highest victims, consequently, in 1994, St Charles took a bold step further in her compassionate care to

individuals struggling to overcome life's challenging obstacles, and opened a Chemical Dependency Rehabilitation Program in continuation with the tradition of the founders of the hospital, and in order to help individuals, groups and families overcome unforeseen difficulties the founders did not anticipate 100 years ago.

The Chemical Dependency Program (detoxification Facility) is located in the fifth floor of the St Charles Hospital. The north-wing is for boys and south wing is for girls and within the short term- rehabilitation they receive intensive therapy and support that help them to take the first difficult step towards braking drug and alcohol addictions. Some of those who come to this facility come on personal initiative, some are sent by families, and others too are referred to this facility by detoxification centers. Still others are sent to the facility through hospitals, shelter, out patients system, or judicial system. And some arrive from Pax Christi facility in Port Jefferson. Usually, the initial call for admission and other related arrangements is done over the phone and a follow up by the staff are geared towards rectifying the authenticity of the insurance for the coverage. More-often than not, managed care is dictated by insurance. When these individuals, their families or the legal institution realize that they can no longer deal with these situations as individuals or as a family, they send the adolescents to the SCCDR facility. Though they come through diverse directions, usually there is a brief interview and filling of the admission forms.

Therapeutic Team

The Local ordinary, namely bishop of the Catholic Diocese of Rockville Centre, Long Island is one of the board members and the spiritual head. The therapeutic and compassionate team includes doctors, social workers, psychologists, art therapists,

credentialed alcoholism and drug counselors, physician assistants, licensed practical nurses, nurses' aides and chaplains and clergy. Dr. Kongin the chief medical director together with a team of doctors attends to patient's physical needs on daily basis. The psychologists assess and recommend psychiatric services, psychotropic medications and patient's appropriateness.

The physician's assistant meticulously follows the medical director's directives for the welfare of my congregants. For continuity purposes the social workers under the umbrella of the program director oversees patient's treatments and rehabilitation through individual and group therapies. Basically, some life experiences make people feel completely overwhelmed by the power of their emotions, which they cannot face alone, or even with other individuals in their lives. In this therapeutic environment, our art therapists help our adolescents to explore the intensive and painful thoughts and feelings that mostly challenge them. Through this process, adolescents are encouraged to use wide variety of art materials namely; clay, chalk, batik, paints, and crayons to express visually the thoughts and feelings deeply imbedded in them. The credentialed Alcohol and drug counselors provide essential and direct substance abuse therapies in-group process and didactic.

According to the Program Director for Rehabilitation, the goal of the therapeutic team is "to provide a structural substance –free environment that will promote recovery and abstinence as a positive lifestyle". Compassionately, the therapeutic team is empowered in their mission by their authentic belief" that alcohol and drug is a disease that strikes the whole family and that our patients have the right to live alcohol and drug –free. We are here to help them restore health, dignity, and self esteem".

Therapeutic Environment

The Management of St. Charles Hospital is conscious of the positive effect of a profound therapeutic environment as a result they transformed the fifth floor north and south into a "contemporary and attractive substance free oasis with serene homelike environment deigned to enhance recovery on a physical, emotional and spiritual levels". According to environmental psychology, they were aware of the effect of stress on the immune system and neuroscience on how the brain perceives architecture in the master remodeling of the fifth floor. Furthermore, in remodeling the fifth floor, the management aimed at measurably improving the patient's outcome/recovery in the process of treatment by reducing or eliminating environmental stressors, providing positive distractions, enabling social support and giving a sense of control. Generally, during the short- term stay profound effort is made to achieve the following goals of rehabilitation while in treatment namely:

- ❑ Exchange of information.
- ❑ An opportunity to deal with crisis.
- ❑ A place and an opportunity to release tensions and anxiety.
- ❑ A n introduction to the sharing of process which a group offers and permits people to identify and gain insight from others and their experiences.
- ❑ Supportive help from peers.
- ❑ Reduce isolation from people.
- ❑ An opportunity to gain a greater understanding of the nature of the disease and addiction.
- ❑ To become aware of feelings, attitudes and emotions that interferes with personal functioning.
- ❑ To encourage constructive action and self –direction in problem solving.
- ❑ To learn to take risks by changing behavior, sharing feeling, confronting self and others.
- ❑ To encourage honest and direct expression of positive and negative feelings among others.
- ❑ To encourage open and direct communication.
- ❑ To increase self-awareness and understanding.
- ❑ Alter or maintain recreation for sobriety.

- ❑ Recognition of the emotional aspects of alcoholism.
- ❑ Recognition of the need to actively change behavior.
- ❑ Recognition of habitual patterns of behavior that serves to interfere with personal and interpersonal functioning's.
- ❑ Recognition of the importance of self-responsibility, initiative and self-reliance in maintaining sobriety and building -self-esteem.

FEARS:

Fear of having to reveal shameful events to strangers.

Fear of becoming sicker by contamination.

Fear of having to reveal your personal thoughts to strangers.

I acknowledge that St Charles Alcohol and Drug Rehabilitation facility is compassionately inclusive with admission for males and females, whites, blacks, euro-immigrants, Hispanics, pregnant women, and handicapped individuals. More and more, other groups that make up the cream of the patient populations include Filipinos, Koreans, American Indians, African Americans, Americans, Indians and South American and Far East immigrants. All those who come for substance abuse detoxification and rehabilitation spend about 30 days. Also, there are those who come to St Charles rehabilitation Program from other facilities after they have gone through some detoxification process. However, at the end of treatment, there is compassionate follow up by out patient care unit. The chaplains from the pastoral department play vital role in bringing pastoral and spiritual care to these adolescents in dire times of need.

Since the inception of St Charles Hospital the priests in Church of the Infant Jesus Parish my present residence during this academic journey and research, have been the vehicles through which the patients received pastoral and spiritual care. As partners in healing they are conscious that we all are in most profound way "God's work of art". Furthermore, according to (Musgrave & Bickle, 2003) empowered by our baptism we are invited 'to bring the good news of the active presence of God to others'. But it is Christ,

present by grace and active in work of human life, who cares for, comforts, consoles heals, strengthens, and provides for any need of those who turn to him in faith”.

“Jesus who is freeing, healing, making whole, and using us to bring the human need unfilled into His presence so that it may be touched by His love, a love that transforms us from persons performing tasks into vehicles of grace, powered –centered in the Lord.

According to the wisdom of the elders uneasy lies the head that wears the crown and this is made manifest in the challenges that I face as the traveling companions of these adolescents. I am overwhelmed with the challenges from St Charles Chemical Dependency Rehabilitation Treatment Center. Having been equipped with many years of pastoral experiences, clinical pastoral education, post graduate –education and Mental Health Education, and different models of therapy, I still face the intricacies, complications, helplessness and powerlessness that are imbedded in these adolescents as they struggle to find their feet in the real world.

A track in one of *Bongus Ikwue*’s songs says it better “I am searching for--, for true love, I will keep on searching till I find”, I believe that these adolescent searchers are searching for identity, who they are, what they are and what the world has in stock for them, and some contentment for that matter. Also, I believe these adolescents are group of humanity that Karl Rahner the great theologian of the twentieth century called “most important subjects in the life’s search”. Also, according to Westerhoff, these adolescents are in the stage called “affiliative faith”; furthermore James Fowler in his five stages of called this stage synthetic –conventional faith. I think the search to find and fill the vacuum in their lives or basic trust is what compels these adolescents to almost try everything on their way. At this stage all focus is to psychedelia. The illicit drugs that the

adolescents consume basically alter consciousness and consequently the psychedelic experience is a radical social weapon in rejecting parental and societal influence and control.

Some of these adolescents have nothing or nobody to lean on and this is substantiated by the daily cry of many of them who say their parents or guardians were not there for them in time of dire need. My mission is to survey the way and manner to be present for them and also to offer them basic assurance of my presence. Also, I intend to help the parents and guardians of these adolescents so that they will not be wasted away. These adolescents are shouting on the daily basis "anybody there? Do you hear me? Please help me! I think when we are able to hear them in their precarious situations we would bring them to safety before they crash then we have helped them to build the bridge and connecting block of object relations that is most vital in the journey and experiences into adulthood.

Addiction is devastating at the time trust has not been established and it is difficult for the adolescents to learn how to live sober. Basically, traveling through unmapped desert the adolescents have no resources to lean on. And bringing them back to the right basic trust and the necessary resources to hold on is the most challenging job I have and this is the essential process to building the structure of object relations. I have the responsibility of helping them to map the unmapped desert of their lives so as to take a meaningful beheading in life for a brighter and promising future. I don't want them to be destroyed by fear as they re-emerge into the society.

Erik H. Erickson (1902-1994) made a profound impact in the process of developing the psychoanalytic theory of development. Following Freud's five stages, Erickson

(1902-(1991-1994) gave an elaborate insight into the theory of human development and in addition offered three new stages into adult years to complete the human life circle. In Eriksson's eight stages, he mapped out how these stages are manifested in different cultures. Eriksson (1950, p. 289) writing on the German family emphasized that the paternal remoteness and tyranny over the children basically make maturation problematic.

A prominent figure in the group of ego psychologists with profound interest on the development of psychic structures as modeled out by Freud's structural theory is Margaret Mahler (1897-1986) a pediatrician and child analyst. Mahler's interest in the developing ego centered on the context of object relationships and this is a pointer to how experience with another comes to be represented by the mind. In the research Mahler diverted emphasis from original Freudian concept on gratification of instincts or biological needs as the foundation for mental life, to emphasizing the modalities through which interpersonal relationships become internalized within the ego or self. Through their study, Mahler tried to understand normal development, how inner representations of the self and other develop within the context of interpersonal interactions between the caregiver and child, that manifest itself in the integrated sense of self. Mahler called the outcome of this study the theory of separation-individuation.

The first segment of separation-individuation process is divided into two phases, the autistic state and the symbiotic state. Maher broke down the segment that is pertinent to separation-individuation into four sub-phases namely: differentiation (5-9months), practicing (9-12months), rapprochement (15-24months), and on the road to object constancy (24-30months). For Mahler adolescence is the fullness of the second

individuation process because the first phase reached its peak preferably at the end of the third year of development with the “attainment of certain degree of object constancy” (Mahler, Pine, Bergman 1975, p. 109). The first phase and second phase of individuation are interrelated and “have a heightened vulnerability of personality make belief play. The child allows objects represent parents and other people while she consolidates her mother’s image in her psychic structure. This process is not easy because the child is going through some hard time with the mother. It is a time of experiencing separations and frustrations. These developments are subject to change in the cause of maturation in the years to follow bearing in mind the crucial nature of this stage.

Psychopathologically, Mahler emphasized that where the process of individuation is not properly achieved, development would be a disaster. According to Blos “what is in infancy a hatching from the symbiotic membrane to become an individuated toddler, becomes in adolescence the shedding of family dependencies, the loosing of infantile object ties in order to become a member of society at large or, simply, of the adult world. Furthermore, Winnicott maintained that growing up is inherently an aggressive act and that “young adolescents are collections of isolates that temporally need to rebuff identifications with parents and the larger culture. I think at this stage the adolescents are bound to develop resistance and consequently remain obstinate and indifferent to cathectic shift (Mahler1975, p. 44).

As an animator namely one who stirs the group, my mission is to assist these adolescents that have strayed away and made one mistake or the other to develop authentic psychic power, and be empowered to develop conflict resolution strategies. As

conflict is inevitable at this stage in development process, my primary task is to x-ray to the adolescents the value of working through conflicts in a constructive way.

It is essential to note that conflict has potential to positively contribute to both relationship quality and personal development (Van Slyck, Stern & Zak-Place 1996).

I will carry out this by assisting these adolescents to restore, revive and rediscover a meaningful object representation that was missed along the line and more often than not the one they were not able to lean on. The empowering object representation in this situation is God. My goal is to help these adolescents to attain some stability and establish boundaries to cathectic shift. Through this process, a new avenue would be paved for these adolescents to embrace religious faith that would embed in them the strength to pitch boundaries and be conversant with embracing their limitations.

This study has offered me a profound space to assist the adolescents in moving into the right direction where they would connect to the object representation to lean on, as cathexis (Mahler, Pine, Bergman. 1975, p 6-7, 70-71). Bringing compassionate pastoral care to adolescents with substance abuse for the past two years has been rewarding. This research work is the brainchild of two years of four hours a week of imbeddedness in companionate and supportive pastoral care. According to Hulme pastoral care is a supportive ministry to people, (adolescents) and those close to them who are experiencing the familiar trial that characterize the world, such as illness, surgery, incapacitation, substance abuse, death and bereavement. Basically, the supportive and active presence of the church is very profound, and urgently needed in the lives of the “hope of the future.”

Introduction

Adolescents' substance use is not some thing that is new and journalistic sensationalism has meticulously portrayed alcohol the new adolescent drug menace (James E. Royce David Scratchley 1989). By substance I mean any consumption of a psychoactive drug, in any amount irrespective of frequent or infrequent use. According to (Bachman; and Johnson; & O'Malley, 1981) no matter the quantity consumed "there is a consensus that higher levels of use, are more likely to have detrimental effects for the user and the society." These adolescents in their developmental stage need the help of the natural and faith communities. There is a pastoral necessity in reaching out to these adolescents.

I believe that there is some disconnection along the developmental line between some parents in their lives before. Some of the adolescents can no longer live with their families for different reasons. More often than not it is had to live under the same roof with the fathers. At this juncture they are left with single mothers that turned out to be pacifiers with overwhelming supply of gifts to these adolescents. It is had to attain unity in a dysfunctional family. Another contributing factor to this social malady is poverty. Some parents in poor families are single or divorced. The rise in childhood poverty has gone high since the 1970 and this is mostly associated with the increase in single -parent families. Economic factors contribute immensely to childhood poverty. Scholars maintain that children who grow up in families with low incomes are significantly more likely to experience a wide range of problems and poor developmental outcomes than children from wealthier families. According to Duncan, Greg, and Jeanne Brooks -Gunn (2000)

there is significant associations between poverty and children's health, cognitive development, behavior problems emotional well being, and problems with school achievement. In a more specific way inadequate nutrition is associated with low birthrate, an important measure of well being for infants that is predictive of later behavior problems and poor school achievement. Aristotle (384-322 B. C.) brought out the power and effect of poverty on adolescents succinctly by saying " poverty is the parent of revolution and crime."

Furthermore, some of the adolescents from rich families were those who have found it hard to co-exist with the authority of fathers. Consequently, they run away from the family and this single unplanned move away from the family exposed them to substance abuse. While in these unmapped streets they discover that the streets are hostile, brutal and lonely. Likely, some may return home while others may be destroyed in the process. Erickson explained the bases of the adolescence clash and revolt on the authoritarian structure of the family. For Erickson the father is not only a stumbling block but also makes the maturation of the adolescent problematic. Drawing from the experiences with a German family, Erickson explained the storm that rocks adolescent's life in these words:

When the father comes home from work, even the walls seem to pull themselves together.....the children hold their breath, for the father does not approve of "nonsense"—that is, neither of the mother's feminine moods nor of the children's playfulness....

Later, when the boy comes to observe the father in company, when he notices his father's subservience to superiors, and when he observes his excessive sentimentality when he drinks and sings with his equals, the boy acquires the first ingredient of *Weltschmerz*: a deep doubt of the dignity of man- or at any rate on the "old man".....

The average German father's dominance and harshness was not blended with the tenderness and dignity which come from participation in an integrating cause. Rather, the average father, either habitually

or in decisive moments, came to represent the habits and ethics of the German top sergeant and petty official who –“dressed in a little brief authority” would never be more but was in constant danger of becoming less; and who had sold the birthright of the a free man for an official title or a life of pension (Erickson 1950, p. 289).

More often than not, this type of father plunge their children into “storm and stress” that explode into open rebellion and submissive obedience. This is the stage that adolescents doubt and struggle and question almost every thing on their way, truth, morality and reality. It is a period of personal crisis. If these crises are not constructively resolved adolescents mature and develop strengths, which enable them to cope with reality. However, where these are undeveloped in the adolescents, these crisis results in chaos and destruction. This is the stage prominent scholars of developmental theory like Piaget, Lawrence Kohlberg, Carol Gillian and Fowler; emphasize how precarious structure of this stage are in the life of the adolescent. The process of finding a purpose in life compels them to revolt, to get out there, and to do it all by themselves. Furthermore according to Laurence Steinberg (1952-) what cause adolescents to rebel is not the assertion of authority but the arbitrary use of power, with little explanation of the rules and no involvement in the decision-making. This revolt is more pronounced in the lives of those adolescents that attend St. Charles Chemical Dependency program. It is true that some of these adolescents have not had any religion, or connection to a higher power, higher energy, and even to an empowering community but a seeming faith in themselves. Nevertheless, their rebellion, revolt and persistent search for identity are the brainchild of unconnected care and neglect in early childhood. Some of these adolescents were born to middle class or well to do families and have been able to break the cycle of poverty. However, adolescents that found themselves in the worse condition are those whose

parents were born into poverty, survived by the grace of God on the altar of welfare, and more often than not were trapped by the almighty drug and substance abuse. Consequently these parents were not appropriately raised and presently are virtually indisposed to care for their children. This inhuman condition confirms that poverty is a great enemy to human happiness, it certainly destroys liberty, and it makes some virtues impracticable and others extremely difficult.

I believe that children raised under this condition in the mist of abject poverty, by single parents, without any moral or any type of natural community or faith community support, would be breathing ground for alcohol and drugs. Truly, this situation resonates in the mind of Barbara Ehrenreich (1941-) that said, "to live in poverty is to live with constant uncertainty, to accept galling indignities, and to expect harassment by police, welfare officials, and employers, as well as by others who are poor and desperate". These adolescents that have plunged themselves generally in substance abuse more or less constitute a problem not only to themselves and families but also turn out to be stumbling block to the society at large. Raising children in these families has not been an easy task.

At this juncture this project will basically explore some meaningful ways to reach and assist these adolescents in their developmental process. It is essential to catch them young. Life's journey is a process, some pay onerous price to become responsible adults while others still go through drugs, alcohol and substance abuse as a process of initiation into adulthood. Because of the power of substance that has taken control of their lives, the brake the law then they end up being incarcerated for a long time or the rest of their lives. Those that passed through St. Charles Chemical Dependency program have

benefited a lot, with a change of life style that has empowered them to take a new look at their environment and a promising reentrance into the world.

This project will examine the causes, the phenomenon and tentative remedies. All being said and done, developmental theorists emphasize that lack of ego strength and authentic personal responsibility are the root cause of these problems in adolescents. My mission in this project is to figure out the way and manner to assist these adolescents overcome their traumatic experiences and how to be victorious in the sense of despair that face them at St. Charles Chemical Dependency facility. My goal is to assist them to be courageous and acquire the strength that would help them to survive as they once more reemerge into the community and the world. I am exploring the best way we can help them make meaningful use of their stay in St. Charles Chemical Dependency Facility. My ultimate goal for these adolescents is to educate them reawaken in them personal consciousness that will enable them to find meaning in themselves. It is also to make them aware of how much their families need them and how important they are to the families and the faith community too. My fundamental goal is to assist in reeducating these adolescents to consciously appreciate how much their families and society value them. It is an honest effort to empower the adolescents to return fully as member of their families and society and fully as members of the faith community, but above all as true "hope of the future."

In this project I have focused attention on those that come to St. Charles Chemical Dependency Facility however, it is not necessarily for them but will be of profound interest to those adolescents that may find themselves in similar situations. I intend to help them come in-touch with their innate freedom that is God given and centered. It is

an effort to help them to realize that they should continually fight and resist those things that would hamper their God given freedom. According to Helena Petrovna Blavatsky (1889) it is an effort to help them realize that "the way to freedom is within the self." Moreover, for Albert Camus (1913-1960), "freedom is not a gift received from a state or of a leader but a possession to be won everyday by the effort of each and the union of all." Psychoanalytically, it was Thomas S. Szasz (1920-) that said autonomy is freedom to develop one's self, to increase one's knowledge, improve one's skill, and achieve responsibility for one's conduct. It is freedom to lead one's own life to choose among alternatives course of action so long as no injury is done to others. Freedom is freedom in right consideration with others.

Where the adolescents does not realize that they are there for the society and the society is there for them, then through the abuse of drugs and alcohol they would disturb the peace of the society and the law will catch them and finally the society will incarcerate them for her own safety. Some may end up in St. Charles Chemical Dependency program or in similar facilities around the nation.

And from the pastoral perspective I want to assure the adolescents of the presence of the church in their lives. God is the giver of life and truth. God restores when human beings and institutions destroy and distort. God reorients and renews. Adolescents need to hear anew in their life situation that Jesus Christ gave himself that every person might be free and become a gift to the world. Adolescents are to hear the message, live in it and extend it in their own symbols, times, and places. Also adolescents need to hear anew from the pastors, rabbi, and ministers of all faiths that they are the people the Lord has

enlivened and called. It is appropriate to once more instill in adolescents that they are the "hope of the future" irrespective of the challenges of the future church.

