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Doctor of Ministry Project Final Approval



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**THE VALUE OF ADOLESCENT WORK EXPERIENCE.
A PASTORAL CARE APPROACH IN HELPING IGBO-AMERICAN
ADOLESCENTS (AGES 15 – 18) IN THE CATHOLIC DIOCESE OF
BROOKLYN/QUEENS TO FIND MEANING IN HUMAN WORK
THROUGH VOLUNTEER SERVICE.**

BY

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DEDICATION

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HAPPILY DEDICATE

THIS PROJECT TO ALL ADOLESCENTS

AND

THEIR FAMILIES.

INTRODUCTION

Work is necessary and intrinsically part of the nature of a human person. It is one of the ways human beings develop themselves and the society at large. As a person endowed with intelligence and free will, human beings have "the right to life, to bodily integrity, and to the means which are suitable for the proper development of life; these are primarily food, clothing, shelter, rest, medical care, and finally the necessary social services." (Pope John XXIII, 1963, no. 11). The right to work is so essential because it is the means through which other necessities of life are achieved. It involves all aspects of the human person, physical and mental.

As part of human nature, work (paid or unpaid) is an activity that fulfills, extends, and develops a human person physically, intellectually, spiritually, and psychologically. The adolescents' understanding of the meaning of work in general will help them appreciate and use the fruits of labor for personal fulfillment as well as community development. Adolescent work is encouraged for self development and economic necessity such as helping the parents in providing for home and educational needs. Hence, adolescents help in the battle against hunger, laziness, exploitation, illiteracy and unnecessary dependence on others for survival. Though human beings can work naturally, it deserves learning, training, education and practice. Many people are involved in work through volunteering.

The purpose of this project is to explore the outcome of the experiences of Igbo American adolescents (fifteen and eighteen years of age) in being part of the work force as volunteers in the hospital, school, and economic system of American society. This program may involve a total of 18 to 20 adolescents, if they all respond as they initially

did. This project is geared towards empowerment of Igbo-American adolescents in Brooklyn/Queens Catholic community in developing healthy and positive attitudes toward work, finding meaning in work and the ability to voluntarily sacrifice some of their time and talents in community services. I hope to help them fulfill their dreams in life. The aim is not money making, but to connect them with what they are as human beings to the idea of work, community service and the Igbo culture.

I intend to help these adolescents appreciate and share their talents in community service, hence, to encourage other young people to get involved in personal and community developments. It is necessary to support these adolescents by listening to their stories, concerns, fears and frustrations in relation to work. The condition of these adolescents is such that many of them find it difficult to choose their careers in life. Others do not have the courage to move on due to lack of incentive and support from adults. These adolescents have different personal issues like unresolved issues from grief, parental divorce, struggle for survival and other interpersonal relational issues like self differentiation and boundary management. A well-defined, clearly differentiated sense of self will help them to embrace an adult, responsible and productive life.

This demonstration project on the value of adolescent work experience contains five separate but connected chapters. In chapter one, I defined work and its aspects; gave the historical background of the Igbo people of Nigeria and their attitude to work. I also defined the concept of adolescent for this is the group that is involved in my projects. To be an effective worker, a human person searches for meaning and understanding of the reality that surrounds him or her. Chapter two contains the religious and ethical principles that made this project a valid form of ministry. The religious principles include the

theology of creation and the principles defined by the Church in its social teachings. The clinical principles include the use of object relations and attachment/detachment theories in the understanding of the adolescent development and their attitudes in relationships. Chapter three reveals the material and methodology used in this project. I involved a group of adolescents in sessions. The activities that helped during this group process include: Hospital, church and school events. There were lectures and seminars that dealt with skill development, human motivations and needs and education on the suffering experiences of children in Africa. Chapter Four describes the outcome of this project both the anticipated and the not anticipated results. In chapter Five, I described the implications of my project results; contribution of in clarifying religious and clinical principles; Contributions and implication of this project to ministry in general.

CHAPTER 1: DEFINITION OF CONCEPTS AND TERMS.

1.1. THE CONCEPT OF WORK.

The term work posits a lot of confusion when we tend to define it while thinking of it as a job or paid employment. Many individuals tend to define themselves with what they do to receive payment. What people regard as work in one culture may not be regarded as work in another. This may be due to the fact that some works are paid for while others are not paid for. The question will be: does an activity cease to be work because the person who does it does not receive some payment especially money? My thinking about work is that which will include every human activity that produces a result. Work can be paid, unpaid, physical, intellectual and volunteer activity. A holistic understanding of work will help us to value the human person and treat one another with deep respect. Few definitions and explanations will contribute a lot in our understanding of human work and its importance.

Work, in the science of physics is the product of a force applied to a body and the displacement of the body in the direction of the applied force. During work, energy is transferred to the body. Thus, the work done by an agent exerting a constant force (F) and causing a displacement (s) equals the magnitude of the displacement, s , multiplied by the component of F along the direction of s . $W = s F \cos \theta$. From this view, work is understood as energy in transit, an expenditure of energy that produces services and products of value.

Etymologically, work originated from the Greek word *ergon* which means activity. Its equivalent Middle English *werk*, came from the old English *werc*, is related to the old German *werc*. The meaning of work can be conceptualized when considered

from the theological and economic stand points. It is a human activity designed to accomplish something needed and valued for its function in civilized life. Hence, work is a purposeful and concentrated physical or mental activity for a socially productive end. Individuals work for different reasons. Some individuals work so that their names may be remembered. Others work for economic reasons. This includes the quest for survival, making a living. Also, others work for self improvement in the areas of personal, professional, political, and economic advancement or for reward purposes. Work can be vocational, which is directed towards the common good.

The word *work* can be used to express an act of working or the product of work. According to Mondin Battista (1957), work is defined as "every material and spiritual activity tending to a useful result." (p. 174). This useful result is realized in two ways: intrinsically in the fulfillment of the person that performs the activity and extrinsically in helping the members of the community. Work is a term commonly applied to manual or physical labor geared towards the modification of things through the use of the body and instruments with which human beings seek for self satisfaction. Work arises out of human need for sustenance, propagation of its kind, security, communication, economics and aesthetics. Work is not just for the self. It helps in extending the self for the good of the other. Hence, it recognizes the togetherness of the human persons in the community. The I-Thou relationship theory of Martin Buber comes through in the notion of work. Work from this point may be looked at according to Richard Hall (1986), as an activity that produces something of value for other persons. It is the expenditure of energy in the service of others, which brings fulfillment to the worker, benefit to the community and glory to God.

Work involves different realities: the person who works; the reality that is acted upon; the end product and the consumption of the end product. One reality leads to the other. Work includes the paid or unpaid, self-directed or other-directed. Work may be satisfying and pleasant or unpleasant and tedious, making it to be regarded as toil, labor or drudgery. Human work may be viewed as positive or negative to human nature. Work can be seen as a two fold event. According to Bertrand Russell, work is of two kinds; first, altering the position of matter at or near the earth's surface relatively to other such matter; second, telling other people to do so. The first is unpleasant and ill-paid; the second is pleasant and highly paid. A human person devotes him/herself to work for different reasons, one of which is to help others voluntarily. The next session of this chapter looks at what it means to volunteer in community services.