This project is inclusive in nature by focusing on how to bring the parents, natural and faith communities, pastors, priests, rabbi, ministers, and youth leaders into supportive care net-working for adolescents as they meander through developmental storm and crisis that is the only way to adulthood. With consolidated pastoral efforts, the adolescents will find the faith community as a spiritual family. They will know that fairness, honesty, compassion, respect and forgiveness are relational dynamics that bring grace to adolescent's experience. God's care and concern is spelled out in His principles for parenting. These set the standard for families to resist drugs, and alcohol and raise fulfilled and successful children. Consequently," Give a lad training suitable to his character and even when old he will not go back no it (Proverb 22: 6). Furthermore Frederick Nietzsche (1844-1900) writing on the task of education emphasized "the task of education is to make the individual so firm and sure that, as a whole being, he can no longer be diverted from his path".

CHAPTER ONE

Religious Principles

The word religion is from Middle English *religioun*. In Latin it is *religio* –meaning reverence for gods, holiness. *Ligare* means to bind, bind together. It is a system of religious belief that binds people together. Religion means adherence to religion or a religion. The American Heritage College Dictionary and Webster’s New World College Dictionary define religion as a set of belief in and reverence for a supernatural power or powers regarded as creator and governor of the universe. And expression of the belief is in conduct and through ritual. Further more religion binds people together for a common purpose and destiny. More often than not, it is concerned with issues that are appropriate to teaching of religion.

Furthermore, studies tend to use the terms interchangeably while recognizing that in many respects they have different measurements. Religion refers to a formal structured action that is shared by a group and that gives the members an object of devotion; a code of behavior by which individuals may judge the personal and social consequences of the actions; and a frame of reference by which individuals may relate to their group and their universe” (Columbia Encyclopedia 2003). Empirical measures in social science research that capture the religious involvement include: frequency of church attendance, holidays celebrated, and leadership roles in the churches temples, and synagogues.

Principle is derived from Latin principium, *princeps*, *princip*, meaning leader, or emperor. In bringing out the basic meaning of “Principles” both Webster’s New World College Dictionary, and the American heritage College Dictionary of English defined principle as the ultimate source, origin, or cause of something. It is the fundamental truth,

law, doctrine, or motivating force, upon which others are based. It is a rule or standard especially of good behavior of quality.

Basically, principles are the source or origin of all things, invisible but lively and active. From biblical perspectives principles are more or less like “seeds” that contain all the essential elements and energy for producing endless, mature fruits and multiple seeds, this implies seed within itself. For example consider the Iroko tree that produces pods, this implies seed within itself. And with the planting of one seed, there grows over the years a giant Iroko tree that produces thousands of pods in its lifetime. Within one pod there is an endless supply of seeds. There is no doubting that Biblical principles are the seeds that must be sown in the cultivated soil of our heart and minds, in order for our minds to be renewed. These seeds must be watered, fertilized, cultivated, and tenderly nurtured. This is the rich soil in which the Christian education must be established. Also, it is a known fact that Christian religious education that is not established on the solid foundation of God’s precepts, Biblical principles, cannot accomplish divine goal for education.

Now, the profound mandate for the education of children came directly from God. It is not overstatement to emphasize that children must as a matter of fact be trained in the ways of God. And the word of God is the source and first book of instruction for training the whole child. God used the first principle in mandating parents to solely involved in the education of their children; give a child training suitable to his or her character and, even when old, he will not go back to it (Proverbs 22: 6). The first divine call for educating children is biblical and in this profound situation God spoke direct to the heart of our earthly father Abraham become a father and blessing to many nations. This is a

divine choice that is uncontestable. The word of God is the first book of instruction for the training of the "whole child."

Now Yahweh had wondered, "Shall I conceal from Abraham what I am going to do, as Abraham will become a great and powerful nation and that all nations on earth will bless themselves by him? For I have singled him out to command his sons and his family after him to keep the way of Yahweh by doing what is upright and just, so that Yahweh can carry out for Abraham what he has promised him. Then Yahweh said, "the outcry against Sodom and Gomorrah is so great and their sin is grave; (Genesis 18; 17-20).

Such, then, are the commandments, the laws and the customs, which Yahweh you're your God has instructed me to teach you, for you to observe in the country, which you are on your way to possess and hence, if throughout your lives, you fear Yahweh your God and keep all his laws and commandments, which I am laying down for you today, you will live long you and your child and your grand child (Deut. 6: 1-2; Proverbs 22: 6; Galatians 4: 2; 1 Timothy 3: 4; John 6: 63; Hebrews 4: 12; 2 Timothy 3: 16-17).

God chose Abraham knowing that he would teach and guide his children and those in his household in the way of the God.

Thus Abraham's example teaches that God's first principle for education has always been for parents to nurture their children in the ways of God, bringing them up in His Love and admonition. They are to consecrate their hearts and minds to love, obey and serve Him and commissioning them to go teach and make disciples of all nations. God first's first priority is one of holiness. Therefore it is essential that God's children especially must look different, act differently, and be set apart for divine purposes. In educational language, this is spiritual growth and character training. The mind must be educated with God's principles in order that the heart, the command center for all decisions and choices, can make wise choices. It is necessary that our adolescents must be equipped with a strong spiritual demeanor, or a renewed mind, selfless Christo-centric

character, skills and arts in all the disciplines of study, and habits and manners of scholarship and civility, so that, they can fulfill their destiny fully trained and prepared to be true salt and light of the world. This will help them to be serving and leading, not self-serving and following, providing solutions, not being part of the problem of the degeneracy of the community in particular and the world at large.

A close look at children in teachings of the Jewish and Christian tradition reveals that children have a fundamentally positive significance. Truly, children are seen as divine gift and a profound sign of God's blessings, in accordance with the very blessings of the Creator upon humanity in primal history. Indeed children have a special place in all religious traditions. Viewed from the same perspective, there is a common consensus by scholars from diverse disciplines namely anthropologists, sociologists, historians, educationists, psychologists and theologians that children are the hope of the continuity of the human generations.

All religions, and their holy scriptures have special directions for the upbringing of children that would help them make meaningful transitions from adolescence to useful and worthy members of the community. According to an Igbo adage, *ofu onye anghi azu nwa*- meaning one person does not raise a child. As one person does not raise a child, the shared responsibility involves first and foremost the family, society and the faith community. Jesus our model has special value and place for children in his teaching and ministry. His identification with children is of profound importance. When the disciples were arguing about who was the greatest, it turned out as opportune time for Jesus to emphasize the importance of children in his ministry as

He took a little child whom he set among them and embraced, and he said to them. Any one who welcomes a little child such as this in my

name, welcomes me; and any one who welcomes me, welcomes not me but the one who sent me (Mark 9: 36-37).

The Son of God walking through the lands of Judea and Galilee in a special way demonstrated the importance of guarding, leading, and seeking the little lambs even when they were lost into the right direction. Furthermore, we should use our knowledge and the more complete understanding of this period of life to better facilitate and nurture adolescent's development.

Jesus identified with children so much so that he did not hesitate to emphasize that those who identify, love and care for children also love and care for him. More and more, Jesus said" let the little children alone, and do not stop them from coming to me; for it is to such as these that the kingdom of heaven belongs" (Mark 19; 14). I believe caring for children is an essential way into the divine presence. To emphasize his point, Jesus was annoyed with the disciples for trying to prevent the children from coming to him.

People were bringing little children to him, for him to touch them.
The disciples scolded them, but when Jesus saw this he was indignant
and said to them, let little children come to me; do not stop them, for it
is to such as these that the kingdom of God belongs (Mark 10: 13-14).

The necessity of this teaching is seen in the way the three evangelists; Matthew, Mark and Luke were able to simultaneously portray Jesus' dissatisfaction of the disciples behavior. Jesus invitation put a powerful smile on their faces. And Lester (1985) powerfully brought out the richness of Jesus invitation in saying that:

He invited the children to spend time with him, to be around him,
to talk with him. Can you envision their response to this smile, their

careful answers to the gentle questions, their enjoyment of his obvious pleasure in their company, their appreciation for his advocacy on their behalf? Children were obviously important to Jesus.

Immediately it is a relationship built on trust and love and is simultaneously nonjudgemental. Scholars like Mahler, Pine, and Bergman (1975), Lester (1985); Crain (2000); Fraiberg (1996) emphasize the healing and relational power of touch however, Lester brought that out in a more precise way in writing that

We know how important touch is to infants. Touch is their major contact with people and the first way they feel loves or (unloved). Through touch, they become connected with others and aware of human relationships. During childhood, touch continues to be a meaningful way of communicating love, interest, joy, and acceptance (Lester 1985, p. 39).

In ministering to the adolescents that I encountered at St. Charles Hospital detoxification Department, I approached them with love, trust, openness and compassion knowing quite well that these are God's children. Jesus is the pastor par excellence and my theology as a pastor and animator is basically rooted in Jesus teachings. To these adolescents, in convey the same message that Jesus conveyed when I take time to get compassionate eye contact with them or stopping and placing my hand on their shoulders, or sitting and inviting them for a chat "a hand on the shoulder, a pat on the back, holding hands, or even a handshake can solidify the relationship and give them a sense of belonging." As pastor and therapist, I approach them with empathic listening ears because this is part of what is lacking from their families. Compassionate communication is a way of reaching the human heart and at the same time being non judgmental.

Love is reciprocal and children in rabbinic and Christian literature are signs of the covenant (Genesis 17: 10-14) and it is the responsibility of parents to teach their children

the covenant: "You shall tell them to your children, and keep on telling them, when you are sitting at home, when you are out and about, when you are lying down and when you are standing up (Deut.: 6-7). This should become a dialogue between parents and children meant for educating children and putting them from childhood in the right perspective before the divine. It is in keeping the demands of the covenant that adolescents draw from the fountain of God's mercy and the blessings given to them through their parents. It is through this process that children come to realize that they were thus members of the God's covenant with Israel –in rabbinic teaching, including those in the womb and these adolescents were expected to assume covenantal responsibilities.

In Wisdom literature, the wise man in (Ecclesiasticus 3:1-16) specifically outlined essential duties to parents that bring honor, happiness, and long life to children. It is of paramount importance to note that adolescents at this stage of life react, resist, and even throw away early teachings that were part of their up bringing. Consequently, meaningful efforts must be taken by parents to maintain a relationship that would be conducive in the home for the adolescents. Research has shown that adolescents form healthy and communication-oriented families hardly raise substance abusers. Wherever this communication is lacking adolescents' seem to drift away and become exposed to the evils of the society. Lack of communication or dialogue is a common report of the adolescents that come to St. Charles Hospital's chemical Detoxification facility. Normal parental communication with this generation's largest young population in human history deserves urgent attention. It was a missed treasure in early childhood consequently there is need for restoration. With training in pastoral counseling, Clinical Pastoral Education and Clinical Mental Health are, my mission is that of animator and role model to these

adolescents as they struggle through the unmapped world. Further more, my mission in collaboration with the natural families and the faith communities is that of providing supportive guidance and fostering inter-generational understanding as these adolescents navigate the new challenges in their lives.

More and more evidence abound in the sacred scripture that remind us that we are one family of God:

“I shall be father to you, and you will be sons and daughter to me, says the Almighty Lord (2 Cor. 6:18; 2 Sam. 7: 14; Is. 43: 6; Jer. 31; 9).

For what you received was not the spirit of slavery to bring you back into the fear, you received the spirit of adoption, enabling us to cry out, “Abba Father! The Spirit himself joins with our spirit to bear witness that we are children of the God (Rom. 8:15-16).

Our Heavenly Father is very concerned with our up bringing and our welfare in this unique family, consequently, he gave us an invitation through the palmist “Come my children, listen to me, I will teach you the fear of Yahweh. Who among you delights in life, longs for time to enjoy prosperity?” (Palm 34:12). We are God’s children and he wants to bring us up, care for us, so that we would inherit honor and diligently remain in His love:

Wisdom brings up her own children and care for those who seek her. Whoever loves her loves life, those who seek her early will be filled with joy. Whoever possesses her will inherit honor, and wherever he walks the Lord will bless him (Eccl. 4:11-13).

Basically, it is essential that the knowledge of God be inculcated into the adolescents early in life so that they will know the strength and joy that comes from the Lord. While going through the challenges of adolescence they will naturally make mistakes, they are

not perfect human persons. They need to be educated in the ways of the Lord, and it is only by hearing the word of the Lord that they will come to believe in him. Empowerment is embedded in taking to heart the words of the Lord. God knows the predicaments of adolescence, nevertheless; through the psalmist He assured us that the only way to remain spotless is by keeping his commandments. "How can a young man keep his way spotless? By keeping your words. With all my heart I seek you, do not let me stray from your commandments. In my heart I treasure your promises to avoid sinning against you" (Psalm 119:9-12).

In the scriptures, parents are seen as unique foundational educators of their children. In commemoration of the giving of the Ten Commandments at Mount Sinai, parents continue educating and guiding their children in the spirit of Biblical values. The bible emphasized the importance of study and mental growth from the cradle through out life. And in Genesis 18: 19 God instructed Abraham in these words "For I have singled him out to command his sons and family after him to keep the way of Yahweh by doing what is up right and just, so that Yahweh can carry out for Abraham what he has promised. Actually, the family is the profound educational institution mentioned in then Bible. Relying on God's commandment" You shall tell them to, your children, and keep on telling them, (Deut 6: 7) parents were given the responsibility of teaching the child the ways of the Almighty so that adolescents develop as good members of the community. At the same time children were instructed to listen to the instructions and teaching of the both mother and father. "Listen, my child to your father's instructions, do not reject your mother's teaching: they will be a crown of grace for your head, a circlet for your neck" (Proverbs 1:8).

These passages and more are pertinent insights into the necessity of faith in the Almighty God. Absolutely, they give us the basis of early adolescents' education that will empower them as worthy members of the community. In educating the adolescents in the light of biblical framework, life must be based on respect for the adolescent, knowledge of their unique personalities, discipline with moderation, and above all, the element of love and close relationship between parents and children that nurtures trust. God instructing his people equipped them with worthwhile answers knowing quite well that they would be challenged by inquisitive minds of the adolescents. And so God said:

In times to come, when your child asks you," what is the meaning of these instructions, law , and customs which Yahweh our God has laid down for you? You are to tell your child, "Once we were Pharaoh's slaves in Egypt, and Yahweh brought us out of Egypt by his mighty hand. Before our eyes, Yahweh worked great and terrible signs and wonders against Egypt, against Pharaoh and his entire household. And he brought us out of there, to lead us into the country, which he had shown to our ancestors that he would give us. And Yahweh had commanded us to observe all these laws and to fear Yahweh our God, so as to be happy for ever and survive , as we do to this day. For us, right living will mean this: to keep and observe all these commandments in obedience to Yahweh our God, as he has commanded us" (Deut. 6: 20-25).

As parents provide food, clothing, shelter and above all security, I believe it is their duty and responsibility to pass the faith and the values to their children too. Furthermore, it is the dire supportive duty and responsibility of parents to transmit the faith to their children by assisting them in perceiving the spiritual dimension of their lives. Therefore, if God's presence can be perceived in crisis, the spiritual dimension of life crisis becomes more open, more possible, more real, and more desirable to the child. The family is a sacred ground and it is commensurate to begin the early education of children of God in God's own family because the Gospel proclaims that "those who did accept him, he gave the power to become children of God (John 1: 12).

More and more, children have to hear the word of God in order to accept, believe and kept it. The apostle Paul writing to the church in Rome emphasized "How then are they to call him if they do not come to believe in him? And how can they believe in him if they have never heard of him? And how will they hear of him unless there is a preacher for them" (Rom. 10: 14). In the sacred scripture is embedded the profound importance of comprehensive education of adolescents in the work and ways of the faith. It is of paramount importance to understand that God wanted close relationship; consequently, he gave divine invitation to adolescents to cherish not only the parental instructions but also that of cultural, moral, and religious leaders. God in His wisdom knew that *ofu onye anaghi azu nwa*- meaning an individual does not raise a child. This is affirmed by the universal principle that maintains that it takes a community to raise a child. God being wisdom offered himself in totality when he spoke these words:

Listen, my children, to your father's instruction pay attention and learn what understanding is. What I am offering you is sound doctrine: do not forsake my teaching. I too was once a child with a father, in my mother's eyes a tender child unique. This was what he used to teach me, "let your heart treasure what I have to say, keep my principles and you will love; acquire wisdom, acquire understanding, never forget her, never deviate from my word (proverbs 4: 1-5).

The psalms understood as one of the most revealed teaching during the most remarkable moments in Israelite history called on young people to seek, hold and treasure the words of God for this is the basis of happiness, security and liberation.

"How can a young man keep his way spotless? By keeping your words. With all my heart I seek you, do not let me stray from your commandment. In my heart I treasure your promises, to avoid Sinning against you. Blessed are you, Yahweh teach me your will" (Psalm 119-9-12).

The good news is communicated through human beings and basically the church is the custodian of the word of God and she relied on the authority conferred on her to carry out her mission

All authority in heaven and on earth has been given to me.
Go therefore make disciples of all nations; baptize them in the
name of the Father, and of the Son, and of the Holy Spirit, and
teach them to observe all the commandments I gave you. And look,
I am with you always, yes, to the end of time (Matt 28: 18-20).

It is the teaching of the Catholic Church that Christ commissioned his apostles in union with their successors for continuity purposes to teach the people of God those values that would help them to connect to the source of life. God structured the institution of marriage and married love to the procreation of and education of children and in them is found the summit and its crowning glory. In order to fulfill the mandate she received from her divine master and founder, the proclamation of the mystery of salvation to humankind, and of restoring all things in Christ, holy mother the church is basically concerned with the whole of humankind's life, even the secular part of it, insofar as it has a bearing on his call for salvation.

The second Vatican Council in a more appropriate way took extra leap in the document "The Church in the Modern World", in three specific articles 29, 30, and 31 she emphasized that rising above individualistic morality is a sine qua non for authentic attainment of social justice and responsibility. According to the document active participation is vital not only for the adolescents but also for the service of human community.

Furthermore, all the children of God possess rational souls and are created in the image and likeness of God with common nature and origin, with basic calling and

destiny. We must take cognizance that having any thing short of this would be contrary to the intention. The document in acknowledging the differences in human nature called for the eradication of discrimination in order to give divine design a chance in these words: the God.

True, all men and women are not alike from point of view of varying physical power and the diversity of intellectual and, moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex or race, social; condition, language, or religion, is to be overcome and radiated as contrary to God's intent. For in truth, it must still be regretted that fundamental personal rights are not yet being universally honored. Such is the case of a woman who is denied or to acquire an education or cultural benefits equal to those recognized for men.

At this juncture, the document called on the people of God to consider it as holy obligation to count social responsibilities among the primary duties of humankind in the modern world and give it utmost attention. It is through the unification of the world that the offices of men and women would extend beyond individual boundaries and finally would globalize. Our challenge cannot be met unless men and women and all humankind associations cultivate in themselves the basic moral and social virtues and implement them in their day- to- day activities. When we have planted a meaningful seed, God in his divine love and grace would fulfill His covenant and raise a new generation with a new spirit.

A meaningful success for each individual to themselves and to other cultural groups to which they belong, ought to be highly educated to a measurable standard in the wonderful resources available in the contemporary society. More and more, the education of the adolescents must incorporate in its totality all social backgrounds in order to

produce not only talented women and men but also distinguished women and men the world community is yearning for.

Consciousness of one's responsibility is attained only when one's living conditions permit him or her to take cognizance of his or her dignity and furthermore reach out to his or her God through the service of neighbor. However, human freedom is often crippled when a man falls into abject poverty, just as it withers when he embraces too many luxuries of life and finally imprisons himself in destructive isolation. Nevertheless, this freedom can only be consolidated when one unequivocally accepts "unavoidable requirements of social life" and reaches out to the demands of every day life in the wider cultural or faith community.

The Church in her role as the custodian of the word of God, coupled with the teaching authority conferred on her by the Lord of the vineyard has never failed to remind God's people that the desire for God is inscribed in the human heart by God who created him, consequently, He has continuously continued to draw man to himself. Therefore, man can only find truth and happiness in God and should not give up the search of his life (C. C. n. 27). Furthermore, the Council Fathers put this explicitly in these words:

The dignity of man rests on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exist himself, it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love, and entrusts himself to his creator (Vatican II, GS 19).

Basically, in diverse ways throughout the ages down to the present generation, men and women have given expression to their search for God in their religious beliefs and

even behavior, in their prayers, sacrifices, rituals, meditations and every other means that is available to them. It is observable that these forms of religious expression, despite the ambiguities that often come with them are so universal that one will call woman or man a religious being. More and more, in support of her teaching the Church Fathers affirmatively cited the work of the early apostles saying "From one ancestor (God) made all nations to inhabit the whole earth, and he allowed the times of their existence and the boundaries of the places where they would live, so that they would search for God and perhaps grope for him and find him through though indeed he is not far from each one of us. For "in him we live and move and have our being" (Act 17: 26-28).