1.1.1. VOLUNTEER WORK/SERVICES

The general understanding, which is a lay person's notion of volunteering, is that it is an act of the freewill which does not involve a reception of incentive or payment of any kind, except self-satisfaction. Volunteer work has not much meaning to many Americans. For some, it is left for the retired people who do not have much to do, who have enough money to pay their bills and no body to take care of. To volunteer in this sense means to want to help in working towards/on a project, a task or a cause that an individual has interest in without being paid. This type of volunteering is one of the three categories of volunteer work. Volunteer work can be short, medium and long term unpaid position. This has a short duration of few weeks to one year. The adolescents/students that are involved in my project belong to this category of volunteers.

The other categories of volunteer work that are worth mentioning include a long term, paid and a short, medium and a long term, unpaid. A long term paid volunteer work is meant for professionals with specific skills: doctors, nurses, teachers, and engineers. This may last for a year or more. This type of volunteer work or activity is sponsored or paid for by the organizers.

The third type of volunteer work is the short term expeditionary eco-conservation project which is undertaken by individuals with limited time who want to be part of a wildlife survey project. The individuals involved in this project sponsor themselves.

There is always a reward in cash or kind for volunteering. The aim of a volunteer service/work is to offer services voluntarily to people in an institution or community for the good of all. Researches have discovered that it is a ministry with goal depending on the individual or the group involved. The following reasons have been observed as motivators in adolescence volunteer services: fulfilling, egoistic, esteem, altruistic, social obligation, value, career, understanding, protection. The motivations of adolescents have some similarities with those of the adults. Many adolescents in the American culture participate in volunteer services for one reason or the other. Some volunteer because they believe that social problems like poverty and hopelessness can be overcome through volunteer efforts. Others feel a moral duty to help people who suffer. Others hold it is within their power to do things that improve the welfare of others. According to the different adolescents interviewed, 'I am happy and satisfied in helping others feel comfortable'; I notice that many people are less fortunate than others, so they need help'. Self satisfaction has been a dominant reason for adolescent volunteering. Some adolescents are involved in volunteer work/community services because it is part of the

fulfillment of the requirements of their academic disciplines. Some adolescents incorporate volunteer work into their exploration of what they intend to be in life or profession. The need for adolescence involvement in Volunteer/community services may be summarized in the words of Kegan Robert (1994):

Developmentally, children from the age of six or even seven until adolescence are in the process of learning to take charge of their own impulses, to exercise control over themselves so that they can pursue their own goals with a new measure of independence and self-sufficiency, so that they can take pleasure in the competent exercise of social role..., and participation in social institution. (p.80).

My finding reveals that these adolescents have always received supports and encouragements from their parents, schools and teachers, who are helping them in their exploration of life and in determining their futures. Six of these adolescent students, individually confirmed that volunteer service is part of the requirements for their graduation and reception of their diplomas in their different high schools. It earns them extra credits and rewards. Only two said it is not a requirement. They are only encouraged by their schools to be involved in volunteer work for their own personal experiences. In all, volunteering opens an avenue that helped the adolescents to explore, learn new skills and interact with adults and people from many cultural backgrounds.

1.2. HISTORICAL BACKGROUND: Igbo People of Nigeria: Socio-cultural problems and adjustment.

The Igbo people are located in almost all parts of the world in search of good living. Some of them do not speak Igbo language again due to many years of living outside Igbo-land; while others speak varied dialects of Igbo language. However, they remain Igbos, with many common cultural factors even in diaspora. According to M. M. Green (1964), "the Igbo occupy a common territory; speak a common language (Igbo) though with many dialectical variations despite countless variations in custom, there are a number of cultural factors common to all Igbos...." (p.5). Igbo-land covers most of Southeast Nigeria. It is divided by the Niger River into two unequal parts: the eastern and the Midwestern regions. The river serves as a means of communication for the Igbos in their different areas of settlement. Igbo-land is surrounded on all sides by other tribes such as the Bini, Warri, Ijaw, Ogoni, Igala, Tiv, Yako and Ibibio. According to the political division of Nigeria into states, the Igbo land is located in some state of Nigeria which includes Abia, Anambra, Ebonyi, Enugu and Imo states among others.

The Igbo people belong to the black people or race usually called the *Negroes*. Each Igbo is proud to be called an Igbo. The word Igbo can be used in three senses to connote Igbo territory, one who speaks the language, and Igbo language proper. Every human being is valued, the young, the old, man and woman alike. Functions are distributed according to age and statues in the community. The male adolescents are groomed to take up the functions that are regarded as manly while the females are accorded with the functions that will not be harmful to them. Due to the fight for equality in the American culture, most Igbo women are involved in hard works that could be

regarded are manly. They are working hard in developing the male aspect of their lives in order to cut off the spirit of laziness and over dependency on men. Many of the women are today the bread winners in the families. This is a credit to them as women.

The idea of migration is recent in Igbo land. Most Igbos traveled abroad to study and do business with the intention of returning to Igbo land, which is generally regarded as home. Hence, you hear an Igbo person saying '*I am going home.*' They return home to join the ranks and file of the working force. Some end up not finding a place due to the attitude of the greedy leaders at home who will never give them a chance to help in the development of the place they regarded as a home. The only option is to stay outside in a foreign land not belonging to home or to their foreign host nations. Today many Igbos have migrated to different parts of the world, majority of them are in the United States of America searching for greener pasture with no intention of going back. The summary of the reason for the mass exodus of the Igbos to other parts of the world is to turn away from the bad economic and political situation of the Nigerian nation which leads to poverty, injustice and insecurity.

Igbos in the United States of America are confronted with numerous cultural issues. Some are caught up in the confusion of cultural alienation that makes them not to be able to distinguish what is original to them from what they have inherited from the American culture. Many have acquired a purely individualistic, addictive behavior concerning work that has separated them from their families and fellow Igbos. In all, Igbos work so hard in order to adjust to the truth of their new situation in diaspora.

Igbo culture is based on community spirit of solidarity, oneness or togetherness. Due to culture shock of working for many hours, others find it difficult to adjust to the work and societal demands of the American culture. In all, the immigrant Igbo Americans in the face of the multiplicity of cultures and experiences work so hard in order to meet up with the demands of personal, family and societal lives. Igbos in foreign lands, especially in America are one of the hardest workaholics in the world. They work hard because they have no other alternative to survive. To chose an easy way leads to self destruction and shame. Many of them have more than one job. Others work and study at the same time. Their aim is to be the best, get the best positions in their jobs, and make enough money that will enable them feed their families, pay their bills, buy cars, as well as help the members of their extended families especially those in Nigeria.