According to Vatican II council (GS 19, 1) this intimate and vital bond of man can be more often than not forgotten, overlooked, rejected or even explicitly rejected by man. Such attitudes can have different cause: namely revolt against evil in the world, religious ignorance or indifference; the cares and riches of the modern world, the scandal of bad example on the part of believers; current of thought hostile to religion, that attitude of sinful man which makes him hide from God out of fear and flee his call (GS 19-21).

The psalmist summoned the hearts of those who seek the Lord to rejoice (Psalm 105: 3). Though there is the tendency that man can forget God or reject him, He never ceases to call every man to seek him, so as to find life and happiness. But this search for God demands of man every effort of the intellect, a sound will, "an upright heart", as well as the witness of others who teach him to seek God. In 1988, the first step for what would later be known as African Synod was taken, a Synod Council of the general Secretariat of the Synod of Bishops was established under the advice of a group of some 10 senior African Bishops and 2 senior ante preparatory commission. To the Ante-Preparatory

Commission were added a further 8 African and Madagascan Bishops and a special envoy from the Vatican. (Making 18 Bishops plus 3 from Roman Curia.). This council was fundamentally responsible for the preparation of the Synod. It worked on preparing the *Lineamenta*, the outline of the document.

The *Lineamenta* was publicly released in African soil (at Lome, Togo) in July 1990 in English, French and Portuguese- the official languages of the Episcopal conference of Africa. The text or part of it was subsequently translated into many other languages. The *Lineamenta* began with a brief survey of the history of the Catholic Church in Africa, from the early centuries until the present-day. It then considered the meaning and necessity of Evangelization. The missionary task of the Church were considered under five themes:

1. Proclamation of the Good News
2. Inculturation
3. Dialogue
4. Justice and Peace
5. The means of Social Communication.

The first form of proclamation is the witness of a truly Christian life-by individual and community- in response to the demand and service and "solidarity with the efforts of all for whatever is noble and good." It is to be noted that His Holiness Pope John Paul II pointed out that "people today put more trust in witness than in teachers, in experience than in teaching, and in life and action than in theories."

"Evangelization will always contain as the foundation, center and at the same time summit of its dynamism a clear proclamation that in Jesus Christ, the son of God made man, who died and rose from the dead, salvation is offered to all men, as a gift God God's grace and mercy." This proclamation calls non-believers with the word and seals

their adherence to Christ.” “The pilgrim church is missionary by her very nature” hence as His Holiness John Paul II says, “the missionary thrust belongs to the very nature of the Christian life.”

The Synod in cognizance of the teeming millions of unevangelized peoples of Africa believed that it was absolutely necessary that the Church in Africa should respond very rapidly to the recommendations of the Second Vatican Council in the constitution *Dei Verbum*; that all Christians be truly given meaningful access to the word of God.

Easy access to the Sacred Scripture should be provided for all Christian faithful. That is why the Church from the very beginning accepted as her own that very ancient Greek translation of the Old Testament which is named after seventy men; and she has always given a place of honor to other translations, Eastern, and Latin especially the one known as the Vulgate. But since the word of God should be available at all times, the Church with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books. And if, given the opportunity and the approval of Church authority, these translations are produced in cooperation with the separated brethren as well; all Christians will be able to use them. (*Dei Verbum* 22).

The fullness of the Word of God made manifest in Jesus Christ is continued in the Bible and succession, continuity or perpetuity of Christ's churches through which authority has descended through the ages is a Biblical promise too. “And he said, all authority in heaven and on earth has been given to me. Go therefore make disciples of all nations; baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And look, I am with you always yes,

to the end of time (Matt. 28: 18-20). Furthermore, after the resurrection continuity of his mission was absolutely a matter of sine qua non, consequently the Lord Jesus empowered apostles and subsequent successors with the apostolic mandate for universal continuity of his mission in saying "But you will receive power of the Holy Spirit which will come on you, and then you will be my witness not only in Jerusalem but throughout Judea and Samaria, and indeed to the earth's remotest end, (acts 1: 8; John 20: 19-23; Eph. 3: 21) knowing quite well that the revelation of the Son of God Jesus Christ was made manifest through the Bible entrusted to the church as the authentic custodian, and interpreter. Absolutely, the bible as the authentic point of reference is a profound instrument for evangelization.

The mission of the Church is fulfilled by that activity which makes her fully present to all men and nations. She undertakes this activity in obedience to Christ's command and in response to the grace and love of the Holy Spirit. This mission is an on-going reality. In the course of history it unfolds the mission of Christ Himself, who was sent to preach the gospel to the poor. Now prompted by the same Holy Spirit, the church must walk the same road, which Christ walked: a road of poverty, and obedience. Of service and self-sacrifice to the death, from which death he came forth a victor by His resurrection. This same mission is embedded in the evangelization mission of the African Synod.

The work of evangelization in its totality is the duty and responsibility of the bishops in collaboration with their clergy and the faithful consolidated basically under the direct leadership of the successor of Peter the head of the apostolic college and above all, supported with prayer and cooperation of the whole church. The Council Fathers

emphasized that this duty is one and the same everywhere and in every situation. It is of primary importance to note that the differences to be found in this activity of the church do not result from the inner nature of her itself, however, they emanate from the circumstances in which it is exercised.

More often than not, these circumstances depend either on the Church itself or on the people, classes, or even men and women to whom its mission is directed. We know that the Church has within her self the totality of the fullness of the necessary means for salvation, the Church does not and truly cannot always and instantly bring all of them into action. Normally, she takes the initial step and in a gradual process brings fulfillment to divine plan. Further more, there are times when, after a meaningful start, she must lament backslide, or it results in a state of insufficient fulfillment. It is only through gradual catecheses that she penetrates men and women, groups and communities and builds them up as truly authentic Catholics (AG, no. 6).

The whole activity of humankind emanates from humankind and is also for humankind. In doing his work, man does not necessarily transform matter and society, but attains personal satisfaction. In the process of work, the man learns to develop human faculties and makes a leap of faith and life. In the framework of secular life, let them express it by continually turning toward God and by wrestling against principalities and the ruling forces who are masters of the darkness in this world, the spirits of evil in the heavens”(Eph. 6: 12). Undoubtedly, this type of maturity is more precious than any kind of wealth that can be accumulated. We have to understand that technological progress is of less value than advances toward greater justice, universal brotherhood, and a profound humane social environment. The most essential thing is what a man is and not the amount

of wealth he has accumulated. Furthermore, technology may make some advancement in supplying material for human development but is grossly limited in meaningful actualization.

More and more, young children are gaining an uncanny familiarity with the intricacies and accoutrements of the older world without the accompanying emotional and cognitive equipment necessary to manage this information. Television seems to exist primarily "to deliver an audience with just the right demographic composition to a corresponding advertiser." This marketing strategy has heavy impact on children and adolescents in the critical health-related areas affecting their lives namely violence, sexuality, drugs, and nutrition. (400,000 advertisements pumped into the heads of children before the end of high school). I believe that this kaleidoscope of ideas and images metabolized by young people and adolescents who are lacking in the psychic tools to sort it out and put it into some perspective is a problem of technology (Malakoff, 2004) We may conveniently say that technology may supply the material for humankind advancement but it is incompetent to actualize it.

I believe here lies the norm for human activity to balance with genuine interests of the human community, in accordance with God's will and design, and to men as individuals and as members of society to pursue and fulfill their total vocation (LG, no 35).

Presently, there is some fear that alliance between human activity and religion will endanger the autonomy of man, of organization, and of science. Where autonomy of the earthly affairs implies the gradual discovery, exploitation, and ordering of the laws and values of matter and society, then the demand for autonomy is absolutely in order: this is the claim of modern man and the desire of the Creator. The Creator endowed his creation

with its own stability, truth, and excellence, its own laws and orders. Man must respect these as he recognizes the methods that are proper to every science and technology. The Vatican II document encouraged methodical research in different branches of knowledge, provided it executed in strictly scientific way without superceding moral laws, if methodologically carried out in this manner, there would be no conflict basically because the things of the world and the things of faith are interrelated and emanate from the Creator of the universe. Continuing, the Council fathers declared that the humble and persevering investigator irrespective of his or her shortcomings knows quite well that the Creator of all things in the universe made them what they are. The shortsightedness of the Church in early eighteenth century is one of the mistakes of the times that challenged the rightful sole autonomy of science. (Example Galileo's discoveries and inventions placed him at the top, with Newton, Archimedes, Einstein, Leonardo and a few others). Consequently, the short sightedness generated some friction and unnecessary controversy that unavoidably compelled a great number into challenging science and faith.

Rightfully, the Council faced this problem, which is closely connected with the truth of the faith concerning creation and its end time mysteries, by giving a clear and convincing explanation of it. The council precisely said; "if by autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually deciphered, put to use, and regulated by men, then it is entirely right to demand that autonomy. Such is not merely required by modern man, but harmonizes also with the will of the Creator. For by the very circumstances of their goodness, proper laws, and order. Man must respect those he isolates then by the appropriate method of the individual sciences or arts.

According to the second Vatican Council, if the expression, the independence of temporal affairs, is taken to mean that created things do not depend on God, and that man can use them without any reference to their Creator, anyone who acknowledges God will see how false such a meaning is. For without the Creator the creature would disappear. For their part, however, all believers of whatever religion always hear his revealing voice in the discourse of creatures. When God is forgotten, however, the creature itself grows unintelligible”(GS no. 36). The truth about creation is not merely the truth of faith based on the revelation of the Old Testament. It is also a truth common to all believers irrespective of their denominations, that is to say, all those “who recognize the voice and the revelation of the Creator in the language of creatures.”

In Psalm 51:10-11 David the Psalmist called on God to create in him a “clean heart.” It is a call for something new and wonderful. Basically it is a heart renewed, uncontaminated, without conflict and without any mental disaster that would militate against any meaningful and joyous living meant for the children of God. Upon reflecting on this, I concur with Cameron (2002) who said that creativity is higher than divine spark seeing her self as a spiritual conduit for the central spiritual fact that the great creator loved other artists and helped those who opened themselves to their creativity. Yes, it is the oxygen for the souls. The divine spark is the vital principle or animating force within the human person. I understand divine spark as a profound image of God, the Great Creator who is at work in human history to renewing, developing, changing lives and simultaneously making humankind lives and living meaningful. Divine spark gives meaning to human existence. It is in opening our souls to what must be made that we meet our Creator, (Cameron 2002, p. xix).

Moreover, Creativity is the source. No human power can deflect our good or create it.

We are conduits for a Higher Spiritual Source. Cameron went further by saying that success occurs in clusters and is born in generosity. Then adolescents can form constellations of believing mirrors and move into their powers. Ten guidelines are

1. Creativity flourishes in a place of safety and acceptance.
2. Creativity grows among friends, withers among enemies.
3. All creative ideas are children who deserve our protection.
4. All creative success requires creative failure.
5. Fulfilling our creativity is a sacred trust.
6. Violating someone's creativity violates sacred trust.
7. Creative feedback must support the creative child and never shame it.
8. Creative feedback must build on strengths never focus on weaknesses.
9. Success occurs in the clusters and is born in generosity.
10. The good of another can never block our own.

With artistic energy Cameron turned to the Creator in these words:

O God Creator
We are gathered together in your name
That we may be a greater service to you
And to our fellows.
We offer our selves to you as instruments
We open our selves to your creativity in our lives.
We surrender to your creativity in our lives
We surrender to you our old ideas.
We welcome your new and more expensive ideas.
We trust that you will lead us.
We know that you created us and that creativity
Is your nature and our own.
We ask you to unfold our lives
According to your plan, not our low self-worth.
Help us to believe that it is not late
And that we are not too small or too flawed
To be healed ----
By you and through each other -----and made whole.
Help us to love one another,
To nurture each other's unfolding,
To encourage each other's fears.
Help us to know that we are not alone.
That we are loved and loveable.

Help us to create as an act of worship to you.

Creativity is the adhesive force; the higher energy that helps us to remain connected to the activities of the Holy Spirit in our life and world in which we live. And this creative process is not basically a unique privilege of the religious men and women but is open to all stages of development and growth of the human life. God's love is limitless. This is how God loved the world: "For he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. For God sent his Son into the world not to judge the world but so that through him the world might be saved" (John 3:16-17). Irrespective of the stubbornness of man, God did not abandon his work of creating, redeeming and sustaining his creation. But "this is the revelation of God's love for us, that God sent his only Son onto the world that we might have life through him. Love consists in this: it is not we who loved God, but God loved us and sent his Son to expiate our sins (1 John 4: 9-10).

I believe that not all God's creatures take cognizance of what God is doing for human race. The difference in perception of what God is doing in our lives has a lot to do with living the life for which we were made and worthy of our calling. To live without connection to the center more often than not is meaningless. Affirmatively, I see the urgency in bringing some sense of meaning into the lives of the adolescents that I counsel whose lives have basically fallen apart. Creativity requires faith. Faith requires that we relinquish control. Our resistance to our creativity is a form of self-destruction. In essence these adolescents have thrown up roadblocks on their paths. These adolescents have inner dream that they can unfold if they can just have the courage to admit what it is. And the faith to trust our own admissions. The admitting is often very difficult. A

clearing affirmation can often open the channel. Mickey Hart said; “adventures don’t begin until you get into the forest. That first step in an act of faith” Then there is urgent need to expose or re-expose these adolescents to religious faith that is the basic foundation for right realization of the creative process that is God (Carmen 2002, p. 193-194). Further more the message of the African Synod made several uses of the Church as the family including specific connections with small Christian communities. The basis of this call was to recover and once more appreciate the original value that God imbedded in the human family:

The church, the family of God, implies the creation of small communities as the human level, living or basic ecclesial communities. In such communities, which are cell of the church as family, one is formed to live correctly and authentically the experience of fraternity. In them the spirit of disinterested service, solidarity and common goal reigns. Each is moved to construct the Family of God, a family entirely open to the world from which absolutely no body is excluded. It is such communities that will provide the best means to fight against ethnocentrism within the church itself and more widely within our nations. These individual churches –as family have the task of working to transform society” (*Instrumentum Laboris* no. 28).

The pursuit of wealth, economic, stabilization and supremacy over others have led people and nations to killing of one another. Consequently, we are no longer our brother’s keeper. The mission of Christ was to restore unity to the broken world, a unique family that God structured in the image of the family of God. The Gospels message is that we are the family of God, united with and in the blood of Jesus Christ that moves us. The profound life-giving advocate is the Holy Spirit. According to the Synod for the existence of this type of church and family we must have priests who have their priesthood as a vocation to spiritual paternity, Christian families that are authentic, domestic churches and ecclesial communities that are truly living (African Synod no. 28).

Consequently the African Synod Fathers deliberated on the qualities that are necessary for the pastoral agents and their formation. Their vision was creative, effective, prophetic, humane, up-to date and open minded pastoral leaders and agents who are committed to deeper evangelization through the training of others and the building of the church as a family of God, within the reality of globalization, technological advancement and the rapidly changing world African context. Since Christ entrusted to his apostles the continuity of his ministry, bishops who are their successors and priests, the bishop's principal collaborators are the authentic agents of evangelization.

In union with the teachings of the Vatican II, the synod Fathers knew that evangelization is the basic priority. It is integral, bringing salvation and liberation, both to physical and spiritual. It includes spiritual promotion and transformation of cultures from within. It begins with conversion. It must result in commitment to the church community; It calls for a deeper formation of true Christians. Ultimately, only evangelization can solve the deep social and moral problems in Africa.

In continuing their deliberations, the Synod Fathers, called the attention of the priests to their roles as ordained ministers, representatives of Christ, the Supreme Pastor and Spouse of the Church. In a profound manner the Synod Fathers gave authentic witness to the mystery of the church and praised the priests as wonderful gifts from God and their commitment to the mission of Christ is a blessing in furthering his kingdom. Furthermore addressing African Bishops on February 9, 1999 in Kampala, Uganda Pope John Paul II, reminded the priests "you are the chief co-workers of your Bishops in fulfilling the apostolic ministry handed on the Sacrament of Holy orders (*Presbyterium Ordines*, no. 2). By your sacramental consecration you have been configured "to Jesus Christ as

head and Shepard of the Church”(*Pastores Vobis*. 21). As priests you are to continue our Savior’s own mission of sacrificial love for his Bride, the Church, for whom he gave up his life (Ephesians 5: 26).

In collaboration with the Supreme Pontiff, John Paul II the Synod Fathers emphasized to the priests that pastoral Charity requires them to make a total gift of themselves to the Church- the gift that is renewed on daily basis in the celebration of the Eucharist. For their effectiveness as ministers of Christ’s reconciling love, and preacher of the Gospel of repentance, priests must renew themselves with the frequent reception of the sacrament of penance. Priests should emulate Jesus Christ himself the good News of God, who was the very first and greatest evangelizer, and truly exercised his role to perfection and to the point of sacrificing his earthly life. While serving in the faith community, priests should remember that at the center of his Good News was the reign of God, an expression of God’s caring authority over the whole of life. This is therefore a sacred ground for liberation, from every thing, that oppresses humankind, a place for healing, mercy and liberation from sin and evil (African Synod 8).

Above all, the synod Fathers reminded the priests that the parish is the authentic ground for carrying out the universal mandate of Christ the chief Shepherd. There should be no discrimination or any attitude of that would not grace the faith community. All priests are sent out to as co-workers and should support one another in the ministry as brother in the priesthood of Christ (*Presbyterium Ordines*, no 8).

CHAPTER TWO

CLINICAL PRINCIPLES

My internship in St. Charles Hospital Port Jefferson, New York with the groups of adolescents (females and males) that came to St. Charles Hospital Chemical Dependency Program, for 30 days detoxification process, after being involved in different crimes and legal problems, offered me some insights into some of their basic problems and its causes. Those with major personality disorder or psychotic individuals take a return trip because of insurance directives. After a second segment of treatment they are referred to other facilities for more attention. As I was embedded in this group I observed in their behavior some serious cases of disorder, which needed special attention. I applied three types of clinical modalities group psychotherapy, individual therapy, interactive therapy in dealing their cases, and family therapy.

The focus of the group psychotherapy is intended to encourage the adolescents to improve their ability to cope with difficulties and crisis in their lives. It is a free for all encounters where they are encouraged to give feedback to others. It is an opportune environment for members to try out new ways of interacting with others. Moreover, they are encouraged from the beginning to establish safe environmental meaningful level of trust that would empower them to discuss honestly and personally (Corey and Corey 2002, p. 146, 228-229; Tryon 2002, p. 30). During individual therapy, my goal to use empathic listening techniques to decide how best we can understand and deal with the problems of these adolescents that are already trapped in substance abuse wide- web. In

talking about the problem, we can get in touch with what is causing the problem and also find ways to handle the problems for brighter and steady future. I believe these three clinical techniques would help me to understand the situation of my clients what is imbedded in them in life crisis. Knowing quite well that high prevalence of poly-addiction is the root cause of complications that make adolescents to be involved in crimes, to traffic in illegal drugs, and consequently a clash with law enforcement agencies, basically I intend to explore with them how these are connected to substance abuse and physical or sexual abuses.

Scholars are of the opinion that environmental influences play vital part in psychopathic pattern of behaviors in humans (Bratter, T. E; Forrest, G. 1985, p. 12-16; Royce, J. E; Scratchley, 1996, p196). It is essential to note that intrinsically reinforcing properties of addictive drugs (alcohol, heroin marijuana, designer drugs) are more often than not is reactivated by different environmental factors. And consequently this may adversely influence the clinical structure in treatment.

A set of personality characteristics of the substance abuser is aimed at reclaiming early damaged weak ego in relation to hostility, antisocial behavior, anxiety, hysteria, low self esteem and low masculinity (Brattier, T. E.; Forrest, G, G.; 1985, p24-25). Also some of the affection which was formerly directed toward the parents *hic et nunc* must be redirected towards those outside the family. The achievement of economic independence mostly for a boy is a precondition for economic maturity. Scholars believe that economic independence allow the freedom of movement and privacy, which the child is denied and for which the adolescent strives.

Furthermore, there are other theories that augment psychodynamic theories of addiction namely; psychological, spiritual and neurochemical that support alcoholism and some other addictions. More often than not, these support the insight to the basic inner world of the addict. Among these theories is structural therapy that has been successfully used to establish more adaptive parenting roles in heroin addicts (Grief & Dreschler, 1993) also for method to reduce the likelihood that some African Americans and Latino would initiate drug abuse. More studies confirm that structural family therapy is effective in communication training and behavior management training in reducing negative communication conflicts, and expressed anger between adolescents diagnosed with attention deficit disorder.

Carl Jung made a magnificent contribution in his spiritual account in relation to conflicts theories, learning theories, and more. Basically the addiction behavioral therapies made out standing contribution at “shoring up brakes” because it assisted substance users attain meaningful behavioral control, interrupting and at the same time changing learned pathways, thereby changing reinforcing some aspects of abused substances and so empower countervailing rein forcers (Miller, and Carroll, 2006).