On arrival, the Igbo person in diaspora is ready to do any type of job and live in any situation hoping that the future will be better. It is almost like a new beginning for many Igbos. They try to help the new comers to adapt within one year of arrival. Though the Igbos share what they have with others, they do not believe in spoiling or spoon feeding any body. In Igbo culture, every human being is important. One person's home is home to others. Every person is welcome to share without formal invitation from the table of the other, even when it is not convenient. This is expressed in the Igbo proverb *Egbe bere Ugo bere*, that is, '*Let the kite perch and let the eagle perch.*' This proverb is used to express the spirit of togetherness of the Igbo people. Egbe (kite-black in color) and Ugo (Eagle-variegated or white in color) are popular and great flying birds that perch and make their nests on trees. They also share their food together even when it involves without invitation. They belong to one family though they look slightly different from

one another. The Igbos are bound by the respect for life which allows one to live and let others live at the same time in the same community. Every person is important and should be cared for and allowed to live and share with others the blessings of life. Hence, there is the belief that blood is thicker than water. This brings to mind the spirit of familyhood in which every body work together as well as care for one another.

1.2.1. UJAMAA SOCIALISM: Igbo community Spirit

In order to help Igbo-American adolescents have a feeling of Igbo work spirit, I chose the Ujamaa Socialism as a model. The Igbo system of life is that based on familyhood which Ujaama portrays as a philosophy. Ujaama is a word that expounds the political thoughts of Julius Nyerere of Tanzania on the system of life that manifests the life style that is fitting for every African person, family and neighborhood. The word Ujamaa is a Swahili word which means familyhood and Julius Nyerere used it to translate African socialism. For the rest of Africa, socialism is the idea of familyhood. This philosophy of African socialism is based on the extended family system which shows the relatedness of all human families.

Familyhood in Africa and in Igbo society goes beyond the basic family nucleus, tribe, community, and nation. It includes the entire humanity. It shows the traditional life of the African people, 'where the sense of brotherhood is strong; where society is so organized that it cares about its individuals' and the society in general. Volunteer work was one of the means of providing for the needs of the society. The orphans, widows, the sick, the poor are looked after and provided for. Ujaama therefore is an attitude of the mind needed to ensure that people care for one another's welfare whether rich or poor.

This concept of African socialism did not originate out of class conflict or confusion in Africa but as a continuity of the African spirit and way of life.

Though Ujamaa socialism is important, the individual initiative should be emphasized. Many individuals may not like to work hard because of over dependency on the community in providing for their needs. In helping these Igbo American adolescents, individual creativity is to be encouraged along with the aims of Ujamaa socialism's target of communalism, mutual help, co-operation, and respect for the other, social justice, equality and selfless service to the state.

The spirit of togetherness in volunteering has been something very intrinsic in the Igbo culture. When there is community work, every one willingly comes out to contribute what he or she can at the moment. For instance, if a poor person has no house to live in, the whole community will come together to construct a comfortable house for the poor. The rich is also supported by the community who volunteer on one occasion or the other to work for him. Those who cannot work physically may contribute food, money and other materials that will benefit the community.

APPLICATION: The adolescents were sent out to visit the sick in twos. Each encourages the other companion. I observed that in every pair, one is always more outspoken in one group. Every adolescent was encouraged to use his or her initiative to decide the next step to take in achieving the goal of our group ministry. When the whole group came together, experiences were shared and each member suggested what he or she feels that will be done better in the different encounter met during visits.

1.3. ADOLESCENTS AND DEVELOPMENT

Adolescence, etymologically, is a Latin word *adolescencia* gotten from *adolescere*, which means to grow up. Adolescence is that period of development that starts from puberty until full adulthood or maturity has been reached. It is a period of psychological and social transition between childhood and adulthood. It ranges from ages 10 to 21 and in some cases ends around 22/25 for late adolescence or prolonged adolescence. It is necessary at this point to show how the term teenage relates to the term adolescence. It is important to note that understanding of who is a teenager or adolescent has a cultural connotation. In general, teenage is part of adolescence. Every teenager is an adolescent while not every adolescent is a teenager. In the English cultures, teenagers are young persons whose ages fall within the numbers that end in *teen*. They are the 13 to 19 years of age. In other cultures, the identification of teenage is attached to the number 10, while others emphasize the number 12. Adolescence as understood in modern society is seen by Rolf Muuss (1996) "...as a prolonged transition period between childhood and adulthood that prepares the young person for occupation, marriage, and mature social roles." (p. 366). The World Health Organization defines adolescence as a period of life between ten and nineteen years of age, while the Americans define it as beginning from ages twelve and fourteen, and ends at nineteen and twenty.

Adolescence is a modern phenomenon, a life stage whose awareness attracted attention with the reformation and the Industrial Revolution as a time of preparation for adulthood. With this preparation, young people are given more training and skills, academically and socially, in order to participate fully in society and to face the real

world. Such a separation should be cleared when one understands young adulthood as a late stage of adolescence. Sharon Daloz Parks (2000) placed the young adulthood 'between seventeen and thirty- the "twenty-somethings." (p.4). To be noted is that the composition of any group depends to a greater extent on the goals, context and decisions of such a group. Some groups are homogeneous while others are heterogeneous. In most cultures, some characteristics and behaviors are the determining factors.

There is a rapid physical change in the starting period of the adolescent life. There are changes in the development of personal psychology and career. The individuals are faced with the discovery of who they are. Adolescents face reality in order to become their own persons. They at this stage learn how to make choices and commitments and to stand independently in their own world. This stage according to Erikson (1950) is the period of identity exploration and having a sense of confusion. During this period, adolescents seek clarification of the values which lead to self differentiation and connectedness to their families and the society: a journey that leads to becoming part of a system. Self confidence, self respect and self-esteem are sought for through the exploration of feelings, thoughts and beliefs. The adolescents have a very peculiar character associated to them.

During the early adolescence (puberty to age 14 or 15) adolescents are gripped with anxiety and fear of social pressure, older adolescents and uncaring teachers. They are also anxious of losing their parents or being neglected. Middle adolescence (15-17) and late adolescence (18 – adulthood) are characterized by social relationships which include dating and friendships; frustrations and envy at the achievements of others; sense

of isolation and loneliness; focus on families; freedom from parents; dealing with dysfunctional parent; decision and vocation.

Adolescents withdraw more than any group both in the church and in the society in general. This withdrawal may depend on lack of trust on the adults and the failure of those in authority in achieving the purpose of life for all. Henri J. M. Nouwen (1972) described the adolescents as those with the following characteristics "inwardness, fatherlessness, and convulsiveness." (p. 27). They are inward because they give priority to the personal and tend to withdraw into the self. They are fatherless because they suspect every authority; and convulsive because they do not believe in the existing realities of life. Adolescents do not believe in authorities because they see them as betrayal. Hence, they need reintegration for them to achieve the three main points of focus in their lives: relationship; spirituality and work.

Adolescence is a period of storm and stress; it is full of idealism, goal searching, expression of personal feelings and passion. There is always a revolution in this stage of life. This affects how the adults in the midst understand, hear, or meet with them when they are seeking participation, purpose, meaning, and a faith to live by.

The definition of adolescence includes the following aspects of human development: chronological age, intellectual development, social behavior, and physiological growth as included in the definition given by the American Psychiatric Association. This definition, as quoted by Shelton Charles (1983) says, adolescence is "a chronological period beginning with the physical and emotional processes leading to sexual and psychosocial maturity and ending at an ill-defined time when the individual

achieves independence and social productivity.” (p.2). It is a transitional period that ends with the emergence of the early adulthood.

In the Igbo context, adolescents are regarded as *ndi na-eto eto*, that is, those who are growing up. They are still under the care of parents or adults. The young person remains in the adolescent stage as long as he/she is not initiated into adulthood. At the end of adolescent stage, different ceremonies are performed to mark the transition to adulthood for both men and women in Igbo society.

Adult males are initiated into manhood with initiation rite according to the group in which one finds himself. Usually when a group of adolescent boys of the same age are certified mature by the elders and older men, they are welcome into the society of men who can manage families and defend the community. To be a man is to be responsible and taxable in a community. Different ceremonies are performed to mark this transition period. One of these ceremonies is ‘*Iwa-akwa*’ (wearing cloth). *Iwa-akwa* (wearing cloth) ceremony is exclusively done for men. These men are decorated with traditional African cloths on the official day. Friends and relatives gather around them as they move round the community. The occasion is marked with gun salutes and gifts.

Women also go through initiation rites that bring them to adult or womanhood. One of these ceremonies known as ‘*Iru mgbede*’ prepares the young women for marriage and motherhood. *Iru mgbede* (Fattening) is a ceremony that marks a transition from childhood to adulthood performed for adolescent girls before entering into womanhood. It resembles the celebration of sweet sixteen for adolescent girls in Spanish culture and those who celebrate such rite for their children. It is a rite of passage for adolescent girls.

In Igbo culture, young girls are brought together for special training into womanhood. These young girls are fed well, taught how to cook, prepare and clean the home, take care of themselves and the members of their families. This ceremony prepares them for exposure in the world. On the last day, a day of presentation, these young women are decorated with beads and colorful materials and brought before the community who praise and give them different kinds of gifts. The lucky young ladies may find the men who will marry them on that day.

Today, most of the initiation ceremonies are no longer performed as a rite of passage from adolescence to adulthood. Many rites of passage in Igbo land have been dropped due to conversion of people to Christianity. For some Catholics, Igbo traditional or cultural rites are regarded as paganism. Thanks to new awareness from the study of church and culture, Catholic scholars are re-examining Igbo rites and symbols for the purpose of bringing into the church the good things in Igbo culture and religion. The neglect of initiation rites makes it difficult to determine the difference between an adolescent and the adult. The church has to deal with this existential reality. The adolescents in the Igbo society today include those in the different levels of education, mostly the unmarried young people who devote their lives to the development of the church and society. Some adults are involved in ministering to these adolescents.

1.1.4.1. EVOLUTION OF ADOLESCENCE: Ego development, dealing with conflict

The development of a human person is an on going process. As an individual goes through developmental stages, from infancy to adulthood, the individual encounters some developmental conflicts. If not resolved, these conflicts may re-manifest at a later point in

a person's life. This also affects the whole society because a society is an amalgamation of individuals and life styles. Hence, Sigmund Freud (1856-1939) always refers to the influence of childhood or past experiences on a person's present life.

Human life starts from a delicate and helpless stage. Survival of the individual is dependent on the mother figure, or another adult. In this early stage of life, the infant, though attached to the mother or the mother figure, possesses some qualities that enable him/her to be aware of the experiences of life, especially those of immediate needs and desires. These qualities are innate or inborn. They need development, without which conflicts begin to accumulate. The innate qualities make the infants very active from the first moment of arrival into this world. The child's experiences in the new environment begin to widen. His or her physical, mental, emotional and spiritual features continue to develop. New knowledge is experienced through interactions with other people and the culture. This knowledge helps the child develop positively or negatively.

In this earliest stage of human development, sensation is very high and the person is viewed as purely biologically motivated. This is the level Sigmund Freud found himself when he held that human persons are led by instinctual drives or the libidinal impulse, the id or the unconscious acts. In the psychoanalytic theories, human development is not only seen from a psychosexual point of view. It is also seen from cultural, social, psychological, moral and religious points. When the ego or the self is not well developed, the human person is affected. For instance, infants from a very early age, who have been rejected, punished or ignored, fail to thrive in life and tend to waste away. When such rejected offspring mature, they are likely to develop into problem children,

with hostility, lying, and stealing, common manifestations of their underlying negative self-image.

An undeveloped ego leads to an unbalanced personality. This person manifests selfish qualities that retard the growth of the society. In such a person the inability to cope with reality is a problem. Hence, there emerges the development of defense mechanisms and other manifestations which include: violence, sense of insecurity, immaturity, irresponsibility, over dependency, stress, pride, or shame, feelings of loss, failure and inferiority. There are three stages of the adolescence period: early adolescence, middle adolescence and the late adolescence. During the early adolescence, the youth is concerned with the physical self and personal relationship. The child starts to develop reflection ability which leads to critical thinking.

CHAPTER 2: RELIGIOUS AND CLINICAL PRINCIPLES

2.1. RELIGIOUS PRINCIPLES

These religious principles are based on the truth that God is the foundation of work who continues to work for and with his creation, especially, the human person. God handed this power to human beings who continue to develop it through laws and teaching based on the scripture and morality.

2.1.1. Ethical issues in working with adolescents: code of conduct

Adolescents in their zeal to find meaning in the world, require a holding environment that is trustworthy, honest, loving and hopeful. They trust themselves into the caring hands of the society, the adults and the environment in general. They need the necessary facilities such as comfortable homes, schools, hospitals, security, and other protection facilities that will build them up and at the same time encourage them to explore and find themselves in the society as needed. There is need for direction and facilitation/mentoring for these adolescents to remain focused while they are looking into the future.

Due to the vulnerability of children and adolescents, and the abuses in work places today, the adults are bound by law to protect and care for them. Their lives are not to be endangered or their futures harmed or destroyed through any form of abuse: emotional, physical, psychological, spiritual or otherwise. Any act of abuse is not welcomed. Hence, before an adult begins to work with children and adolescents in any institution like the church, school, or hospital, the individual goes through background checks of character by going through his or her records and finger printing. The

individual is also required to attend the programs that help him/her understand how abuse affects the safety of children and the powerless. The training also helps the individual in the understanding of the signs of abuse. There is the mandate of reporting an abusive worker for the protection of children and workers.