According to Bratter, (1985) the use of alcohol more often than not is to consolidate defenses, namely denial commonly used by the addict to reject the help he or she precariously needed. I believe Bratter says it well and I agree in his words that

The addicted person develops an avoidance defense system in order to cope with the catastrophic anxiety associated with early life narcissistic need and entitlement. Deprivation. The avoidance defense system is developed during the first three years of life and is basic to the lifelong characterological makeup of the addict. In essence, system consists of a tripartite set of primitive defense mechanisms; denial, distortion, and projection are the core defense mechanisms of the avoidance defense

system. The purpose of the system is to “protect” the addict from basic human relatedness, contact, and intimacy. The contact-oriented intimate experiences of the addict during infancy and childhood have been consistently anxiety-ridden (p. 314).

He maintained that denial has basis in the disturbed relationship between mother and child and basing his hypothesis on Mahler's hypothesis that it was during the process that infants normally evolve out of symbiosis union with the mother into autonomous person with special sense of self, the child ought to know that he or she can conveniently and safely regress to symbiosis. And know it by the middle of the second year of life the infant has become a toddler. Presently he or she is more conscious and there is the tendency of making meaningful use of his physical separateness. We cannot overstate that with the growth of the child's cognitive faculties and the increasing differentiation of emotional life, there is observable waning of the previous imperviousness to frustration, as well as of the relative obliviousness to the mother's presence. At this juncture, increased separation anxiety is noticed as a result of fear of the object relation are inferred from lots of the child's behavior namely when the child hurts, he or she comes to realize that the mother is not available here and now. The relative lack of concern about the mother's immediate presence that was characteristic of the practicing subphase is replaced by active approach behavior and basically by a seemingly constant concern with the mother's whereabouts. With the growth of the toddler's awareness of separateness, normally simulated by his or her cognitive growth, the toddler seems to have an increased need, a wish for the mother to share with the experiences from the new discovered world around him. Mahler and other scholars call this subphase of separation and individuation the period of rapprochement.

This stage of toddler's development is called rapprochement gesture because of the earlier "refueling" type contact with the mother sought intermittently and now is replaced by constant interaction with the mother. Where the mother is not ready to allow either separation or resists rapprochement, then the ground is ready for borderline personality disorders, furthermore this in turn can predispose one to any type of addiction. Basically, this is responsible for my client's behaviors that have come from broken families. Accordingly in the analysis of Second Individuation process, Mahler emphasized that what is in infancy "hatching" from the symbiotic membrane to become an individual toddler (Maher 1975) becomes in adolescence the shedding of family dependences, the loosening of infantile objects ties so as to become a member of the larger society or more of the adult world. Also in meta-psychological language, it would be said that, not until the termination of adolescence do self and object representations consolidate stability and firm boundaries, namely; becoming resistant to cathectic shifts.

Furthermore, in the initial stage of letting go and holding on, more often than not the Oedipal superego in contrast to the superego loses its grip and energy, and the narcissistic complex of the ego ideal takes a detailed pervasive and profound influence. The sustenance of the narcissistic balance is thus internalized. Consequently, these changes in the complex/setting render the constancy of self-esteem and mood increasingly independent from external sources or in other external sources according the one's choice (Mahler 1975). Problem. My struggle as a therapist is to know if I am a trustworthy external choice or not. Where I am not, how do I commence so as to carry out this job in a successful manner? According to Margaret Mahler then disintegration from internalized object –love and hate objects – reveals in the adolescence to finding of external and so to

say extra-familial love and hate objects. Understand that the reverse was correct in early infancy during the separation individuation phase, the period the child gained psychological separateness from a concrete object, namely the mother. However, where this profound experience is applicable to childhood and adolescence coming from active and functional parental environments, the effect of these hectic experiences on children and adolescents from entirely dysfunctional families would be a disaster. Precisely in a pertinent and prophetic language the bible echoed cautioned the children of God in these words: "if this is what is done to green wood, what will be done when the wood is dry" (Luke 23: 31).

For Margaret Mahler the advancement from symbiotic oneness of mother and child to that of separateness from her is marked by the formation of what she called internal regulatory faculties that are supported and promoted by maturation – mostly motor, perpetual, verbal, and cognitive advances. I think this advance is the first stage, when we compare it to the second individuation process of the adolescence. Mahler pointed out that regressive and progressive periods alternate within shorter or longer intervals, consequently giving the unexpected observer of the child a one-sided maturational impression. Actually it is only through long period of observation that one would be opportune to make authentic judgment of the behavior of the toddler or adolescent as to its normality or abnormality in nature. Continuing Mahler is of the opinion what they acknowledge in the adolescent's total rejection of his family, and his past, is the complete circumvention of painful disengagement process (Maher 1975). This type of avoidance is transitory, the delays self-destructive and may come in deadly shapes. When adolescents get entangled in this situation, they run away, steal cars, drop out of school, heads into the

unmapped world where he or she becomes a committed client of promiscuity and is consumed alive by substance abuse.

I believe that Mahler's theory of object relations is of profound value in this project. Basically the theory deals with that which takes place in the process of the restructuring of the psychic character in the adolescence. It is the period when the shift of object libido brings about ego alterations which, in turn, gives rise to the process of object losing and object finding. This is all about pushing away and holding on. It is not enough to say that this is of profound urgency but not it is a broader adaptive scope. It is interesting to know that this circular response has accordingly diminished at the close of adolescence; consequently the ego has acquired a unique and definite organization. With this structure we are left with a wide range for elaboration during adult life. Ego ideal touches these elaborations immensely. Mahler emphasized in her research that individuation follows during adolescence. Furthermore she pointed out that through their research they found much about those adolescents who sidestep the transformation of the psychic structure. In the process of this, they replace the disengagement from the internal object by a polarization of them. In situations of this nature, social role and behavior, values and morality are determined by being demonstratively different or better the opposites of internalized images. Ego disturbances, apparent in acting-out, learning disorders, lack of purpose, procrastination, moodiness and negativism are frequently abundant symptomatic signs of crisis or failure in the disengagement from infantile objects and consequently in most cases they represent a derailment of the operation itself.

Among other scholars that contributed in this field, Fowler holds that puberty commences with it an unimaginable revolution in physical and emotional life. That the

adolescent needs the third eye to keep the tabs in the weeks growth, to become accustomed to the angularity of the face and to the new curves or angle of the body. At this juncture I believe that it would be completely discomforting for the adolescent to lack the third eye, then every image on his mirror would be distorted images of reality. Continuing Fowler observed that in a quantitatively new dimension the adolescent looks for another type of mirror. What comes in place here is that the adolescent needs the eyes and ears of a few trusted others in which to observe the image of personality emerging and in continuity to also get hearing for the new feelings, insights and anxieties and commitments that are forming and seeking expression (Fowler 1995, p.150-151).

The counseling session below testifies this observation. This took place with a sixteen-year old, one of my clients in St. Charles Hospital, Chemical Dependency Program. In the process of establishing a follow up and continuity from the group and family meetings to individual counseling relationship, normally, I invite individuals who would like to talk to me to come over at the of each group dynamics. From the beginning I was offered a room that was convenient enough for this purpose. The location shielded us away from the busy life of the department.

Counselor: Hi! How are you today? Sure you enjoyed the group discussion.

Client: Yes I am doing pretty well and I am happy to be here. The group counseling is helpful, I don't like to miss it.

Counselor: E-mm when did you come into this facility?

Client: It is about ten days today.

Counselor: How is your experience so far? I am sure you are happy to be here.

Client: Yes, indeed. It is wonderful here. Some body cares for you, and this means a lot. Since I came in I have not come in contact with the stupid drugs and alcohol.

Counselor: May you talk more about the stupid drugs and alcohol.

Client: alcohol and drugs have been my problem since the age of twelve. I started by taking form my parents supply. It has affected my life. Now I did not finish school and I ended up in the street. Some one who picked me from the street brought me to this place.

Counselor: How did you feel when you saw your self in this place?

Client: I wasn't conscious coming into this place. When I woke in this place I felt so bad. I was angry, with my self, and my parents.

Counselor: You sound angry. Now talk about your parents.

Client: My parents introduced me to drugs. First they were not there for me. They gave me every thing but never listened to me. My father was a drunk. He was the person that made my drug use to increase. It looked as if I had no parents.

Counselor: In the absence of your parents in your life what else did you do?

Client: I tried to parent my self and unfortunately I found available parents in drug alcohol users. These groups were there for me. They never helped me to be a good person. I use to cry in the group whenever you talk about family.

Counselor: May you tell me what makes you cry when I talk about family.

Client: You opened my eyes to the precious gift that was missing in my life. You made me to realize that the street is not my home. I am sorry. After yesterday's session my mother apologized with tears.

Counselor: You awareness is great. Any change.

Client: I made wrong choice by joining my parent's substance abuse. It was wrong deciding to join alcohol and drugs folks on the street. I will go back to school, you said the truth I have great opportunity for my future. Thank you for insisting on seeing my parents. Thank you for returning me to my family.

It is not out of place to say that violent ruptures are one of the issues that constitute a respite, a holding position, until progressive development is rekindled. For most adolescents, it constitutes a way of life *modus operandi* that sooner or later leads back to

aggression as mentioned earlier that is supposed to be out of the way. Once the adolescent is exposed to physical, moral, ideological, geographic distances from the family, this process renders the internal separation dispensable. This is a true picture of my clients in St. Charles Chemical Dependency program. The absence of fathers has a devastating impact on children. Fathers and mothers are better for the children. Children who grow up apart from a parent are disadvantaged in many ways relative to children who grow up with both parents. Generally when there is no family to lean on, no culture to back up, and no religious faith to lean on, the ego does not receive any positive and the fruit is school drop out, teen pregnancy and others. Psychologists have documented that the partial or complete loss of a father or mother produces long lasting feelings of betrayal, rejection, rage, guilt, and pain (Hewlett & West 1998). There are also emotional consequences of life without parents. More and more, researchers writing on the long-term absence of fathers from adolescents due to divorce, maintain that children yearn for their fathers in the wake of divorce. This longing is infused with new intensity at adolescence. For girls the peak years are at adolescence, twelve, to fifteen; for boys, the need for a father crests somewhat later, at ages sixteen to eighteen. It is observed that father hunger seems to be particularly deep and painful among boys. The yearning for parents among boys more often than not is often overwhelming and can lead to depression and even suicide.

CAUSES OF ADOLESCENCE SOCIAL PROBLEMS

Today's adolescents have so much been exposed to complexities of the technological age. The technological advances have offered them more than they can conveniently manage between the early school years and years of specialization. Presently television

seems to exist basically "to deliver an audience with just the right demographic composition to a corresponding advertiser" (Strasburger, 1995, p. 17). It is commonly rated that present-day marketing strategy has adverse effect on children and adolescents in the critical health-related areas affecting their lives namely; violence, drugs, sexuality, and nutrition; (Garbarino 1995). According to (Finnegan, 1999) it is estimated that the average American child has over 400,000 TV commercials beamed into head by the time he or she leaves the high school. Other influence is based on the increased access to media and various forms of information technology like personal computers cyberspace, chat rooms and other multiple online services. Consequently younger children and adolescents are gaining an uncanny familiarity with the intricacies and accoutrements of the wider world without the accompanying emotional and cognitive equipment necessary to manage this information.

The journey from childhood to adulthood has more often than not been a very conscious and busy period. In the process of development young children are confronted with physiological explosion of their genital development and the uncertainty of the adult roles ahead. From the look of things they are more concerned with establishing and consolidating an adolescent globe. All efforts are to make this transitory stage more of the initial identity formation. Adolescents are sometimes obsessed morbidly, many times curiously, with things they think they appear in others perspectives compared to with what they feel they are, and with the question of how to connect to roles and skills cultivate earlier with the ideal prototype of the time. In the process of seeking a new sense of continuity and sameness, which at this level must include sexual maturity, some adolescents have to come to terms again with ideals as basic guardian of the final

identity. More so adolescents need a moratorium for the fore going integration of the identity elements ascribed in the fore going to the childhood stages: basically only that now a large unit vague in its demand, replaces the childhood environment; namely the society. An analysis of these elements is more often than not a list of adolescents' problems. At this juncture what ever fills this gap, whether positive or negative, occupies an upper hand in the adolescent personality.

Where the earlier level handed over to the identity crisis a dire need for trust in oneself and others, then undoubtedly the adolescent looks more earnestly for people and ideas to lean on. This process is fulfilled in human persons and ideas in whose service it would seem meaningful and trustworthy. The adolescent is afraid of foolish trust, all too trusting commitment and would paradoxically express his need for faith in loud and cynical mistrust.

Where the level is affirms the urgency of being established by what one may will freely, then the adolescent here and now may look for an avenue to make a free ascent on one of the available or unavailable avenue of duty and service. As a matter of fact the adolescent is fearful to the depth of his being and is compelled to do any thing that would expose him or her to ridicule or doubt his or her ability. Consequently, the adolescent would prefer to behave shamelessly in the views of his or her elders, basically out of personal choice than be compelled into those activities that would bring him or her down in the presence of cherished peers. According to Blos (1979) then formation of conflict between generations and its subsequent resolutions is a normative task of adolescence. The technologically generated information and images, and the cognitive leap of

adolescence leads many adolescents to believe that they can know more than their parents, and even realize that some adults don't know it all.

The cognitive leap of adolescents reveals the adolescent in use of his defense mechanism of resistance. Through adolescent's open-ended resistance he or she looks forward to other values that would emerge as he or she seeks direction and identification. Idealizing and mirroring is very profound in the life of the adolescent and that of the idealized object. At this stage, this idealized object in relating with the adolescent must collaborate and remain open to the shortcomings or misgivings of the adolescent. He must assist the adolescent in finding the right path of life. In the process of doing this, you are sowing a profound seed of self esteem into the adolescent, so that the adolescent would not lose his worth, or devalued before his or her peers when Where an unlimited imagination as to what one may be is the heritage of identity, then the adolescent 's willingness to put his trust in those peers leading, or misleading, elders who will give imaginative, if not illusory, scope to his aspirations is only too real. With the same aspiration he objects violently to the totality of the pedantic limitations of his personal image, he would agree with loud accusation the whole of his guiltiness, over the excessiveness of his goal.

Freud (1856-1939) in his psychodynamic theory believes that all psychological event of the human person are all tied to the drive energy, and all instincts are based on biological characteristic. This theoretical assumptions about the nature of man drastically changed man's idea of himself. Freud developed a theory of how our sexuality commences from the very early ages and develops through various fixations. Freud emphasized that if these stages are not psychologically completed and released, they can trap us and they

may lead to various defense mechanisms to avoid the anxiety produced from conflict in the leaving of the stage. Consequently Freud posited six stages of psychosexual development

Age	Name	Pleasure source	Conflict
0-2	Oral	mouth: sucking, biting, swallowing	Weaning away from mother's breast
2-4	Anal	Anus: defecating or retaining faeces	Toilet training
4-5	Phallic	genitals	Oedipus (boys) Electra girls
6-puberty	Latency	Sexual urges sublimated into Sports and hobbies.	
Puberty Onward	Genital	Physical sexual changes reawaken repressed needs. Direct sexual feeling towards others leads to sexual gratification.	Social rules

According to Freud the crucial psychological reality is desire rather than reason.

However, Erickson (1902-1994) not only modified Freudian stages of psychosexual development but also placed special emphasis on social development. Erickson is the first psychologist to propose a life span theory of development. The changes made were inspired by anthropological observations and a profound awareness with the origin of these stages, which contribute to a shift from the sexual nature to a theory of psychosocial development. The basic focus in this theory is the acquisition of an ego-identity, and the exploration of identity issues that is the major characteristics of the adolescence. Erikson an American social –psychologist is known figure is adolescent developmental psychology. His work has been substantially revised and even supplemented by the findings of contemporary developmentalists, like Carol Gilligan.

Erikson's schema of human development is succinctly summarized using the categories of stage, period/age, achievements and strengths.

Erikson's Eight Stages of Human Development

Stage	Period/Age	Achievement	Strengths
1	Oral-Sensory Infancy Years 0-2	Basic Trust vs Mistrust	Drive and Hope
2	Muscular-anal Early childhood 2-5	Autonomy vs Shame/doubt	Self-control Willpower
3	Locomotor-genital Middle childhood Years 5-8	Initiative vs Guilt	Direction and Purpose
4	Latency Later childhood Years 8-10	Industry vs Inferiority	Strategy and Competence
5	Puberty/Adolescence Youth Years 10-17	Identity vs Role Confusion	Devotion and Fidelity
6	Young Adulthood Years 18-25	Intimacy vs Isolation	Affiliation and Love
7	Adulthood Years 25-55	Generativity vs Stagnation	Production and Care
8	Maturity Years 55-death	Ego Identity vs Despair	Recognition and Wisdom

From Erickson's eight stages and epigenetic method of psychosocial development of the individual person, we see that the fifth stage commences symmetrically into the period of adolescence. Prominently this stage is the period of Identity versus Confusion.

According to Erickson it is here that we find the authentic reason autobiographies of individuals turn out to be the profound source of knowledge into the development of identity. Understanding and describing the universal genetics of identity implies the ability to trace its origin and development in the life of each individual. Describing this role confusion can become prevalent in adolescents, numerous examples were observed in my encounter with some of clients in St. Charles Chemical Dependency Program. A pertinent example is the case of Norbert who came into the facility for rehabilitation because of drugs and alcohol. First and foremost, my client got into drugs and alcohol in the home environment. When he graduated in the company of peer groups with the sale of drugs, was able to provide for his siblings and parents. He was the breadwinner and the siblings and parents made a lot of demand on Norbert. The needs of the entire family reshaped his social role in the family. This time his use of drugs increased and he even stole from others in order to maintain his status in the family. When drugs and alcohol had eaten deep into him he joined the street gang. Under normal conditions, Norbert was supposed to be under parental care but drug and alcohol changed his role at this stage in life. He was supposed to have completed primary education or more still enjoying higher school education. Working at this stage in life is not out of place but could have been more pertinent as part time job to earn some money to augment the efforts of the parents. The basis of Norbert's present problem is role confusion. More often than not the role confusion centers on the individual's psychosexual development or lack of authentic object relations. Norbert did not get good enough mothering; that is a facilitating environment to assist emotional and psychological development.

Psychoanalytically early process of differentiation between the inside and outside worldview is the commencement of the projection and introjections; this is the basis for our defense mechanism. Introjections make us feel that our outer goodness had an inner reality. In projection there is awareness of inner harm as an outer one; we ascribe our traits, emotions, and disappointments to significant others. Projection and introjections are two defense mechanisms that are actually modeled in relation to what ever is going on in the inner world of children at a period they would basically like to externalize pain and internalize pleasure. Basically the basis for this shift is to accommodate the witness of the maturing senses and reason.

It is vital to understand that the firm establishment of the lasting patterns, for the solution of nuclear conflict of basic trust, and mistrust is almost the first work of the super ego. Basically the work is that of the maternal care whose presence is reassuring. However, the amount of trust derived from earliest infant experiences does not seem to depend on absolute quantities of or demonstrations of love. According to Mahler mothers establish a sense of trust in their children through mothering that combines sensitive care of baby's personal needs and strong sense of individual trustworthiness within the child's trusted environment and culture.

Further more researchers agree that puberty ushers in a revolution in physical and emotional developments of the adolescent. Continuing Fowler in his analysis about the third stage of Synthetic-Conventional Faith emphasized that the adolescent is challenged to synthesize into coherent whole the various messages about life that are transmitted by the prevailing culture, one's peer group, coaches, and teachers, together with the parents or grandparents at home. The adolescent is concerned with authentic mirrors that would

give him or her true view of structural development on almost daily basis. Nevertheless, in a qualitatively new perspective, the young adolescent is concerned for other type of insights. These trusted others would help the adolescent to ascertain the genuineness of these developing new personality, new feelings, insights, anxieties, and on a more serious note all the commitments that are forming and seeking for expressions. In adolescent's interaction with either the same sex or opposite sex, he or she finds another person's time and parallel gifts and needs. It is essential to take cognizance that the accelerated physical growth during adolescence has profound social and psychological implications for the individual. Transcending the mere fact that one's appearance and physique have changed. Sensitivity about one's appearance and its relationship to peer- group affiliation are potential sources of emotional stresses for adolescence.

The young adolescents (boys and girls) in the process of searching, embedded in endless talking, scheming, fantasizing and worrying, there is an unconscious exchange of mirror that would support them as the focus on the new explosiveness and intricacies of inner life. It is through this authentic regard and idealizing affections of the newfound land, that adolescents gather and fall in love with forming personal myth of self. This quantum leap enables the adolescent to consider many viewpoints at once, use inductive and deductive thinking to reason, and test reality by challenging contradictions and inconsistencies.

One of the methods for forming of personal myth and the dynamics of first love is the emergence of intergenerational perspective taking. Relying on the formal operational ability to construct the hypothetical, there would emerge the complex courage to hypothetical image of self in accordance to how others see me. Through this mechanism

the friend or newfound lover becomes authentic mirror for us. According to Elkind (1967) adolescent egocentrism, which includes a belief that by teenagers are special and unique, accompanies the attainment of new mental abilities. Adolescents believe that others especially peers are watching them thinking about them and interested in all their thoughts and behaviors. Specifically Elkind proposed that adolescents construct an "imaginary audience", giving rise to heightened self-consciousness.

This new perspective of self-consciousness that the realization that this capacity brings is part of the adolescent's version of egocentrism. Adolescents assume that since they spend a considerable amount of time thinking about themselves, others must be doing the same thing, namely thinking about and monitoring them. The adolescents believe that every one is looking at him or her and may feel either a narcissistic inflation, or self-questioning deflection in relation to "me", is there any one there? Do you see or hear me? What helps to tame the self-consciousness and even overcome the usually temporary excess of egocentrism is basically the functional realization of the reciprocal of our earlier couplets. Gradually there is the realization that you see you according to me; you see you, you think I see. This rationality for Fowler is mutual interpersonal perspectives taking.

In this research the following clinical and Mahler's gift of the individuation process have been of tremendous help in my understanding of the psychodynamic and psychopathological realities that were operative in the life of my clients in St Charles Hospital Chemical Dependency Facility. It has helped me profoundly to hear their emotional call "Is there any body there? Do you hear me?"

Margaret Mahler's research is a call on the young adolescents to stand up and take up the challenge of responsibility rightly for what she is or what he is, instead of heaping the responsibility on the shoulder of members of the family or community. One may refer to the adolescents of this present as the blaming generation. Hooked up in the web of sophistication and technological know-how they blame their parents, guardians, and community for their shortcomings and unavoidable disappointments in life. I believe that where one is able to embrace the realities of culture, religion, coupled with politics and basic ethical principles, these realities would in a profound manner help to shape their lives. I don't conveniently concur with the concept of blaming the unavoidable negative influences in their life as the sole reason for their failure. Capitalizing on blaming others does not facilitate progress.

Some of the adolescents view in their plight, the powers of nature that is beyond their control, instinct, fate and other related and unpredictable forces that control their life. It is not overstatement to say it is mean and senseless for adolescents to hold such tenets to rise above these forces; specifically, Mahler stated that an attitude of resigned purposelessness is the true foundation of maturity. The philosophical view that all events are predetermined and subject to fate may be the result of systemic problem or lack of religious faith that generates basic hope empower hope for change, and even the energy to work for the necessary change. Majority of the adolescents that come to St. Charles Hospital's Chemical dependency program basically come from families within this description.

I have used Eriksson's epigenetic principle of development as my second clinical principle. According to Erickson (1968) development functions by epigenetic principle.

This principle says that we develop through a predetermined unfolding of our personalities in eight stages. Our progress through each stage is in part determined by our success, or lack of success, in all the previous stages. A little like the unfolding of a rose bud, each petal opens up at a certain time, in a certain order, which nature, through its genetic, has determined. If we interfere in the natural order of development by pulling a petal, forward prematurely or out of order, we ruin the development of the entire flower. Each stage involves a certain developmental tasks that are psychological in nature. This is a crisis period. Eriksson's epigenetic model commences with two terms "Trust versus Mistrust." That shows the order of eight developmental stages in human beings. Upward movements along the diagonal axis represent development and how the successive differentiation of the originally undifferentiated structure, and thus represents increasingly more mature levels of functioning. Accordingly, the actual psychological development of the child commences right with the first stage of trust and mistrust, during the feeding period of a child's development, through autonomy versus shame and guilt, initiative versus guilt, industry versus inferiority, and climaxes with Identity versus Role Confusion the actual zone of adolescents. Adolescents are within "Identity versus Role confusion" circle and this boundary is our focus of this analysis. I believe "Trust verses Mistrust" of parents and society is part of the mental challenges of the clients I serve in St Charles Detoxification Chemical facility.

My third clinical method applied in this work is that found in Fowler's stage of faith. In his renowned book *Stages of Faith* he focused on the stages of human development perspective, indicating that a stage of faith development cannot be skipped. During the earliest stage of primal development perceptions and feelings combine to form offer a

general intuition about trusting. The adolescents are in the third stage of development of faith; the infant learner acquires the capacity to trust in the trustworthiness of others and in one's environment. Primal faith is formed within the boundary of caregivers. This third stage he called Synthetic –Conventional Faith. At this stage a person's experience of the world now extends beyond the family. A number of spheres demand attention: family, school, or work peers, street society and media and above all religion. Faith must provide a coherent orientation in the midst of that more complex and diverse range of involvements. Faith must synthesize values and information; it must provide a basis for identity and outlook. Furthermore, at this level the individual is self-conscious. According to Fowler this consciousness is generated by adolescent's egocentric behavior. This is the stage the adolescent perhaps look to others and expect to be identified by others too.

At this juncture, one can see the profound value in Mahler's view and understanding of object relations is meaningful. We have come to note that Fowler's analysis of faith is not limited to faith alone. Faith is a way of life with inner power of interconnectedness that make leaning on another possible. Religious faith the focus of this chapter incorporates all the vital issues that sustain put meaning to life. It is more of the common thread binds life together. Specifically, faith involves the whole person, a dynamic system of images, values and commitment (Fowler 1981). The Church teaches us that our moral life has its source in faith in God who reveals his love to us. St Paul speaks of the "obedience of faith" as our first obligation (Romans 1: 5). Also, ignorance of God is the principle and explanation of all moral deviations (Romans 1:18-32).

CHAPTER THREE

PROJECT METHOD

St. Charles Hospitals Detoxification Facility in Port Jefferson offered me many opportunities to work with the adolescents that come to the Chemical Dependency and Rehabilitation program for the past four years. Every new project has got its initial teething problems and this is also applicable to my experience with those adolescents that come to this facility. There was transference and counter-transference at the onset. The initial transference and counter- transference though real has not diminished because of the time framework of those that come to the facility. Coupled with the fact that my concept of transference has not fully come to maturity. One fundamental reason behind this is lack of continuing cases for longer periods that would have enriched me with in-depth knowledge and made room for expansion.

Basically the number of adolescents that come to St Charles Detoxification facility fluctuated. Also strict measures were put in place to control their lives to avoid those behaviors that would negatively affect their welfare during their sojourn in the facility.

Guide lines are usually common with healing environments and those who come to St Charles Chemical Dependency Alcohol Program must follow the following guidelines:

1. Smoking is permitted only in designated smoking places. Smoking is strictly prohibited in patient bedrooms or bathrooms. Evidence of smoking in either of these areas is cause for immediate discharge. Smoking in unauthorized areas is grounds for immediate discharge from the program. There is NO smoking during scheduled activities. There is NO smoking from the within 50 feet of any hospital entrance. There is NO sitting on the wall outside of the Chapel or smoking allowed under the awning. You will be asked to move. If it is reported to the unit you will be restricted for 24 hours to the unit.

2. Refreshment may not be brought into scheduled activities. Absolutely no food or beverages are in the large day room.
3. With the exception of weekend visitation, NO food is permitted on the unit that is not provided by the hospital. Food brought to the unit would ONLY be permitted to be eaten in the patient kitchen area. There is to be no food or drink in bedrooms.
4. All patients are expected to be at activities 5 minutes before each meeting and all scheduled activities, unless excused for medical reasons by the Nursing Staff. Scheduled activities include all meals and therapeutic recreation. Any one who misses a scheduled activity due to medical reasons must remain on the unit for the day. Should you fall asleep in the meeting it will be determined that you did not attend that meeting and you will be restricted.
5. Alcohol and drugs shall not be brought onto the unit or the hospital grounds. Any infraction of this guideline will result in discharge from the program.
6. Room checks and random urine screening will be conducted at staff discretion. Refusal to submit to urine drug screening test will result in discharge. Room checks may be done with either the patient or the most senior member (s) of the community.
7. The personal rights of other patients and staff shall be respected –courtesy counts.
8. Anonymity and confidentiality of all patients shall be strictly enforced.
9. With the exception of weekend visitation hours. NO patient or visitor shall enter another patient's room. During weekend visitation, patients may have visitors in their rooms with the DOORS OPEN. Behavior MUST be appropriate.
10. There shall be no sexual contact with other patients or visitors. Any sexual contact with a visitor or another patient is grounds for immediate discharge from the program.
11. You are responsible for your own cleanliness. There are assigned tasks for the unit.
12. Horseplay that results in injury or destruction of property will result in immediate discharge.
13. Failure to sign in or out when leaving the unit will result in restriction to the unit.
14. All patients must sign in with the staff on duty at 4 pm daily. Failure to do so will result in a restriction to the unit.
15. Recreational videos will be permitted ONLY Fridays and Sunday evenings after self-help.
16. You are NOT permitted to be in any area of the hospital other than the fifth floor, the first floor for access to chapel or to the Gift Shop. All other areas in the hospital are off limits. THERE WILL BE NO EXCEPTIONS. If you are found to be in other areas you will be asked to leave the program.
17. When admitted to the program all patients are required to remain on the unit for 72 hours. Only with permission of the Nursing Department may you leave the unit to go on grounds before the 72 hours are up.

These and other factors imbedded in short time counseling, do not create ample opportunity for complete manifestation of diverse types of transference. Further more,

my profession interferes with my counseling. There is struggle, some anxiety and almost intense feelings in the effort to balance my dual role namely: as a priest and pastoral counselor.

I see the above feelings as professional realities; my work could not have been smooth or possible without my establishing counseling alliance. I have thought of counseling as the bridge that helps one to go from where he or she is to where she or he would want to be. Alliance blended with positive statements is a profound technique for my clients in St Charles Detoxification Facility. In my dealings with them I was never selfish because at each stage, I had cogent reasons to express my observations and my positive sentiments for each and every one of them. This is necessary because acceptance and support from one who knows you so intimately is enormously affirming Yalom (2002). More and more, when I am with them, I am the only audience viewing their great dramas and act of courage. I have taken cognizance that comprehensive appreciation of certain momentous acts while in the facility would be a plus in crossing the bridge. Having created a profound rapport the communication access was created for counseling my clients and families. Consequently, I applied the following therapy models

- Individual Counseling
- Interactive Instructions
- Group counseling
- Family systems approach

Person-to-Person Or Individual Counseling

Adolescent substance abuse is a global phenomenon. The number of children, adolescents, and families affected by substance abuse continues to skyrocket since 1990. In each society parents teach their children to trust in and care for others. These values that are the building blocks of the civic virtue are precisely those we are loosing in the

late twenty-first century on world basis. Specifically, children are not born with such qualities as commitment, and compassion; these virtues must be purposefully taught and reinforced by mothers and fathers. It is vital to take cognizance that children emulate most things, including values, through imitation and modeling. It is not overstatement to say that the more caring and trustworthy a parent is, the more likely it is that the child will acquire these qualities. Where these qualities are not inculcated within the family, they are not taught at all, consequently young children and adolescents who miss it turn out to be like those that come to St. Charles Hospital Detoxification Facility. Listening is a forgotten art. I believe that it is very important to make time to listen to them as the first step to healing. Through individual counseling, they would be able to resolve some basic super ego conflicts that play a great role in their mental condition. These adolescents have enormous conflicts embedded in parental figures, they are not at peace with law enforcement agents and suspect almost everybody around them in most cases can attain the state of paranoia and pathological dimension. Bring meaningful healing to these adolescents basically needs immense attention and empathic understanding. My empathy is to empower him or her and assure each individual that we will go through this together. Carl Rogers referred to as the father of humanistic psychology, spoke about his initial experiences while being counseled. In *A Way of Being* (p.12) he acknowledged in a special way that he felt he was being rescued from the chaos of his feelings.

These persons have heard me without judging me, diagnosing me, appraising me, or evaluating me. They have just listened and clarified and responded to me at all the levels at which I was communicating. I can testify that when you are in psychological distress and someone really hears you without judgment on you, trying to take responsibility for you, without trying to mold you, it feels dam good.

I know quite well that adolescents without father or other role models in their life more often than not become victims in the society. Through individual counseling I want to let them know that I hear them without any judgment in the process of appraising and evaluating them. I was there for them with empathic listening and responding at the level of what they were communicating. My whole objective is to help them crawl out of their psychological stress. Margaret Kornfeld (2001) specifically stated that we use our empathic experience to voice comments about the person's internal state that causes the person to feel understood or soothed. I agree with what Dr. van den Blink says when he wishes to be listened to with empathy:

What I want in need is for someone to take the time and trouble to discern the shape of my experience, the gestalt of what I have gone through or what I am struggling with, and to help me understand it better. For in participating in that kind of respectful and caring exploration of my life or of my issue or my problem, no matter how difficult or painful, I feel affirmed in my humanity. I feel empowered and begin to understand myself better and am able to see and grasp things about myself that I have not seen or grasped before.

I think empathic relating is a form of research itself into these adolescents and into self. I take cognizance that it involves respect, with measurable phenomenological frame of mind that brackets assumptions, diagnoses and judgment. The process of knowing another person is complex. The sum total of this process of individual counseling is manifest trust and meaningful transitional relationship, aimed at helping the adolescent to make a leap into establishing valid and strong relationship with God, and specifically god is the permanent object relationship. Having built a consolidated counseling relationship and fertile ground I am able to delve into the psychodynamics of the individual

adolescent, know the reason behind his or her action and further more become conscious of the psychic structure of the adolescent before me. Through this individual gesture I give the adolescent a worthwhile assurance completely different from formal negative experiences with law enforcement agents and all the other people that have not gained his trust.

These adolescents have traveled through rough road with people that feigned to be friends but only recruited them into drug distributing for their selfish gain. This endeavor only made some of them financial pipelines for drug pushers and then turns them into substance abusers. In my experience dealing with the adolescents that come to St Charles Detoxification Facility I totally agree with Thomas E. Bratter & Gary G. Forrest; Alan S. Gurman & Stanley B Messer contributions; Among other things they specifically emphasized that value of short term and time-limited method in treatment came from closer observation that virtually good number of clients gained profoundly from brief experiences of psychotherapy. Another important foundational name that called for brief therapy is Edward Shafranske. In 1925 Ferenczi and Rank made the first effort to experiment with more active methods in treatment. By 1946, Alexander and French developed and advance on the contributions of Ferenczi and Rank that were the first to meticulously test the assumption imbedded in the long -term open-ended psychoanalytic treatment and basically presented an alternative model in psychodynamic they called for shorting of the length and frequency of sessions, both from case to case within the same patient's treatment. This is would help to avoid excessive dependency on the patient that more often than not prolonged therapy. Specifically they called for the implementation of the powerful role of the findings of Alexander and French known as "corrective

emotional experience.” Following this method many successful brief therapies were achieve. The politics of psychoanalysis of the time did not frustrate this new approach in counseling. This new approach was only delayed for some years before the seminal projects of Bibring (1954) and Gill (1954) were published about modifying the parameter of treatment. It was after this publication that meaningful efforts at psychodynamic modifications were appreciated as legitimate by the mainstream as important approach in clinical investigation and also was necessary for personality and behavioral changes.

Furthermore, another group researchers that emerged during 1950 include Ornstein and Balint (1972) who were analyzing what could be achieved using psychodynamic principles in more active and shorter treatment. Balint (1972) and Milan (1963, 1976) made profound discovery in developing “focal psychotherapy”. More and more, Balint emphasized the vital role of the therapist in reducing the length of treatment coupled with using hypnotherapy to work through patients’ resistance more quickly. If used in the appropriate manner would assist the therapist in reactivation and resolution of psychological conflicts. In most of his seminars and workshops Balint pointedly called for and encouraged the methodical investigation of clinical case process that is the basis o research in short-term and time-long psychotherapies. Specifically, Milan noted the use of the psychodynamic practices in short-term treatment of patients. According to Milan, via thorough investigations by the therapist, the patient is as a matter fact of put be in “touch with as much of his or her true feelings as he or she can bear, that brings out the core of psychological conflict” (Milan 1979, p. 74). In 1980 Milan once more said that brief dynamic therapists should endeavor to promote change within focalized area of conflict via an admixture of de-repression and affective release, corrective emotional

experience and internalization of a benign therapist-patient relationship, relearning and application of the patient's will. More often than not, Malan, putting in perspective the psychoanalytic principles, cautioned that successful treatment depends a lot in detailed processing of defenses, and transference. Malan's new approach is made manifest in his profound emphasis on activity instead of passivity as response to the patient/adolescent's resistance.

With time more researchers like (Davanloo 1978, 1980, 1991; Mc Cullough-Vaillant 1970) augmented the contributions of Milan and Balint by maintaining that the therapist is a "relentless healer" who must vigorously confront and interpret defenses through the "unlocking of the unconscious " and penetrate into the true feelings. Continuing, other researchers namely: (Horowitz et al.; 1984; Levenson, 1995; Strupp & Binder, 1984 Mann, 1973; Goldman, 1984) called for use of the new improved developed systems of short term or time-limited psychotherapy. Specifically, these scholars expressed the importance of maintaining a focus for the psychotherapeutic inquiry, and propose the modalities, which the therapist enlists in confronting and interpreting the client's conflicting compromises.

With the reference to the above discussion, it is appropriate and fitting to acknowledge the short-term approaches to psychoanalysis or psychotherapy. Basically, these methods are vital in their specificity of modality, and process. Freud meticulously used the unique metaphor of chess in explaining the procedure guiding the practice of psychoanalysis (Freud, 1913, p. 123). Further more he emphasized that there are rules defining and guiding the opening and closing phases of this interaction, but with some rules and innumerable possibilities along the line. I believe that the input of short -term

psychotherapies are particularly very pertinent as they enrich us with the direction to entire treatment process.

Short -Term and Time-Limited Modalities

In relating with my clients in ST. Charles Hospital Chemical Dependency Facility in counseling setting, I have had the feelings of expediting the action. The feeling makes me Mr. Fix it all". It resonates in me the part of the" problem solver." My feelings are generated basically in that fact that the adolescents are beginning life. I believe that identifying and sorting out the area of formation that is needed most by this group and put it in perspective is necessary aspect of the intervention, and help for the adolescent to resolve his conflict. Also I am felt so much for the adolescents that come St Charles Hospital Chemical detoxification Facility have very short stay in the facility consequently, applying any means that profoundly helpful within the time framework is absolutely essential for me.

The necessity if establishing a therapeutic focus in a short -term psychotherapy can never be over stressed. The choice of a central theme or focus is important because all interventions are basically aimed at the elucidation, and working through this identified focal conflict. This is observable in short-term psychotherapy orientation where deviations from identified focus are systematically confronted as resistance or even more in time-limited treatments in which the termination date rapidly approaches. Specifically, Mann and Goldman emphasized that an appropriate therapeutic focus is one that embodies the patient's privately felt, rarely verbalized; present and chronically endured pain and psychodynamic conflict. It is essential tom acknowledge that Goldman and Mann definition meticulously put together a meaningful understanding of therapeutic

focus that is pertinent to psychodynamic practitioner that work within short-term modalities.

It is pertinent to take cognizance that present and chronically endured pain echo from deeper levels of the unconscious, via the layers of ego defenses, coupled with the patient's conscious experience of himself or herself here and now. This covers the patient's experiences of time from the remote past to the here and now and above to the expectable future. It speaks with exquisite poignancy with which each person privately experiences his being (Wicks and Parson 105). A client's drunken father manifested the above facts in the life of one of my clients who at sixteen years witnessed the death of the uncle. Being an alcoholic himself my client many a time behaves like a psychotic. My client had almost daily report of being angry with his roommate, and his had associated his anger to his roommate being jealous because of the wealth he inherited. Further more he said that his roommate was upset because he told him he was going to have a good life after leaving the facility with his wife and children. This sixteen year old looked forward for wonderful weekends visits. However, his behavior to the roommate was against the guidelines of the facility consequently he was restricted to the unit and denied weekend visits.

The case of my client vividly buttresses the profound saying of Wicks and Parson above. In one of the group didactic session one of the animators tried to assist the group to talk about their experiences in the unmapped streets of drugs and alcohol as a way of finding some understanding and healing. My client got up and challenged him and said I am not here for this kind of a talk; I am here to hear about Jesus, and about God. When he came to me, he narrated his story, and I agree with Wicks and Parson that the story

provoked profound feelings in him. Pastors and therapists, like midwives, have valuable experience with the labor of contractions, expansion and the emergence of new life. At this juncture, I observed that my feeling was intense as a result of my countertransference. I was moved and became emotionally connected and concerned about my client as and developed more and more. Below is the out come of my interaction with my client during his visit the pastoral office.

Interviewer: Hi! How are you today?

Client: I am doing pretty well.

Interviewer: How is the going with you and group your leader for 4: 00 pm session. Is everything okay?

Client: Not all that! I was not really anger at him.

Interviewer: Yes, I understand you were not really angry. It seems you didn't want to listen.