In the Catholic diocese of Brooklyn, such a person is asked to read and sign a form containing the code of conduct that protects the right of the young people from any form of abuse. The children require a very safe environment as stated in the code of conduct of this Catholic diocese of Brooklyn. All who minister to children and adolescents are required to read, fill, and sign a code of conduct: It reads, "Please read the code of pastoral conduct and sign below to indicate your receipt and acknowledgement to the Dioceses of Brooklyn. This acknowledgement will become a permanent part of the Diocesan records. It states:

Our children are the most important gifts God has entrusted to us. As a volunteer, I promise to strictly follow the rules and guidelines in this Code of Pastoral Conduct as a condition of my providing services to the children and youth of our parish/agency/Dioceses.

..., I will:

- Treat everyone with respect, loyalty, patience, integrity, courtesy, dignity, and consideration.
- Work collaboratively with the..., supervisors and associates in ministry.
- Avoid situations where I am alone with children and/or youth at church activities.

- Use positive reinforcement rather than criticism, competition, or comparison when working with children and/or youth.
- Refuse to accept expensive gifts from children and/youth or their parents without prior written approval from the pastor or administrator.
- Refrain from giving gifts to children and/youth without prior written approval from the parents or guardian and the pastor or administrator.
- Report suspected abuse to the pastor, administrator, or appropriate supervisor and to appropriate authorities as required by law.
- Cooperate fully in any investigation of abuse of children and/or youth."

Statement of acknowledgement:

- I have received and have reviewed a copy of the code of pastoral Conduct. I understand that it is my obligation to abide by the provisions contained in the code.
- I understand that this code is not a contract and does not grant any rights to continued employment, ministry or volunteer service. I understand that the Dioceses of Brooklyn reserves the right to change, modify and/or revise any part of this code at any time but that the Dioceses of Brooklyn will notify church personnel of any changes to the code as soon as possible.

Signature _____

Name (please print) _____

Parish where you minister _____

Parish Address _____

Home address (if different from parish) _____

Telephone Number (h) _____ (o) _____

Email address _____

Date _____

Position _____
(Please list one only (ex: Pastor, catechist, deacon, etc.)

Return to:

Office of Safe Environment

Dioceses of Brooklyn

310 Prospect Park West

Brooklyn NY 11215

2.1.2. THEOLOGY OF CREATION

The image or experience of God for adolescents is that of a transitional being that can be accepted or rejected. Thinking of one of the adolescent volunteers who lost her mother at the age of 10, that is eight years ago, I begin to ask my self how this child will be feeling when attending to mothers who are sick or relate to adult women of her mother's age whether they are sick or not. Then what image of God will she develop? Will she develop trust or distrust? This is one of the issues I looked at in this project as a counseling task to enable some of the adolescents to continue with their lives. The answer that came from this student is, why God should be there while people are dying everyday. It is awful. Do you think there is God? With this type of person, her questions can be

answered by helping her experience a loving, caring, trustful and helpful holding environment. This child is struggling with fears of maternal loss and anger which she has transferred to God. She did not receive the required care from her mother and it is hard for her at this moment to trust the other. She needs a transitional object that will help her to develop trust in God by dealing with her mourning and grieve. The rejection of God is different from the rejection of other transitional objects because a person may lose interest in God at any stage in life. According to Mark R. Banschick in his contribution in a book on Object Relations Theory and Religion edited by Finn Mark and John Gartner (2003):

Certainly, one may lose meaningful interest in God at any point in development..., but rarely because of the experience of his death or loss. The ultimate other is an object that by its very nature can be rehabilitated, rejected, or engaged whenever a person's internal emotional circumstances require it.... God remains a transitional object that is available to a person at all points of life, as a person needs God and needs God to be." (p.76).

Voluntary activity contributes a lot in helping the adolescent develop a great sense of truth which forms their spirituality and understanding of God as real and loving. This is made concrete in the observation of the interactions that exist among workers- doctors, nurses, case workers, security, patients, teachers, students and visitors. God for adolescents is a practical reality that should be experienced. As the adolescents enjoy their volunteering and active participation in the hospital and schools, they become enriched in their spirituality and belief that God is a worker who supports those devoting their time, talents and life in helping others, especially the less privileged in life. These

adolescents need images that help them discover or find God in what they do as volunteers.

The image and story of God as a worker in the narrative of creation in the book of Genesis helped the adolescents appreciate God as real, and active in creation. God made the universe and decorated it with plants, animals and fishes. Then God created Adam and then Eve and gave them charge of his work of creation. There are two accounts of the story of creation: Creation out of nothing (word of mouth) and creation by fashioning from the earth and breathing the breath of life into man as written in the book of Genesis chapters 1 and 2. The theology of work is rooted in the revelation of the scripture, Christian teaching, and the spirituality of the individuals and their understanding of work as part of human nature. It reveals, unmask and critiques the purpose, meaning and nature of work as well as the identity of the worker. God is the origin of work. Through God's creative activity, He structured the earth and the human person. He mandated man to work for human continuity and the care of God's creation. Hence, the saying, 'there is dignity in work.' This shows that a theology of work should have a prophetic view or insight. The questions will be what is the origin of work? Has work a divine or human origin? What is God's plan for creation? What is the relationship between God and creation? What is the relationship between the human person and creation?

God as the origin of work has a plan of sharing his nature with humanity. This shows that the intimate life of God is relationship or communion. This goes back to the relationship in the three divine persons: Father, Son and the Holy Spirit, which God extended to creation out of love. Creation becomes an external expression of God's life. The creation narrative reveals the art of God's creativity as God. The Goodness of God is

found in creation. The earth or creation belongs to God and at the same time reveals the glory of God. (Ps. 24:1-2).

2.1.3. HUMAN PERSON AND CREATION

God made the human person in his own image and likeness. The scripture said, "let us make humankind in our image, according to our likeness..." (Gen. 1:26). This shows that God is a worker. God loves community work. He created the human person to be a co-worker in creation and God is the first and origin of all work, especially, volunteer work. God did all his work out of free will as a person. The logic in this creative activity of God is that the human person by nature is part of creation and different from the rest of creation at the same time because he is made in the image and likeness of God. (Gen1: 26-27; Gen 9:6). This gift of life or action reveals the special nature of human person as different from other creatures. The person has a higher level of dignity of being in the likeness of God and the responsibility of caring for the rest of creation. God asked man to cultivate the land and give names to the other living creatures. There are other images that can be used in describing for these adolescents that God is a worker who never stopped working. God is a good shepherd, builder, weaver, gardener, farmer, musician, craftsman and an artist.