Client: I was rather scared and afraid too. I am afraid of the gang violence on the streets.

Interviewer: Tell me more about street gang violence.

Client: I don't want to going to the street any longer. It is full of violence and a lot of killing. It is more of a war zone. I don't want to die there.

Interviewer: Now say a little about what is going on in your mind.

Client: Well, my uncle threatened my father may times in his lifetime. But he finally killed him. I don't want that to repeat in my lifetime.

Close analyses of the above discussion offer profound insight to the life of my client. It vividly confirms the findings of Wicks and Parson about effectiveness or non-

effectiveness of short-term therapy. In short time psychotherapy there is absolute need of therapeutic alliance to be formed right from the commencement of the therapy. Also in a collaborative approach, the client and the therapist will determine the therapeutic focus, consequently, they would unveil the most efficacious manner to confront resistance, and uncover and simultaneously work on through the psychodynamics embedded in the person's difficulties (Davanloo (1979), 1986a, 1986b). Although the focus of treatment may concern the client's conflict in relationship, short-term psychotherapy is not conducive to treat individuals for whom deficits in their ability to interact with others constitute their life circumstances. People suffering from such ego and object relation deficits, particularly those diagnostically within the borderline spectrum that assumes the ability to develop a reciprocal interpersonal relationship, benefit from short-term therapy (Wicks and Parson 1993). In St. Charles Hospital the short-term therapy is followed with out patient care for six months just to enable the clients to cherish and maintain the outcome of the brief therapy.

I believe that the level of object relatedness can usually be seen through a thorough examination of the family history, by nature and through presentation of interpersonal relations and difficulties, and by paying attention to the dynamics within the therapeutic relationship.

In most cases clients who present histories of unstable and intense interpersonal relationships, marked shifts in affective response to the therapist and others, coupled with confusion in self-identity and object representations are in most cases taken to be inappropriate candidates for this approach to therapy. At this juncture the treatment that is

relevant for them is longer duration and will mostly focus on forming cordial relationship with the therapist.

It is important to understand that short-term therapy/ treatment presumes that such ability is already in progress; and this is the prerequisite under which a stable and meaningful therapeutic alliance will be framed (Wicks & Parson 1993). More often than not, people presenting a history of current and past meaningful, reciprocal relationships are the most suited for short-term psychotherapy.

Group Therapy

I used two methods in-group dynamics namely Faith based group experience and psychointeractive experience. Every new endeavor has got its teething problems and as a result it was not all that comfortable at the beginning with my clients. The initial step I took was the establishment of trust and therapeutic alliance. It took them some time to crawl out of themselves and talk publicly. The boys were able to talk easily about what brought them to St. Charles Chemical Detoxification facility than the girls in the presence of all the members of the group and some of the helping staff. In the process of group interaction, they were able to assist each other to overcome some of the anger embedded in them. Anger against their parents, law enforcement agents, and to some extent to some of the authorities in the facility.

The whole objective in the group dynamics was to help them compare and contrast their problems in relation one another. There is one common thread linking all of them, fatalism. When they remember that they would be going back into the same community

and environment great fear seizes right to their marrows just because they feared falling back into the same old problem.

The renowned psychotherapist Irvin Yalom emphasized the power of goal. Continuing he maintains that the therapist must have clear vision of the clinical fact of life of the group, number of clients, length of therapy, time and frequent meetings. The settings of the goals are important from the beginning of new group, and at intervals as the group evolves and goals are met. Group and individual goals are vital for the survival of the group. The group survival depends a lot on creating a climate of trust and acceptance and promoting self-disclosure in significant manner. Corey and Corey (2002) outlined 14 guidelines as general goals for group dynamics namely:

- ✓ Increase awareness of what prevents intimacy
- ✓ Learn how to trust oneself and others
- ✓ Become aware of how ones' culture affects personal decisions
- ✓ Increase self-awareness and thereby increase the possibilities for choice and action.
- ✓ Challenge and explore certain early decisions (most likely made during childhood that may no longer be functional
- ✓ Recognize that others struggle too
- ✓ Clarify values and decide whether and how to modify them
- ✓ Be come both independent and interdependent
- ✓ Find ways to resolve personal problems
- ✓ Be more open and honest with selected others
- ✓ Learn a balance between support and challenge
- ✓ Learn how to ask others for what one wants
- ✓ Become sensitive to the needs and feelings of others
- ✓ Provide others with useful feedback.

Furthermore, I. D. Yalom pointed out that there is a tendency that one may not like the general clinical setting and feel hampered by the many intrinsic restraints that more often than not prevent one from leading the group. He says, do not over labor your self. Once the necessary steps are taken in the establishment and modification of the goals,

and then one will have the ability to offer necessary assistance. Accordingly he emphasized that there is no situation the importance of setting appropriate goals could be over stressed, because this might be the profound step to make in therapeutic responsibility.

My journey is to consolidate object relations of my clients in the facility, as a result I focused greater attention in assisting them bring back their trust.

Adolescence God -Representation

In his theory Winnicott (1951) specifically stated that God experience in object relations theory is generally considered to be among different types of various transitional phenomena. Through this transitional experience, one suspends strict reality testing in order to establish a meaningful working-through of a vital conflict. Mark Banschick profoundly concurred with Winnicott's theory. Continuing Banschick said that in the process of struggling with fear of maternal abandonment, a child for example will specifically find contentment by replacing the mother with a blanket, this would be self – soothing in the absence of the mother from the room Mahler (1975). When the experience of the blanket is deeply embedded in the child, the child has achieved some victory in his or her bid toward autonomy. More areas for transitional experiences in normative development are arts, dance, creativity, play, and experiences of God. In St. Charles Chemical and detoxification Facility, we know that

Some life experiences make people feel completely overwhelmed by the power of their emotions, which they cannot face alone, or even with other individual in their lives. In this therapeutic environment, our arts therapists help our adolescents to explore the intensive and

painful thoughts and feelings that mostly challenge them. Through this process, adolescents are encouraged to use wide variety of art materials namely; Clay, chalk, batik, paint, and crayons to express visually the thoughts and feelings deeply imbedded in them. The substance abuse therapies in-group process and didactic (Ariati, 2008).

It is necessary to note that unlike the other transitional objects, a blanket or any dear toy, which a normal child eventually abandons and mourns, the God-experience as transitional phenomenon is never actually abandoned, consequently never mourned. In the process of development one may lose genuine interest in God either as a child or an adult, however, this is not necessarily based on experience of loss or death.

The Higher Being or the Ultimate Other, I believe is an object that naturally can be rehabilitated, rejected or engaged as the case may be more often than not activated by one's emotional circumstances. At this stage we cannot but rely on the profound analysis and result of Ana- Maria- Rizzuto (1979). This renowned author maintained that God remains a transitional object that is available to a person at all points of life, as much as a person needs God and needs God in his or her life.

Banschick maintaining the same line of thought pointed out that the experience of God can therefore be extremely functional in the developing adolescence. Specifically, God can be a safe place as Winnicott pointed out in the notion of "holding environment." In this holding ground environment, the adolescent can comfortably experiment with a variety of self-other relationships, while not threatening the highly charged parallel experience with his or her family. The notions of God-representation can devalued, rejected, or even closed out-- like in healthy children --serious retribution, but in the growing adolescence works through similar feelings with parental figures. With development the opposite can be seen, with God (priests, rabbi, pastors, as well)

becoming idealized and parents moderately devalued as the young adolescent separates meaningfully from parental cage by becoming more devout. This does not come as a surprise.

Mark Banschick is very optimistic that most common God-representation often cannot be found in the "lives of seriously disturbed and normal children." This can be developmentally associated to Erikson 1959, Mahler 1978; namely the issue of basic trust. These scholars specifically maintained that the experience of God draw on the earliest comforting feelings that the world is a safe place to be in, namely being held by one's mother. Under normal circumstances this type of trust is the accepted standard for some people in day-to-day reality. On the other hand, for disturbed adolescent, experience of God in prayer may be the comfort and safety zone. Specifically this is the basis for using art, music, relationships or faith in treating those that come to St Charles Chemical Detoxification Facility, with the hope them in re-experiencing basic trust, during moments of confusion and anxiety. Studies have shown that a neurotically disturbed adolescent can find diverse means to self-soothe when tense; it is good to realize that listening to music, or writing poetry can't serve this purpose in such adolescents. On the other hand adolescents with more severity of disturbance often have less resources for self-soothing once they are under stress and this is accountable for the high rate of drug abuse.

It is note worthy that those that come to St Charles Chemical Detoxification Center are people who are struggling with authorities in their life. I have used faith- based group experience to re-establish their basic trust. Initially the break through has not been all that easy. However, with consolidated effort I built some meaningful trust and therapeutic

alliance and the was made manifest in their ability to talk in the presence of the members of the group about what brought them to the facility and what they hope to gain from the facility.

Researchers maintain that the quality of trust derived from childhood experience does not necessarily depend on absolute quantities or demonstration of love but more often than not, it depends on the amount of maternal relationship. The adolescent is never attracted by laws, rules and its enforcement but by love and meaningful trust worthy relationship. It is obvious that mothers create basic sense of trust in their children through the kind of administration that combines sensitive care of the individual needs and firm sense of personal trust worthiness, with trusted framework embedded in their culture's lifestyle.

More and more, where this earlier stage results to identity crisis, which is a profound need for trust in oneself and others, consequently, the adolescent looks most earnestly for people and ideas to lean on. It also involves people, ideas and environment where the services would augment the adolescent's effort in proving himself or herself the reliable one.

FAMILY THERAPY

We need definition. The word family is derived from Middle Eastern *familie*. In Latin, it is *familia* meaning household establishment. According to The American Heritage College Dictionary family is described as a fundamental social group in society typically consisting of parents and their offspring. While no single definition comprises the totality of the meaning embedded in family, diverse cultures and belief systems adversely

affect our definition and understanding of the family. Beliefs and culture in time are in transit and profoundly affects the family. In recent times different circumstances have changed and have compelled the integration of several broad categories of families namely:

1. Traditional families, including heterosexual couples (two parents and minor children all living under the same roof), single parents, and families including blood relatives, adoptive families, foster relationships, grandparents raising grandchildren and stepfamilies.
2. Extended families, which include grandparents, uncles, aunts, cousins, and other relatives.
3. Elected families, which are self-identified and are joined by choice and not by the usual ties of blood, marriage, and law. For many people, the elected family is more important than the biological family examples include the following:
 - a. Emancipated youth who choose to live among peers
 - b. Godparents and other non- biologically related people who have an emotional tie (fictive kin)
 - c. Gay and lesbian couples or groups (and minor children all living under the same roof).

Absolutely, for the purpose of our study anyone who is instrumental in providing support, maintaining the household, providing financial resources, and with whom there is a strong and enduring emotional bond may be considered family for the purpose of the therapy (TIP 39) To us, family means putting your arms around each other and being there (Barbara Bush 1925-). Where could one settle more pleasantly than [in] one's house Cicero (106-43 B. C)? In this study the concept of the family implies persevering commitment on emotional basis. The heart of the family is neither casual observance nor an extreme act of ritual marking. The heart of our family is a relationship with members of the family on a lasting impact not only for our selves but also on the lives of those we care for. Though we may differ in our ideas, let us still remain friends, likewise

Family members may disperse around the world, but still be connected emotionally and able to contribute to the dynamics of family functioning. In family therapy, geographically distant family members can play an important role in substance abuse treatment and need to be brought into the therapeutic process despite geographical distance.(TIP 2006, p. 2-3).

The family is a sacred space and healing ground. The healing nature of the family for adolescents with substance abuse will be discussed in more detail in chapter five.

I used fourth method, the family therapy basically because the family has a profound role to play in the treatment of predominantly any health problem together with “home is the place to leave in order to grow up, to become your own person.” Family therapy came into use about 1950, and by 1960 it had grown to a meaningful extent and possibly fully matured by 1970s. The profound initial wave of enthusiasm that emerged for treating the whole family as unit was ushered in by flood of diversification of schools of thought all struggling for a share of the truth. In retrospect, some scholars see 1975-1985 as “family therapy’s golden year.” These were the peak years of “full flowering of the most imaginative and vital approaches to treatment (Nichols & Schwartz 2001).

In dealing with substance abuse, the family has a profound role to play. Family therapy and substance abuse treatment marry in order to bring diversified perspectives to treatment implementation. Normally, in substance abuse, the client is the identified patient (IP) meaning that he or she is the one person with the presenting substance abuse problem. The goal in family therapy is basically to stitch together and deal with the interconnected nature of the family relationships and how these relationships assist the IP and other members of the family serve. Knowing quite well that substance abuse and illness has systemic effect, I employed this model in dealing with the adolescents that

come to St. Charles Detoxification Facility because it is not only these adolescents that are affected but also the entire members of the family.

The focus of family therapy treatment is intervening in these complex relational patterns and to alter them in ways that bring about productive change for the entire family. Family therapy rests on the systems perspective. Specifically, the family is a system and in any kind of system the parts are interrelated to all other parts. Consequently, a change in one part of the body affects the other members of the body too.

Renowned scholars have developed historically different models of family therapy namely: Structural Family therapy. Minuchin (1974) was of the opinion that “family members most of the time perpetuate problems by their own actions and in actions. Any directive that focuses on the needs of the family can bring sudden profound change and decisive change (Nicholas and Schwartz 2001). Cognitive behavioral family therapy (Aaron Beck 1976) For Beck people react in relation to the way they think and feel, so he believed that changing maladaptive thoughts, attitudes, and beliefs would basically eliminate the dysfunctional patterns and triggers that more of than not set them into motion. Between 1980-1990 scholars like de Shazer 1988, Berg and Miller 1992; O’Hanlon, and Selkman emerged with Solution focused family therapy, teaching that focusing on solutions that the clients bring with them would basically be of immense help to families. Solution focused therapy was followed by the introduction of Narrative Means to Therapeutic Ends by White and Epston (1990) who believe that “the way people construct meaning and how the construction of meaning affects psychological functioning of the human person.

About the 21st century, some models that were empirically tested and they produced meaningful results and these models are: functioning family therapy, multisystemic-therapy, multidimensional family therapy and brief strategic family therapy. These models of therapy are vital in reducing 'acting out' behavior commonly found in adolescents and controlling the risk for problem behavior also common among siblings. Four family therapies commonly used as foundations in the treatment and specific intervention in substance abuse are:

- ✓ Family systems model
- ✓ Family disease model
- ✓ Cognitive-behavioral approaches
- ✓ Multidimensional family therapy (MDFT)

Integrating family therapy in substance abuse treatment created a new dimension in handling family crisis and at the same time is helping families become conscious of their own needs, and provide meaningful enduring healing for the members of the family. It is essential to note that one major goal of family therapy in substance abuse is treatment prevention: the whole effort is to stop substance abuse from moving from one generation to another. The healing power of the family cannot be over emphasized because scholars have shown that "A healthy family structure can prevent adolescent substance abuse even in the face of heavy peer pressure to use and abuse drugs"(Kaufman 1990a, p. 51).

In educating the families during their weekly visits the facility, I made extra effort in helping them understand the rich therapeutic factors embedded in the family. This can be observed through the contributions of variety of family therapy models, and different schools of thought in the field, coupled with different degrees of therapy. The power of family therapy is derived from assembling women, men, parents, guardians, and children together to transform their interactions. It is baseless to isolate individuals from the emotional origins of their conflict, and problems. It is absolutely necessary to handle problems at their right origin (Nichols & Schwartz, 2001).

CHAPTER FOUR

PROJECT OUTCOME

It is said that to whom more is given more is expected. I have been a chaplain for this institution for the past four years and this responsibility has made my name a household name. I have had close experiences with all that have past through this facility as a pastor. There is a common thread linking my role in the Charles Detoxification Facility as a therapist and chapel as pastor. Handling this dual role has not been a smooth experience. Dealing with adolescents has never been easy at any point in time because these are young persons struggling with the authority issues in their lives.

Initially it was not all that simple to bring them to the church and some resisted the presence of their parents. Some of them were angry because they said they don't believe in God and worst still that He is not hearing and answering their prayer. This did not come as a surprise to me because I am conscious of their psychological foundations. In order to make any progress, I have to deal with their problems of trust and mistrust. I commenced from their life situation namely some not believing in God and others too are struggling with mistrust of parents and society. I followed this by using scriptural passages that can appeal to them in relation to their ages. Then those who proclaimed that they don't believe in any God, I called their attention by giving them the assurance that I will assist them to embrace some meaningful ways in life that will help them to continue positively to live their life when they leave the facility. My approach registered and the

turn out became promising compared to the initial week of arrival. At the end of five sessions they waited for our meeting days with great expectations. Wherever they met me in the facility they expressed their desire to see me during the next meeting.

Their response energized me. Consequently I created more periods for our meetings. There was consensus to meet on Thursdays for psychodynamic interaction –group and individual counseling. Commonly Saturday was set apart for interactive liturgy and individual counseling as the case may be. We agreed to meet on Sundays in order to integrate the family members that normally visit on Sundays. The basis for our schedule is for me to set up a goal, to focus my attention, because according to Yalom and other prominent therapists establishing meaningful goals to be achieved is very profound for a short -term counseling relationship. Specifically, I was out to meet up with some of the short-term achievable goals of the program, and one of the goals I very much cherish, that is re-establish the basic trust in these adolescents. More so, establishing meaningful object relation for these adolescents was necessary.

I believe that this is the right way to bring them into the Church confidently and have them empowered as one is ushered in through the reading of the Sacred Scripture, “Call me I will answer you; I will tell you great secrets of which you know nothing (Jer: 33: 3); “Rejoice in with Jerusalem, be glad for her, all you who love her! Rejoice; rejoice with her, all you who mourned her! So that you may be suckled and satisfied from her consoling breast; so that you may drink deep with delight from her generous nipples. For Yahweh says this: look, I am going to send peace flowing over her like a river, and like a stream in spate the glory of the nations. You will be suckled, carried on her hip and fondled in her lap. As mother comforts a child so I shall comfort you; you will be

comforted in Jerusalem. At the sight your heart will rejoice, and your limbs regain vigor like the grass" (Isaiah 66: 10-14). Where these comforting words were able to draw powerful emotions from the normal person that hears them, it will definitely make a profound impact on those adolescents that are yearning for comfort if they hear them. Nonetheless, they seek for this dire comfort in alcohol and other addictive drugs. Furthermore, I believe that inviting them to this kind of experience is buffering in self-soothing activity. Commonly, this is applicable to those of them that did not experience motherly care growing up. Researchers have identified addiction as a sign of some inner lack of freedom or decreased motivation for normal activities, and regimentation of the adolescents. In St. Charles Chemical Detoxification Facility even any type of incarceration is an external lack of freedom. Coming to this facility caused some anger and some resentment in some of the adolescents and this was responsible for the rough encounter at the onset.

The bases for this type of feelings in these adolescents are that they are not living as they are supposed to live; I mean a life worthy of their calling. This can be looked upon as a life without focus and not experiencing whom they are actually meant to be. Commonly, the adolescents proclaimed that they don't believe in God. Along the line some have dismissed my whole intention together with what I was offering them and then termed me an agent who is communicating wrong idea. I know that they were struggling to understand their life. They enquired about the identity of Jesus, his color, as they gaze upon the pictures and other painting on the wall in the facility and in the Chapel. Conscious of their situation and what they were processing, I tried to reestablish the basic trust they have lost and more likely did not even have right from the beginning.

According to Mark Banschick, more often than not, God- representation is observable in both the normal and seriously disturbed adolescents. Continuing, Banschick pointed out that this mental state extends back to the developmental concept "basic trust" which was introduced by Erickson (1959). Specifically, for Erickson, the experience of God can evoke the earliest memories of basic trust; this is the comforting feeling that the world is commonly a safe place to be. Margaret Mahler contributing in this perspective, Margaret Mahler (1975; Fraiberg 1950) emphasized that in the process, through which infants evolve out of the symbiosis with the mother, into autonomous persons with special sense of self, the toddler needs to acknowledge that he or she can safely regress to symbiosis. Truly the idea of safety can exist only when a child had this basic trust commonly in the mother and later in life as adolescent in authority, and this time both spiritual and temporal. Furthermore, my client's mistrust now of both, consequently, can be ascertained as originating from the first confusing signs they experienced during the separate-individuation process early in life. There is need to take cognizance that a good number of these adolescents lies these basis of borderline and psychopathic behavior. We cannot but concur with what Mahler said earlier on; that where the mother either cannot allow separation or rejects rapprochement, then this turns out to be the commencement of borderline personality (Mahler 78-80).

In order to understand more of the depth of basic trust and self-soothing strength they have acquired, I took a random survey of our five groups of ten members in each group of their concept of God and who God is in their lives. At the end of sessions I asked them to express their understanding and ideas of God in drawings and writings. Each group came out with wonderful drawings of different sizes and different sayings of God and

who He is to them. It is interesting to know that there is a common theme running across groups. The size of these drawings and paintings made it impossible to be included in this project. In the group sessions they spoke with one mind and heart for their welfare and the following discussions give clue to their thoughts:

The first group came forward with the picture of a very huge man with bears, looking at those assembled before him. With extended hands they feel invited to their God. They wrote: "God is our best friend." He sees, hears, and listens to our prayers and cries. He is a Being we can talk to anytime and anywhere. He is calling us to come back to him. There is hope that God will rescue us. God wants us to help others. We know God will help us to stop drugs and alcohol. He is the Higher Power. The Higher Power expects us to treat others with some respect.

The second group painted an amazing size of the cross and put a bunch of white rose flower at the center of the cross. At the two hands nailed to the cross, they put red rose flower and wrote underneath "thank you for washing away our sins with your blood. Your blood saved us" God helps us to stay clean. We pray to him to help us stop drugs and alcohol. We thank the Higher Power for helping us to be sober. We pray the Higher Power will help us respect our parents. "Please God wash us clean." Thank you for the support of our families.

The third group presented the picture of a huge God with one extended hand blessing and for giving their sins. This group sees God as one who does not discriminate. He met them in their life situation. They wrote, "We will love you all our life. You will always be our greatest friend. You are our provider. We will always love you. Help us to be strong.

An anonymous individual from one of the groups gave me a large painting of Jesus as a shepherd with a staff and wrote all around it: "I thank you for meeting me where I was abandoned. I thank you for a new life. I need you. I love you. You are my best friend. You are a God of love. I will love you for touching my life."

Another member from one of the groups, Bob, drew very huge cross and located it on a hilly environment. He drew waterway running round the cross then to the base. He had lines around the cross too. In between the lines he wrote, "God is the Father that never abandoned me. You accepted me as I am, and where you met me. I thank you for coming to my aid. I need you all my life. Thank you for forgiving me my sins. Give me courage to accept that you have forgiven me. I need to forgive my self in order to reach you."

One other client drew a picture of the dove descending from above and on the two wings he wrote Son and Spirit. On the main body he wrote the Father, (Writing the word Father, he started with F from the head of the dove down to the tail. At the peck of the dove he wrote "holy." "Please help me. I am one of your children. I need you."

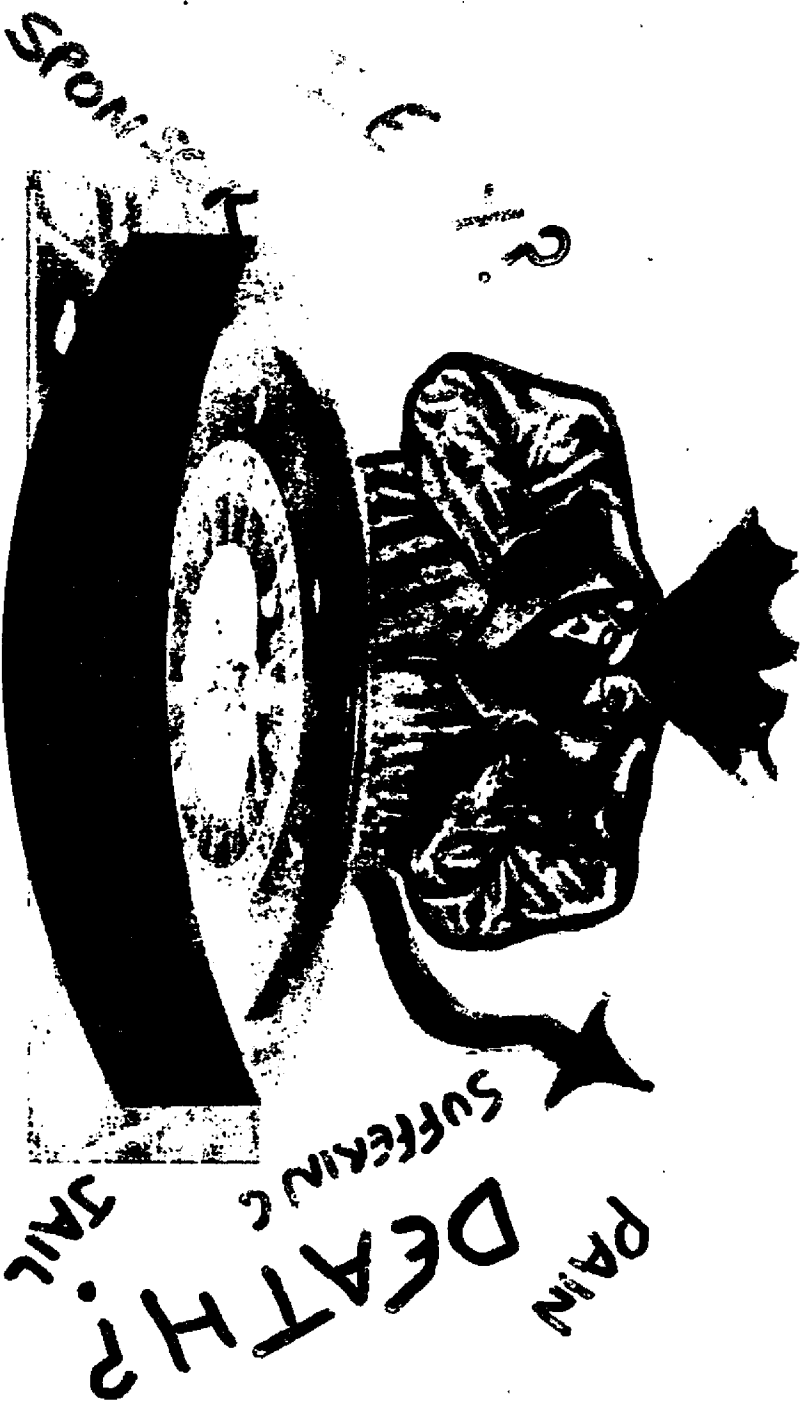
A close look at all these, God-representation stands out as a comfortable place which Winnicott referred to as holding environment. Compared to the all-powerful mother of early childhood, I believe these adolescents have idealized God, who in many dimensions have replaced the parents they have more often than not, not valued.

I introduce creative art therapy because it is used to describe widely varying practices in education, rehabilitation and psychotherapy. Mostly arts therapy is the therapeutic use of art making to promote healing and growth. It is used to assist clients to express and contain their internal conflicts, while facilitating and opening avenues for change (Frostig & Essix, 199). In the process of using art therapy I saw more meaning in it and its

importance. Consequently I agree with Dickinson's fifteen reasons for the importance of art therapy namely:

1. They are languages that all people speak that cut across racial, cultural, social, educational and economic barriers and enhance cultural appreciation and awareness.
2. They are symbol systems as important as letters and numbers.
3. They integrate mind, body and spirit.
4. They provide opportunities for self-expression, bringing the inner world into the outer world of concrete reality.
5. They offer the avenue to "flow states" and peak experiences
6. They create a seamless connection between motivation, instruction, assessment, and practical application—leading to deep understanding.
7. They are an opportunity to experience processes from beginning to end.
8. They develop both independence and collaboration.
9. They provide immediate feedback and opportunities for reflection.
10. They make it possible to use personal strengths in meaningful ways and to bridge into understanding sometimes-difficult abstraction through these strengths.
11. They merge the learning of process and content.
12. They improve academic achievement—enhancing tests scores, attitudes, social skills, critical and creative thinking.
13. They exercise and develop higher order thinking skills including analysis, synthesis, evaluation, and "problem finding."
14. They are essential components of any alternative assessment program.

WOULD YOU GAMBLE WITH YOUR LIFE?



15. They provide the means for every student (adolescents) to learn.

Victor Lowenfeld added strength and meaning to developmental aspects of children's drawing in his book *Creative and Mental Growth* in which he connected intellectual growth, psychosocial stages of development, and six stages of development in children's drawings. Scholars like Kellogg (1970) supported the conclusion that children make wonderful progress in drawing through diverse stages that fall into predictable age groups like scribble stage, pre-schematic stage, schematic stage, and dawning realism stage.

At this juncture analyzing the messages communicated through the drawings, paintings and the supportive words on their sketches, I have put them into three groups: Undoubtedly, the first group falls into the group I believe are less disturbed in their mental frame of mind. There is some cohesion between their mental sketch of God and the right explanation they have given of whom God is in their lives. The second group is more demanding, with signs of confusion imbedded in their sketches and even the explanations. Basically, my client K and those in his group had a very huge cross with multiple roads around it. This group is trapped in their web, no escape, more of hopelessness. Their situation is undoubtedly in line with Mark Banschick's observations that the adolescent's experience of God more specifically may serve as a reflection of his or her internal state as well as a response to it.

Our most powerful picture was produced by one of our clients' that is dumb, he drew the picture of the devil with red head and hands, standing in front of the wheel of fortune. On the wheel of fortune he wrote in red "die", on the right side of the wheel he wrote, "fellowship, NA, Sobriety, Sponsor, A.A. While on the left side he wrote "pain, suffering, torture, jail, Death? Surprisingly on the table on which the wheel of fortune is

sitting he wrote in capital letters "WOULD YOU GAMBLE WITH YOUR LIFE? This is a powerful food for thoughts. A red arrow protruding from the left side of the devil points to pain, suffering, jail torture and death. The whole scenario sends out a horrible and powerful message that is more of a radical wake up call for meaningful change or face death. Arts therapy s important

In the process, I asked them, if you marry and become fathers or mothers, how would you treat your children? What would be your major concern for the community?

At this stage we had ten new members and this increased our number to 60. The groups were rearranged and subdivided into five groups with twelve clients in each. I was the overseer for the groups and shared some time with each group during their discussions. Each group presented their report at the end of their discussion. The overall presentation was an indication of the ambivalent nature of human experience. It manifested the negative feelings that emanate from the mechanism of introjections. At this juncture it is observed that what takes place within is mistaken for what goes on outside oneself. At the end of our discussion, the groups had some thing in common, and with one purpose.

There was common consensus on the following points:

1. We will give our children special care with necessary security. We will build homes and environments that are free of drugs.
2. Forming committees that would visit homes on regular basis would help in achieving our objectives.
3. We will build a neighborhood where every child in the community would be the concern of every member of the community. It needs a community to train a child.
4. We will provide recreational facilities that would help challenge the adolescents to make meaningful use of their time.
5. We would give extra care to adolescents that are victims of alcohol and drug abuse.
6. We will help adolescents to lean on parental authority, comply with societal demands, and be responsible citizens.

At this juncture, if these adolescents have these noble ideas for the welfare of the family and society, it is not out of place to ask why do they resist parental authority and other related networking authorities in their lives. What comes to one's mind is the issue of Erickson's "basic trust and mistrust". According to psychoanalysis a meaningful establishment of lasting patterns of the solution, of the nuclear conflict of basic trust versus mistrust in normal existence is the fundamental duty of the ego. This is considered the first duty of all, a task for maternal care. Through this process, when adolescents reject the authority of maternal care, it is an urgent call to replace this emptiness just to avoid adolescent crisis and conflict. Matthew (t.12: 43-45) the evangelist used the biblical story of the powerful return of the unclean spirit to validate this situation. Basically, the evil spirit having been cast out of the human abode, the person is liberated; his soul is cleansed, and completely empty. The devil roaring around without a new residence, would stage triumphant return to the old place. There is fear on the part of the devil in trying to return to the old place, however, to once penetrate, it would empower its self with more help from other devils and actively re-possess the person again—empty soul.

When an unclean spirit goes out of someone it wanders through waterless country looking for a place to rest, and not finding one it says, "I will go back to the home I came from." But on arrival, finding it swept and tidied, it then goes of and brings seven other spirits more wicked than itself, and they go in and set up house there, and so that person ends up worse off than before" (Luke 11: 24-26).

Through this analysis it is necessary to recognize that the repudiation of omnipotent power of parents that does no longer operate for the adolescent should urgently be replaced with what I may call "omnipotent power of faith." Where the above results and ideas are embedded in the psyche of adolescents, it is not surprising if one wonders why

these are not being utilized to its utmost. Through examination of these thoughts it cannot but throw light on the issue of trust and mistrust that is deeply part of human dilemma even with adults. I believe that this is the basis of the lamentation of the Apostle Paul that compelled him to write:

We are well aware that the law is spiritual; but I am a creature of the flesh and blood sold as a slave to sin. I do not understand my own behavior: I do not act as I mean to, but I do things that I hate (Romans 1 : 14-15).

The ideas of these adolescents are unbelievably challenging and I endorse it with utmost awareness. I believe that they have some thing to offer and need to be put in the right perspective.

Further, I inquired from these adolescents the reason behind their not complying with their parents, cops and other law enforcement agencies, as these were involved in their welfare and that of the community. Basically their reasons include mistrust, and the fact that they were brought to the facility by these authorities; example parole officers, who supervise the months and years of parole of those who have been to jail, and would send them back to the jail whenever they contravened the law. It is necessary to acknowledge that one of the hot buttons of adolescence is control. More often, the question is "who is going to be in -charge? Will it be parents or the adolescence? The answer is not far from ongoing negotiations between parents and children. The control these adolescents rebel against is specifically what Arterburn & Burns (2007) mentioned in these words:

In the healthiest of families, this tension is a difficult part of adjusting to the growth of the children. Children always want more control, and most parents want to retain it themselves. In unhealthy families, parents go to the extreme. They try to be either overly controlling or too permissive. Overly controlling parents are afraid to let go of their children, which sets up the children for rebellion. One way the rebellion

is manifested is to use forbidden substances. Permissive parents tend to have low self-esteem and need their children as friends for support. They set up a peer relationship rather than a parent-child relationship. This lends itself to drug abuse because they have established no boundaries. It also produces insecure children because they have to set their limits and usually are not mature enough to do so (p 193-194).

On the part healthy situation perspective, where drug prevention is a priority, control should be handed over to children when they prove to be responsible. Here the underlying principle is that when adolescents learn to protect themselves, parents have less need to protect. On a general note, young children need to protection because they are easily victimized. But as children grow older, they should learn to prevent being victimized by exercising control.

I believe that control is a major prevention because alcohol and other drugs in most cases place children in danger of losing control. Adolescents under the influence of alcohol and drugs are in grave danger. I agree that adolescents must be taught the danger of losing control:

- ✓ Death due to driving while intoxicated or under the influence of drugs.
- ✓ Overdose it is always a gamble a to whether street drugs are in reality what the seller said they were)
- ✓ Getting pregnant or making someone pregnant while drunk or high
- ✓ Diseases such as herpes and AIDS that are either terminal or destroy a normal sex life forever.

Irrespective of whether their feeling is real or imagined, whether their mistrust is basically for their intrapsychic conflict or even from an external factor, this is crux of the problem. I made effort to communicate to the adolescents that come to St Charles Detoxification Facility, the paradox of humankind's existence, that they should take responsibility in action, and understand that they have contributed to their plight in life.

Erickson's psychosocial development was the key-hole through which I explored the amount of trust those who come to St. Charles Detoxification Facility have, this includes the adolescents, as such, authorities within the facility, law enforcement agents, their community and above all their parents that are very vital in their lives.

MY SURPRISES

The beginning of any project is normally filled with anxiety, confusion and uncertainty. I acknowledged that I passed through this process considering the unpredictable nature of my clients in this particular environment. More and more, the behavior of these human documents and the methodology I was about to use constituted another segment of tension. My dual role as a pastor and chaplain with the Catholic priest and that of a pastoral counselor and what its implications might be for me in this setting. My application of interdisciplinary methods of pedagogy and counseling profoundly made it a comfortable leeway. In some situations this method may not workout comfortably as a result of diverse approaches and end result, however, I thought them worthwhile in this group of people and situation. In teaching, counseling, and from biblical perspective mirroring is a necessary methodology. Pass on to reliable people what you have heard from me through many witnesses so that they in turn will be able to teach others (2 Timothy 2: 2). Older men should be reserved, dignified moderate, sound in faith and in love and in perseverance (Titus 2; 2). It is said, "example is the best precept". For Henri Amiel (1821-1881) "every life is a profession of faith, and exercises an inevitable and silent propaganda. As far as lies in its power, it tends to transform the universe and humanity into its own image.

Specifically, Fowler pointed out that puberty brings a radical revolution in the psychic and emotional life of adolescents. Furthermore, Fowler says that adolescents need someone to keep them abreast with weekly and monthly developments, this will help them get to know that someone recognizes them and the new bodily contours that reshape with every passing day in human developments. In the same perspective, Fowler says, in a meaningful manner, the person also looks for mirrors of another sort. He or she needs the eyes and ears of trusted others through which to see the emerging personality, thereby be able to hear new feelings, insights, anxieties and commitments that more often than not, are forming and searching for expression (Fowler, 1995 p. 150). My use of interactive sermons in examining the Sacred Scriptures was meaningful and created some closer atmosphere that they are seen and can be seen. In emphasizing object relations during counseling, I established meaningful basic trust in them, thereby assisting them to come to the consciousness, that we all are created in the image of God. There is need to remind ourselves of this basic truth. The group dynamics opened a new way of seeing and understanding others from a different perspective. It helped them to bond with one another, to care for one another more than before and even to assist others with explanations of the topics they did not comprehend from what we discussed with the group sessions. For example one of the members had to explain to the others that even when one has been baptized he or she had to undergo some religious instructions before confirmation. For Roman Catholics, Baptism is not the license for confirmation; the general instruction is absolutely necessary to educate any person preparing to receive the sacrament of confirmation. This further explanation from one of the members of the group helped another client to change her mind and inform me that she would not join the

confirmation group. It is essential to understand that this case came up when we were discussing about those who would receive the sacrament of confirmation.

Furthermore, one other member of the group explained to in a more intimate way to the other members of the group that those who can receive communion are those who have gone through the formal process to prepare for first confessions. It is only after this first confession that actual receiving of first communion would follow. I believe that this moralistic and doctrinal exposition is indicative of the level we have reached in the group dynamics. This in-depth explanation was highly appreciated by the group and absolutely helped them to understand more the positive side of group cooperation and solidarity. Consequently, the group demanded more time from me and were ready to sacrifice some time in order to have on-going catechesis during their stay in the facility.

Being chaplain and pastor in this type of setting demanded general knowledge of religious education and interdisciplinary methodology. My approach was inclusive because I devised means that incorporated all the clients that come to St. Charles Detoxification Facility program without preference treatment for anybody and at the same time not neglecting the Catholics among them. I was available and clients reached me at their own time irrespective of their religious affiliation. Since my internship, some of the clients that passed through this facility have called to tell me of the progress they have made as follow up to good work that commenced while they were in our facility. Promising numbers have been able to return to their families and also rectify their stand with the church.

Addicts are known as manipulators and the things they do would never be underestimated. Surprises will never end. One of the surprises I encountered was during one of

the group sessions when one client took permission go to the rest room. He stayed too long out there to the extent that a rescue team from our group had to go after him. The three- man rescue team found him with a burning stick of cigarette in his hand and also perceived the smell of alcohol. He was taken back to the facility and the case was reported to the management of the floor in their unit. Consequently, the authorities set up a committee to investigate the report with immediate effect.

At the end of their investigation, the committee found my client guilty and disciplinary action was taken against him. His movement was limited to the floor and he was banned from participating in future gatherings outside their facility. Another surprise was from another client who came for individual counseling in the pastoral office, at the end of the session he was supposed to return to their department, but about 30 minutes after the end of the session, while in another mission around the hospital premises, a close associate called my attention to my client whom he saw leaving pastoral office about 30 minutes previously. I went over to meet him where he was sitting by the chapel with a bundle of newspaper in his hand. I drew near to say hi and find out what exactly he was doing there. I made efforts to get closer look at the newspaper, but he bluntly refuse. I became suspicious, and put in extra pressure on him and he surrendered the bundle of newspaper into my hand. What surprised me was a small bottle of White Horse liquor that was buried within the newspaper. Addiction is a disease.

While I was chatting with him one of the security offices arrived and I handed the case to him. The security officer took my client back to the base in the facility, and reported the incident to the appropriate quarters and again they handed the case to the same committee that handled the first case for necessary action. Systematically, they handled

the case with some precision and dedication and were able to find out not only how he got the liquor but also the person who smuggled it into the facility. As usual, normal disciplinary action was taken and he was placed under interdict.

One Sunday after these incidents, and after the normal family visits, we gathered in front of the hall we used for family visits. Among us was one of the culprits, as soon as he had the opportunity he blamed me for reporting his case to the authorities. Before we could talk a little about his case, the other culprit joined us and collaborated with the first offender to blame me for taking their case to the management. Some of the other clients who were present in this gathering, tried to help these lawbreakers understand that it was their own fault, and not that of the pastoral counselor but they bluntly acknowledge that it was their own fault. Normally addicts refused to accept the blame. These two did not see any reason to accept the responsibility of their action.

The follow up to these two incidents was extended vigilance from the authorities in the department and on my part; I demanded that personnel must accompany any client coming down for counseling or consultation. At the end of any visit to the pastoral office my clients must be accompanied as they return to their department. This is in compliance with the recommendations of the committee that handled the investigation. Specifically, the surprises that emerged invited some negative and positive measures that reshaped the group dynamics.