2.1.4. EFFECT OF NOT WORKING: Story of the fall.

Work is meant to bring happiness to humanity. But when humanity stopped working as he should, work became toil and affected the whole system of relationships. These relationships include: with God, self, others and the whole creation. Adam started hiding from God like a child who did what his/her parents asked him/her not to do. When God asked Adam where he was, he answered another question that was not asked. Life used to be easy for Adam and Eve. They were not struggling to get what they needed, but everything was automatic. Now we are expected to make effort so as to make it in life. To volunteer needs effort and hard work. Before the fall, Adam and Eve used to be peaceful and happy with one another. There was trust. After the fall, relationships became stained with blame, anger, selfishness and greed. The fall also brought a stifled relationship between the human person and other creation. It was meant that the human person should care for the creation. It has been discovered that people now allow creation to control their lives: tension, frustration and despair.

Despite the existential damage done by the fall, all forms of work, God planned to redeem all creation including humans. God continues to work in us and with us. Jesus tells his disciples, "My father is always working, and I too must work." (John 5:17). Jesus was called a carpenter or a son of a carpenter, Paul was a tentmaker. His followers also worked hard as Paul said, he who does not work let him not eat. This is a command that encourages us to work hard and not allow laziness to dominate our lives. God meets individuals and communities in their workplaces and in what they are called to do. This connects us to the understanding of work as a call or vocation.

2.1.5. CHURCH SOCIAL TEACHING

The role of the church concerning human activities is clearly stated by the Vatican II Fathers in the document *Gaudium et Spes: Pastoral Constitution of the Church in the Modern World* thus:

The Church guards the heritage of God's word and draws from it religious and moral principles, without always having at hand the solution to particular problems. She desires thereby to add the light of revealed truth to mankind's store of experience, so that the part which humanity has taken in recent times will not be a dark one. (no.33).

God's law extends to all human acts that among all other things include the economic sphere, the church has a mandate from its founder and Lord, the authority to teach and apply all moral law of God to individual conduct and in the economic system in which the individual members depend for living. The church is interested in the well-being of each individual. The church teaches that the state has the duty of protecting the right of individual workers, who are at the same time entitled to enjoy the fruits of their labors. Hence the church encourages that material goods be made available to all individuals for healthy body and healthy mind/soul. Pope Pius XI (1939) in *Quadragesimo Anno* advised that social economy be rightly established and attain its goal by meeting the demands of necessity and decent comfort and to advance people to a happier and fuller condition of life. Pius XI's wise call is based on the demands of justice that the common goods of the community be first over individual gain in determining economic policy without infringing on the legitimate rights.

In the Church's fight for the right of workers in the economic and social order, as well as the dignity that should accompany work, Pope Leo XIII (1891) in *Rerum Novarum* advised that Catholic be less involved in politics and be more involved in social questions including protection of the rights of the poor, the underprivileged, workers, women and children. He also defined the condition of labor, private ownership, family rights, and employer and employee relationship. The writing of this encyclical was provoked by different attacks and challenging ideas from the protestant reformation, Marx and Darwin on the church. The unequal distribution of income and poor wages paid to the workers after the Industrial Revolution (which started in Britain and quickly spread through out Western Europe) when there was a shift from land to city life under a deplorable conditions without housing and employment opportunities contributed greatly to this encyclical. Millions of low class workers were used by the land owners and employers for selfish reasons.

The church teaches that social obligations and equality of human beings in sharing the economic fruits should not just be based on justice but on manifestation of charity by the upper class. Thus Pius X (Dec. 18, 1903) previously said, "It is in accordance with the pattern established by God that human society should have rulers and subjects, employers and employees, rich and poor, wise and ignorant, nobles and common people." (p. 62). When adolescents volunteer, they deserve compensation in the form of transportation, lunch money and if possible help in their school spending. It sounds like when a person does not receive any type of payment for a job done, that person feels devalued.

The adolescent volunteers deserve respect and care. Pope Leo XIII (1891) warned that, "... in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently mature." (RN. No 33). As human beings gifted with nature, adolescent workers deserve fair treatment as stated in the United Nation's declaration of the Human Right (Dec. 10, 1948) thus, "Everyone who works has the right to just and favorable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary by other means of social protection." (Art. 23, sec.3).

The Vatican II document contains decrees or the official statement listing laws, advice and recommendations for all people to read know and live by. These documents concern matters in the Church, others concern laity, priests, religious, missions and the sacraments. The Second Vatican Council showed much concern to the situation of workers as shown in one of the documents known as *Gaudium et Spes*. It supported the rights of workers to share in the management and planning. This document emphasizes the need of workers to live with dignity and have the opportunity to develop their talents through their work. Work is seen as a way in which individuals share in the work of creation and the redemptive work of God. Children and adolescents have their part in the work of creation and development of the society as enumeration in the apostolic work of the laity that children have their own apostolic work to do. In their own way, they can be true witnesses to Christ among their companions.

Pope John Paul II in his encyclical *Laborem Exercens* (1981) confirmed work as having both personal and family values. Man is the primary basis of the value of work that has his foundation in the family. He emphasized work as the foundation to family life

when he wrote, "Work constitute a foundation for the formation of family life, which is a natural right and something that man is called to." (LE, no.10). Work and family compliment each other. Through work the family is provided for since the family needs a means of sustenance. Work influences education within the family for work makes every one to become a human being. In this way, the society is built up for the good of the human persons. To work is obligatory and the human person has the right to enjoy the fruit of his or her work.

2.2. CLINICAL PRINCIPLES:

Dealing with adolescents is a complex issue. It demands consistency on the part of the mentor or group leader. When it comes to group process and work, their initial spirit falls apart within a short time. In dealing with these adolescents, many psychological principles are involved. In working with these Igbo American adolescent who devoted their time and talents in helping as volunteers in the hospital, school and church, I will apply the psychodynamic theories (principles) that will help me understand the mental processes that motivate and control their behavior while working with the patients, fellow students and adults. This may reveal their level of attachment-detachment, resistance, transference, ego development, the effect of holding environment and the defenses that help or stop them from functioning.

OBJECT RELATIONS THEORY

Object relations theory explores the process whereby people come to experience themselves as separate and independent from others, while at the same time needing

profound attachment to others. It deals with the interactions human beings have with other people, how the individuals internalize these interactions and the effect of the internalized objects in the psychological development and self esteem. It deals with real relationship with others, as well as mental representatives of others. There is need for a positive transitional object in helping some of these troubled adolescents who have problems trusting and have internalized negative objects. There is need for reconnection of those with separation anxiety.

ATTACHMENT THEORY

In working with these adolescents, I observed that though their thoughts differ from each other, they all had the tendency of working together as a group. They worked in twos, each being very supportive to the other. This proves what Bowlby, (1969) according to Berzoff Joan et al. (2002), in the book, 'Inside Out and Outside In' concluded that "attachment is a primary, biological, and absolute need in human beings, necessary for the survival of the species." (p.133). Attachment is important for it serves as a holding environment which helps an individual to develop trust. If not, the individual develops mistrust in relating to others in working together. There is need for separateness for individual psychological growth, but this is not a natural out when attachment has been good enough. Every individual needs a space for personal growth, independence and awareness. Work is one of the events that show us that an individual has started being a separated person. There is no clear attachment and no clear detachment in development.

As I worked with the adolescents, I observed that though they needed to be detached from adults but stuck to their follow adolescents for the achievement of their goals. They also attached themselves to their parents and adults for the achievement of their important needs.

2.2.1. REVIEW OF CLINICAL LITERATURES

ERIC ERIKSON:

Erikson placed the adolescence age as ranging from ages 12-18. This is a period of self awareness- a time of knowing who I am. There is a reworking of the previous stages and resolution of earlier conflicts. The adolescent who has successfully dealt with earlier conflicts is ready for the identity crisis, which Erikson considers the most significant conflict in a person's life. Strong identity is the outcome of the conflict resolution while confusion and indecision is the result of non resolution. Sigmund Freud also identified adolescence with puberty or the genital stage in human development: (ages 12-18). The adolescent can deal with sexual energy by investing it in various socially acceptable activities. Social attractions are turned towards the opposite sex. Hence, the arrival of the oedipus situation.

Erikson in his psychosexual stages of human development proposed an eight stage developmental structure. He was the first person to give a developmental analysis stretched from infancy to adulthood. Each of Erikson's eight developmental stages characterizes a grade of psychological crisis in the life of a person. For the individual to move to the next stage, it will be important to resolve the crisis of the previous stage. If this is not done, it affects the individual in the next stage or stages of that person's life.

Adolescents go through the following stages of human development before becoming an adult.

Infancy stage: (Ages 0-1): This stage corresponds with the Freudian first stage of development, the oral stage. The infant depends on others for help in the achievement of needs. If these needs are provided infants develop trust that may lead them through out life in relating to self, others and God. If not, mistrust towards people and the environment results.

Early childhood stage: (1-3): At this stage, the toddler learns to walk, talk, use toilets and do things for him or herself. There is the beginning of the development of confidence and self control. There is also a development of a sense of self doubt. If the parents encourage the child's use of initiative and reason, when he or she makes mistakes, he/she will develop courage. If not he or she develops a sense of shame and doubt.

Middle- childhood stage: (2-6): This is the age filled with much energy. This child becomes much more involved with social interactions with the people around him or her. If this child is encouraged he or she develops initiative. If not a sense of guilt.

School age: (6-12): The child needs to expand understanding and acquire skills so as to be able to work in order to provide for him or herself the necessary needs in life. If children could develop interest in intellectual stimulation, being productive and successful, they will develop a sense of competence. If not, inferiority develops because of feelings of inadequacy.

Young Adult stage: (19-21): The main concern in this stage is the love relationship. It is a time to find oneself in another. It is time to join identity with some one else's without fear of losing identity. The virtue is that of love. According to Erikson, no matter how successful you are with your work, you are not developmentally complete until you are capable of intimacy. An individual who has not developed a sense of identity usually fears a committed relationship and may retreat to isolation.

The term young adulthood is associated with late adolescence. It is difficult to define young adulthood for cultural, social and anthropological reasons. The question then is: who should be regarded as a young adult? In summary, young adults are women and men in their twenties and thirties, married or single. It can be simply said that young adulthood is determined by an age in life and not by a state in life.

2.2.2. SEARCH FOR MEANING IN WORK (Victor Frankl's Existential Analysis)

Adolescents as human beings have the right to search for meaning through what they do as work. Human search for meaning in life and in any other activity is the primary motivation in every individual life and not a 'secondary rationalization' of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by the individual alone; only then does it achieve a significance, which will satisfy his/her own will to meaning. A human person as a meaning maker is constituted with the freedom that makes him or her responsible for his or her actions in life, even to be in control of the issues around life events. The finding of meaning is based on what Victor Frankl calls "the existential analysis." This deals with finding meaning and value with what happens to us in life. The question is: what do we do with what happen to us in life?

Does it have any meaning or purpose or does it lead us to a state of meaninglessness, an existential vacuum that includes a life without purpose, significance or desire to live?

It may be asked, which of these, is more fundamental in conferring meaning to our work as human beings: the activity itself or the context in which it is carried out? This is an important question, as the relative priority of one or the other is crucial to understanding how work might be rehabilitative for individuals needing it for that purpose. We want to know why we are doing what we are doing, what the purpose of such activity is and, ultimately, is it worth it. Jobs we perform without feeling them "worth it" are not very meaningful. Simply put, work without real purpose is worthless. It constitutes a meaningless activity. And it seems reasonably arguable that meaningless activity could in no way, except perhaps in the most cynical sense, be called work.

This demonstration project grew out of my quest for an understanding of what should be regarded as work, who should be involved in work and why individuals work. In short, I am working towards an all inclusive understanding of work as a human activity that benefits the society in general even when people (adolescents) volunteer. This has then been considered in light of what may be called the intrinsic value of the activity of work itself.

THE PERSON AS A MEANING MAKER

To be a person is simply to be a living human, gifted with different characteristics that make up an individual personality; the self. The term person is all inclusive of the make up of the reality of an individual, physical and spiritual embodiment. Victor Frankl

in his ontology categorized the human person into three but later included the fourth. This includes the following dimensions:

(1) The biological or somatic dimension: This is the irrational or the instinctive part of the human person. He accepted that every human person possesses this. It is the vegetative aspect of the personality.

(2) The psychic dimension: This deals with the psychological aspect of the human person which includes the ego, superego, object relations and attachments.

(3) The spiritual dimension: This is the heart of the human person. It is the core or the heart of the personality. Victor Frankl considers the spiritual dimension of the human existence as the chief attribute of man, and from it is derived conscience and love. In this aspect of the human person is found spiritual freedom and the capacity to transcend that distinguishes man from the animal world and is the dimension of the human personality that gives meaning to life. In the spiritual aspect we identify the human characteristic of freedom and responsibility, part of the basic conditions of a human person. According Gerald Corey (2001):

The basic dimensions of the human condition, according to the existential approach, include:

- 1) the capacity for self-awareness;
- 2) freedom and responsibility;
- 3) creating one's identity and establishing meaningful relationships with others;
- 4) the search for meaning, purpose, values and goals;
- 5) anxiety as a condition of living; and

6) awareness of death and non-being. (p. 145).

A human person is free to decide through instincts, inherited dispositions, and his environments. A person therefore becomes the result of his/her personal decision, hence, an ultimately self-determining being. This is in opposition to the psychoanalytic view of a person being determined by forces outside of the self. There is the autonomy of the spiritual existence, not being driven and not conflicted.

The spiritual aspect deals with a special human phenomenon that involves what is human in a human being. In his analysis of the unconscious, Victor Frankl (2000) goes deeper than Freud who saw only the unconscious instinct to an unconscious spirituality in which lies the essence of the personality. This for him is true because "the foundation of existence cannot be fully reflected upon and thus cannot be fully aware of itself." (p.31). whatever is conscious can be made conscious, as whatever is unconscious can also be made conscious.