I had the greatest shock and surprise when I discovered that 95% of my clients know the name of the illicit drugs. I went further by asking them to write down the names of these drugs and their street names. This was no big deal because they listed the names of

these drugs with speed and accuracy. Below is the list of some of the drugs that are making high harvest from the human family:

Drugs	Street Name/s	Derived
Alcohol	Booze, Juice, Sauce	beverages based on ethanol.
Amphetamines	bennies, dexties, parklers pixies	misused prescription drugs and illicit varieties of prescription drugs
Barbiturates	barbs, downers, reds, blue, devils, yellow jackets	derivatives of barbituric acid
Benzedrine	bennies	chemical variant of amphetamine
Caffeine	upper, jolt, fix.	found in coffee, tea, cocoa, and some other plants.
Cannabis	pot, grass, weed, igboo	dried leaves and flowers of the hemp plant from
Cocaine	coke, snow, big c, Snow white	cocoa plants leaves.
Codeine	empirin compound with codeine or Tylenol with codeine	naturally occurring alkaloid of opium ; mostly produced from morphine
Diazepam(Valium)	V. downer	manufactured
Flunitrazepam	date -rape drug, roofies	manufactured
ashish	hash, bhonog, gram, quarter, moon, sales	made of cannabis resin only
Heroin	smack, horse, junk, black tar, horse, train	derived from morphine
Lysergic acid	acid, blotter, smears	synthesized form

diethylamide (LSD)		lysergic acid
Marijuana	pot, grass, weed	contains the dried flowers of leaves of the hemp plant
Mescaline	mescal-button, half moon, mescal	from peyote cactus
Methamphetamine	crank, crystal, ice, speed, moon, cinnamon	produced by illicit laboratories
Methylenedioxymethamphetamine (MDMA)	Ecstasy, igloo, twenty Birds white diamond	chemically related to amphetamines
Morphine	morf, dreamer, unkie	processed form opium
Nicotine (tobacco)	cigarettes, cigs, smoke, snuff	dried tobacco leaves
Opium	big o, toxy, skee, zero	paste from opium poppy
Phencyclidine (PCP)	angel dust, hog, worm, Mad dog	general anesthetic
asilocybin	magic mushroom	from a particular type of mushroom
Ritalin (brand name of methylphenidate)	Vitamin R, R-Ball, smart drug	synthetically produced

There are other drugs in different part of the world with different street names and sources. A lot depends on their cultural and geographical locations.

The Family therapy that rests on the systems perspective offered a new insight of the systemic effect of drugs and alcohol on all members of the family. "That any one who is instrumental in providing support, maintaining the household, providing financial recourse, and with whom there is a strong and enduring emotional bond may be considered family for purposes of therapy."

CHAPTER FIVE

CONCLUSION

The project has focused and developed among other things on the relationship between adolescents' substance abuse and the lack of faith in God and or in any Ultimate Principle and the disassociation from the family. From the clinical perspective, I believe that psychosexual and psychosocial foundation of any child more often than not has profound effect on the developmental process of any adolescent both mentally and spiritually. Generally, scholars have pointed out that these two aspects of human development has profound influence on the personality of each human person, it is fitting to take another look at this project. The adolescents with substance abuse have some issues rooted in trust and mistrust basically from early childhood in relation to parental authority right into that of the society.

The project went into researching whether there was any disconnection during the process of separation –here individuation of adolescents –the lack of internalized object, at this juncture the presence and the feeling of the omnipotent power of the mother image during the period the mother was present and when she was absent, coupled with authority of the father.

My guiding principle was the Object Relation theory as outlined by Margaret Mahler coupled with the Separation- Individuation process of child development. I augmented this theory with the Erickson's theory of Trust and versus Mistrust in his Epigenetic principles.

Where Mahler's Separation individuation process conducted generally under normal mother-child relations had developmental ambiguities, the process would be more devastating where the mother -child relationship was basically dysfunctional or worst still

where it never existed. Absolutely I very much concerned at this point with my clients at St. Charles Hospital Chemical Detoxification Facility. The most dangerous segments that signal possible problems in a child are Practicing and Rapprochement.

According to Mahler and Fraiberg as a child through the maturation of loco-motor apparatus, moves to venture farther and farther away from the mother's feet, he or she more often than not is so absorbed in his own little world and activities that for a long stretch of time the child appears to be not perturbed with the presence of the mother. Nevertheless, there is a conscious periodical return to the mother, seeming to need her physical proximity and refueling from time to time. The child is making sure that the security is available and intact in case of emergency. The joy of this subphase is rooted not only in the taste of the ego apparatus but also is concerned with the body feeling of locomotion in the right position and direction. Just like a bipedal grown -up, the child runs through the air, but also with the joy of escape from absorption, into the orbit of the mother (Mahler 80-82).

Basically, this practicing stage of the child, can be compared to the feeling, any person can have towards authority, religion or any revered principle. Now as a child runs through the air in order to escape to absorption from the mother in one direction, it nevertheless stays within the orbit and supervision of the mother, still in order to remain safe, sound and satisfied. I believe that this is applicable to any normal person, who despite his or her freedom, ability and power -still feels the powerful urge for God. The Psalmist David in a special way put down these struggles in these words:

"I will say; Let the darkness cover me, and the night wrap itself around me, even darkness to you is not dark, and night is as clear as the day. You created my inmost self,

knit me together in my mother's womb. For so many marvels I thank you; a wonder am I, and all your work are wonders" (Psalm 139: 11-14).

Under normal circumstances incompatibilities and so misunderstandings between mother and child can now be noticed in the case of a normal mother toddler. Obviously, this is in part, very special to certain seeming contradictions of this subphase. During this third subphase, when the individuation is moving very rapidly, and the child exercises it to the utmost limit, the child also becomes more and more aware of his separateness, and employs all types of mechanism to resist separation from the mother. The little child gradually realizes that his love objects- namely parents- are separate individuals basically with their own individual interests. In a gradual process the child surrenders his delusion of his own grandeur, often with radical fights with mother together with the father as time progresses. Specifically, Mahler pointed out that it is in the rapprochement subphase that we identify as the mainstream of man's eternal struggle against both fusion and isolation (Mahler 80 – 82). We see that mostly religious faith in general is openness, toward the resolution, of this delusion of grandiosity in people's behavior, to the acceptance of their dependence on God, it becomes problematic when the struggle against both fusion and isolation is not properly channeled. Then the possibility of psychological conflict sets in. absolutely, one of these problems dramatically opens the way to addiction; adolescents' substance abuse that is the subject of this project.

This echoes deeply the teachings of Michael Casey who wrote that if alienation is the antithesis of grace, if darkness contrasts with light, if control undermines care, if disease contradicts wholeness, if self –obsession hinders concern for others, and if death stands opposite of life then addiction represents the polar opposite of spirituality. Continuing he

emphasized that alienation, darkness, illusion, self-centeredness, and disease leading to death represents dynamics identified with addiction.

ALL SUBSTANCES ARE POISONS:

THERE IS NONE WHICH IS NOT A POISON.

THE RIGHT DOSE DIFFERENTIATES A POISON AND REMEDY.

--Famous Swiss physician Paracelsus (1725-1541)

IN WISE HANDS, POISON IS MEDICINE

IN FOOLISH HANDS MEDICINE IS A POISON.

Venetian adventurer Giacomo Casanova (1725-1798).

Both The Penguin Dictionary of Psychology and The APA Dictionary of Psychology define addiction as a state of psychological or physiological dependence (or both) on the use of alcohol or other related drugs of abuse. It is any psychological over dependence of an organism on a drug. Originally the term was used only for physiological dependence where a drug had altered the biochemistry of an individual such that continued doses of ten of increasing size were required, as the case may be opiates and alcohol.

The definition of addiction has been problematic among scholars. In most cases different people have different definitions. However, many have defined addiction as medical and psychiatric condition characterized by compulsive overuse of a substance that continues in the face of negative and even catastrophic consequences to the users, family and society.

Specifically, these negative effects may include the loss of good relationships with family members, friends, and community. They may include loss of a job, dropping out

of school, and loss of one's life savings. The drug user may even continue to use drugs when he or she knows that the drug use will eventually kill him or her. Absolutely, this is made more visible in the emphysema patients who continue to smoke cigarettes while connected oxygen tanks, or cocaine addicts who keep on using even after suffering heart attacks. Addiction is a very powerful phenomenon (Thakkar & Collins, 2006). Addiction has gross negative connotations consequently; in the medical community substance dependence is preferred. There are two types of addiction physical and psychological. Psychological dependence is attained when a person gets biologically accustomed to a substance through regular exposure and usage. While psychological dependence is craving or preoccupation surrounding the use of a certain substance. In some cases addiction commences with a psychological dependence, however, ultimately may become a strong physical dependence as well. Specifically, researchers emphasize addiction incorporates facets of both physical and psychological dependence.

Historically opium was the first substance to be considered of having some medical value and tranquilizing effect. This is a milky white fluid extracted from the bulb of an opium poppy. It is a native of Mesopotamia in 4000, B. C. It is put in use through different ways namely: chewing, burning, inhaling or even being mixed with fermented liquids. The Greek poet wrote in the *Odyssey* that helped "lull all pain and bring forth forgetfulness." In our own time "chemical cousins" of opium are used in the medical field as morphine (pain relievers).

Opium's "addictive potential" existed in medical analysis in Egypt thousands of years ago. In 1821, the publication of the *Confessions of an English Opium Eater* by an English essayist Thomas de Quincey brought opium addiction to lime light, hence it gained

wonderful notoriety. De Quincey as adolescent, 17 year-old student used opium and struggled with addiction the rest of his life. While going through this process he described his experiences as "Divine poppy-juice, as indispensable as breathing," and noted that basically he experienced severe withdrawal symptoms when he tried to quit -- nightmares, paranoia, and the feeling of being buried alive. Scholars and addiction specialists emphasize that opiate withdrawal is probably the most disturbing and uncomfortable experience known to humanity, outside of bodily injury (Thakker & Collins, 2006).

A prominent spiritual writer Michael Casey pointed out that if alienation is the antithesis of grace, if darkness contrast with light, if control undermines care, if disease contradicts wholeness, if self –obsession hinders concern for others, and if death stands opposite of life , then addiction represents the polar opposite of spirituality. For Casey, alienation, darkness, illusion, self-centeredness, and disease leading to death is represents dynamics identified with addiction. On the other hand, spirituality is established on truth, freedom, and detachment, addiction glories on illusion, compulsion, and disordered attachments. Hence if spirituality is a sign of the heart that is deeply rooted in fidelity, courage, and dedication, addiction ultimately represents the opposite namely: a heart grossly dominated from every ramification with obsessive thinking, anxious feelings, and life that is basically incomprehensible.

From spiritual perspectives, religion in its institutional setting and expression may be the addictive substance, that one needs to ameliorate pain or derive more pleasure; in its setting is cam unveil addictive tendency. Spiritual scholars emphasize that loss of spirituality specifically leads one to addictive functioning. Religious organization takes

on the pattern of addiction and creates God in its own image and goes on to distort the image to suit pacifically suit is own desires. We encounter an integral distortion that further separates from our spirituality and the awareness of our selves as spiritual beings.

IF YOU DON'T BELIEVE IN YOUR PARENTS

YOU HARDLY BELIEVE IN GOD.

--Leonard Kravitz, (2008).

Mahler in her theory of object relations emphasized that during the period when the psychic restructuring in adolescents affects a shift in object libido, there is bound to be an ego alteration. Naturally this process results in object loosing and object finding. My whole endeavor at this stage is to associate mental condition of those who come to St. Charles Chemical Detoxification Facility to the primitive quality of their object relations. Under normal circumstances, a normal and meaningfully developed object relation could have been the embodiment of good parents, that will be able to provide rightful place of holding during the period of crisis for their children or in the case of adolescents, their family members, or teachers. This profound role involves the cooperation from culture and faith community. In order to reach this understanding, parents and children must learn patience. Consequently the Tao Te Ching writes:

Do you have the patience to wait
Till your mud settles and your water becomes clear?
Can you remain unmoving
Till the right action arises by itself
Tao Te Ching, 15.

Parents should understand that adolescence is a period of change. It is period of searching all around their lives and surroundings. Some may sound good and others may

challenge them--parents and society are in the same boat during this period. Conscious of the necessity of this natural change *Chinook Psalter* called our attention with these words:

Ice Mountain melted years ago
And made this ridge,
this place of changes.

Now we are rooted in it.
Awe are of the old ones
We of the new ones from afar.
Oatgrass meadow, Douglas fir thicket,
We are rooted in the ridge of change in the time of changes.
The winds carry strange smells; this is a day of change.
(Chinook Psalter).

I believe that since good numbers of my clients at St.Charles Chemical Detoxification Facility have not passed through this developmental stage, a vacuum is created in their lives. This vacuum is exemplified in adolescents cry "is there any one out there, do you hear me." Where this vacuum is not genuinely filled it could be filled with either good or mad material. Recently a parent said; "parents are not training the children because they are holding two, three, or four jobs simultaneously; consequently children train themselves and find parents in drugs and alcohol." It is clear that if adolescents have no meaningful parents --children's bond -- the relationship that transmits self-love and the capacity to love others have not developed definitely the consequences would be disastrous.

Hewlett and West in their Book, *The War Against Parents* pointed out that so many of the adolescents in modern America, across race, gender, and class, millions of

adolescents around the globe are in unimaginable trouble. According to Hewlett and West consider the following fact sheet:

- ✓ The homicide rate for children aged fourteen to seventeen has risen 172 percent since 1985.
 - ✓ One fifth of (20.5 percent) of all children are growing up in poverty – a 36 percent increase since 1970.
 - ✓ The number of homeless children has tripled since the late 1980s.
 - ✓ The use of illicit drugs among high school seniors is up 44 percent since 1992.
 - ✓ SAT scores have slipped 27 points since the early 1970s.
 - ✓ The rate of suicide among black teenagers has more than tripled since 1980.
 - ✓ Obesity among children aged twelve to seventeen had doubled since 1970.
- Hewlett and West (1998)

The above unimaginable trouble that is enveloping adolescents compelled me to associate the absence of faith and addictive behavior (substance abuse) that I experience with my clients. The basis for religious faith is the belief in the presence of omnipotent God that no one sees. Where there is no marker signal pointing to the unseen but powerful mother, in the child determines the presence or lack of religious faith in the child. This is similarly reflected in adolescents during the period of holding and pushing. If they did not attain holding on to the object of as good as the 'almighty parent' or mother figure then the result remains the same. At this stage where there is no religious faith, there is no belief in any ethical principles whose observance brings cohesion in the community. This lack of trust and obedience to any thing higher than self compelled the superego revolt, and conflict whose resolution is very challenging for the individual well fare. My clients that come to St. Charles Chemical Detoxification Facility have their superego fixated consequently they are in anxious feeling that they pressure tom resolve.

Through unsupervised and unguided efforts to generally resolve this conflict they embrace drugs and addiction.

When the missionaries came to my country, they removed the amulets the people were wearing and replaced them with medals and crosses. I strongly believe that there was no replacement for adolescents when they disconnected with those of good and bad parents, with higher object relation, that is likewise good and at other periods completely very challenging and difficult to handle.

It is vital to remember that street children are God's children, created in his own image and likeness. They must be treated with humanity because where they ended is not a conscientious choice. Rather Human Rights Watch has consistently observed that:

Street children through the world are subjected to physical abuse by police or have been murdered outright, as governments treat them as a blight to be eradicated –rather than as children to be nurtured and protected. Police frequently detains them arbitrarily simply because they are homeless, or criminally charged with vague offenses such as loitering, vagrancy, or petty thief. They are tortured or beaten by police and often held for long periods in poor conditions. Girls are sometimes sexually abused, coerced into sexual acts, or raped by police. Street children also make up a large proportion of the children who enter criminal justice systems and are committed finally to correctional institutions (prisons) that are euphemistically called schools, often without due process. Few advocates speak up for these children, and few street children have family members or concerned individuals willing and able to intervene on their behalf
(Human Rights Watch, 2006).

According to the wise man in the Hebrew and Christian Scriptures, "there is season for everything, a time for every occupation under the heavens. A time for searching, a time losing, a time for keeping, a time for discarding Ecclesiastes (1:1, 6). This profound call implies that children should be given healthy atmosphere for development.

Specifically, honest efforts should be created for meaningful development of children. Anything that would obstruct the moral, physical, and mental development of individuals should be avoided. During my internship in St. Charles Chemical Detoxification Facility I focused my attention in bringing this to fulfillment in the lives of my clients. It was a concerted effort to reestablish trust in these adolescents that are yearning for attention. I believe that lack of religious faith or even loss of it; can signal disaster in these adolescents. It can lead to self-hatred, hatred of others, the psychopathological and sociopathological individuals that plague the community. This group of people were not were not isolated, or discriminated against in the time of Jesus. When under the influence of the devil they were brought to Jesus and Jesus did not cure only their physical sickness but healed also their mental and spiritual malady in order to manifest the interconnectedness in the whole person (body, soul and mind). The families and communities that brought these sick people to Jesus had faith in him. Normally, Jesus went beyond physical illness.

These people were skeptical about the teachings of Jesus, they had no solid faith or trust in him, rather he blasphemed. Basically, the point Jesus was stressing was the healing of the whole person. It is not out of place to connect religious faith and adolescent's substance abuse (addiction). This is Erickson's key hole principle of Trust and Mistrust. Where trust is a strong belief in the trust and reliability of a person or thing, mistrust implies the lack of strong belief in these, and other spiritual and mental qualities.

Trust and mistrust control the mental process of children from early years, so does identity versus role confusion of adolescents. Mistrust abounds in majority of my clients in St. Charles Chemical Detoxification Facility, and this is exhibited in their total hate4d

for police, other law enforcement agents, and some parents and their reaction toward religion. There is evidence of carryover of the sense mistrust into the identity crisis of the adolescent. Role confusion has pushed some adolescents into trafficking, drug abuse, fathering children and finally becoming breadwinners at tender ages. Basically it is observed that the mistrust in parents, community, society and even God contributes to adolescents lawless behavior. This attitude confirms Leonard Kravitz saying, "If you do not believe in your parents you hardly believe in God."

The world is richly filled with people that are truly alive, and living fruitfully in a meaningful relationship. Learning is very vital because it helps us to be confident in our selves, in the wide world in which we live and be truly authentic human persons.

Self-confidence empowers us to nurture faith in our selves and religious faith. I believe that this is necessary in the lives of adolescents. Adolescents are in dire need of religious faith . they need an empowering environment, leadership, from the family, school, faith community and from cultural perspective.

Watching a TV program some time ago, I heard the lamentation of an adolescent female trapped in drugs yearning to be rescued. She said among other thing "Mom I am your daughter, I am not your friend, treat me as your daughter. I need you in my life." Help me! The mother by her attitude was far from reality of the daughter's situation. Her cry broke my heart.

Another mother who saw the son in the most useless posture in the world was shaky when she asked the son "are you doing drugs?" The head of then son snapped up. He looked into the mother's eyes- that face once so sweet, now hard and withdrawn. When the son replied, "no mom, I am not" The mother fumbled for some thing else to say:

Nothing came, She got up and went back into her house. The mother said, "I should have said some thing. If adolescents are trained in such a manner that they can trust and see in themselves as trustworthy, basically they will not adapt the destructive behavior that is more of a worm canker worm eating deep in to the structure of the adolescents world wide.

Communicating with children is difficult. No matter how frustrating it might be, never surrender. Parents should do what ever it takes to keep communication gap open. There are so many ways of enhancing communication process. Parents who keep the communication lines open help prevent deep heart attack later in life.

In this domestic church compassionate communication should never be wanting. Pema Chodron in his book *When Things Fall Apart* said that:

To relate with other s compassionately is a challenge. Really communicating to the heart and being there for someone else—our child, spouse, parent, client, patient, or the homeless woman on the street —means not shutting down on that person, which means, first of all, not shutting down on our selves. This means allowing ourselves to feel what we feel and not pushing it away. It means accepting every aspect of our selves, even the parts we don't like. To do this requires openness, which in Buddhism is sometimes called emptiness, --not fixating or holding on to any thing. Only in an open nonjudgmental space can we acknowledge what we are feeling. Only in an open space where we're not all caught up in our own version of reality can we see and hear and feel who others really are, which allows us to be with them and communicate with them properly
(Chodron199, p. 97-98).

The success of the church's war on drugs is spirituality namely: learning to depend on God rather than chemical. This war cannot be fought with out going through the Twelve Steps to God.

TWELVE STEPS TO GOD

1. WE admit we are powerless over alcohol-that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.
6. Were entirely to have God remove all these defects of character.
7. Humbly asked Him to remove our shortcomings.
8. Made a list of all persons we had harmed, and become willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continue to take personal inventory and when we are wrong promptly admit it.
11. Sought to through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only for knowledge of His Will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs.

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