To be human includes the ability to decide what one is going to be or the act of being free and responsible. In volunteering, these adolescents are searching for as well as trying to decide what they are going to be in the future through work. Volunteering is part of being human and spiritual. Victor Frankl (2000) wrote: "for it is only from the view point of man's spirituality, or existentiality, that being human can be described in terms of being responsible. What comes to consciousness in existential analysis... is not drive or instinct... but self." (p. 29). The self or the individual is therefore an integrated existence, which constitutes oneness and wholeness. Hence, in this integration, the somatic, the psychic and the spiritual aspects become the threefold wholeness that makes a person complete. As the adolescents are involved in community service in the hospital,

school and church, they willingly put into action the totality of their persons, a sign of human freedom.

In freedom, a person is able to choose. Freedom includes self-transcendence, self-reflection and realization of existential act. He is motivated by a "will-to-meaning" which involves a set of ideals and values that pull an individual towards a choice or a decision. Will-to-meaning is achieved through the combination of freedom and responsibility, as we realize that we have values. The three types of values include creative, experiential meaning and attitudinal values. Creative values are in the works we do and in the love we make. Experiential values are those we find in nature, art, religion, goodness and other experiences in life. Attitudinal values are found in the attitudes we take towards the things we cannot avoid – in suffering, guilt and deaths. A person chooses to behave morally or not to satisfy a moral drive.

2.3. REFLECTIONS

The formation and maintenance of a group are strong proofs of the social aspect of the human person. They are part of the tradition inherited and transmitted from one generation to another. As a natural process, group behavior can be improved through learning and education. An individual can belong to more than one group at the same time. Each group has its characteristics such as boundaries, structures, tasks, culture, expectations and goals, rules and regulations that are specific to the type of group involved.

The adolescent group is concerned with the exploration of the transactions that occur in the group as well as dealing with any personal issues that may militate against the growth of the group.

The four main stages of group process according to Marianne and Gerald. 2002 and Stevens, R.P. and Collins (1993), include: The initial (forming) stage, transition (storming) stage, working (norming) stage and the final (performing) stage. These stages are not to be confused with the pre-group in which the leader tries to create awareness and educate the intending members, their parents and others on the purpose of the formation of the group. The stages of the group include those sessions the leader has to be present with the members of the adolescent group applying his or her techniques as a facilitator by his life example. The adolescents do easily learn by observation.

I believe that an effective leader always has the end in mind. Following the principle which says that all things are created twice, the first creation has a divine connotation while the second creation is rooted on the activities of the human persons on the created. We recreate the adolescents during their formation and training and in their volunteering to help. There are also mental and physical creations of all things. The first move is to spend time and think about what kind of group one intends to form. The identification of the kind of group enables a leader to prepare psychologically for leading and dealing with the group. A group according to Gerald Corey (1992):

... is composed of people with a variety of personal and interpersonal problems that have prompted them to seek therapy. The participants may have difficulty in developing and maintaining close relationships. They may have a range of bodily symptoms. They may have come to the realization that their life is dull. Although

their problems are not severe enough to require medication or hospitalization, the members often feel "stuck" and are seeking a group experience as a way of helping them make some new decisions. (p. 99).

In relation to the adolescents, they may not feel they have problems, they may not decide to join a therapy group, but they depend on the adults for their well-being. They belong to the age in which the identity crisis is very high. This is a problem that is to be addressed in their life. Hence, a careful preparation or planning is needed for the formation of their group.

The initiatives of the leader are put in writing in the form of a proposal. The written proposal will include: the leader's qualification; the kind of group to be formed; the structure of the group; its duration; function and purpose of the group; what age and sex to be involved; what cultural group; mandatory or free; the goals, aims and objectives of the group; the management of the outcome of the group; security and protection of the members; the topics to be discussed; and other important issues the leader intends to deal with in the group. These are grouped under- the group rationale, objectives, practical considerations, procedure, and evaluation.

This proposal was presented to the church pastoral council for approval. It was then presented to the church body and to the parents and guardians of the adolescents concerned. Before the approval and acceptance of this proposal, oppositions and resistance may manifest. The leader is challenged to prepare a defense that will convince parents and others to accept the proposal. The education of the people on what the leader intends to do is very essential. Marianne S. Corey and Gerald Corey (2002) wrote that "The representatives of the institutions need to be educated about the potential value, as

well the realistic limitations, of groups for the client." (p. 100). As this group is for the youths, serious conviction is needed from the group leader by the church members, parents and guardians of youths to be involved in the group and from other concerned individuals. The informed consent from the parents and guardians include giving information about the group so that they will make a decision about getting involved. The parents and guardians of the adolescents will sign this form so that the leader is assured of parents' knowledge and comment concerning the group.

Because of the importance attached to the care and the protection of the children, it is also the duty of the leader to officially notify the civil agency/authority that takes care of the young people that such a group is about to start. This will make the whole process authentic and legal.

CHAPTER 3: MATERIALS AND METHODOLOGY

3.1. GROUP PROCESS: A Learning Organization

This adolescent volunteer group is likened to what Peter Senge (1990) calls a learning organization. Volunteering to work in the hospital as Extra Ordinary Ministers of the Holy Eucharist (EMHE), formally known as Eucharistic ministers is new to these adolescents. Also, being part of the hospital is new to them, hence, relating with patients and other workers deserve education for these adolescents to know what to do and where to go. An organization is a living, systemic structure with purpose. It is dynamic and not static. It is composed of different persons working together for the purpose of achieving a goal of helping the self, individuals and communities as volunteers. This group therefore becomes vision oriented as well as a unit of creativity.

Every group in an organization is in the process of growth and development, acquiring new ideas, skills, technology and knowledge in order to meet the needs of the people and their environment. A group may allow the individual to develop a personal style of learning or leadership which includes personal preferences, interests, and predilections from the richness of the group outcome. Group process according to Corey G. and Corey M. S. (2002), "involves the stages groups tend to go through, each characterized by certain feelings and behaviors." (p. 140). This process is to be applied to the four stages of the formation of the adolescent group examining the tensions and other out come in the lives of the adolescents.

3.1.1. SESSION ONE: (SUNDAY- FIRST WEEK)

The first thing I did before conducting the first session of this adolescent group in our church was my meeting with some church members. I sought and found the support and approval of the pastor and church council leaders to inform them that I intended to establish an adolescent group that would serve as volunteers in the hospital, church and schools. I also presented my goals and purposes of forming this adolescent group to the parents of these adolescents who happily welcomed the idea. I made it clear to them that this group is meant to be explorative, educational, and developmental in nature. More attention is to be based on career development whose curriculum will depend on social cognitive theory that looks into self-efficiency, outcome expectations and personal goal of career choice. This was announced in the church and more than 20 adolescents responded in writing that they will give it a trial. We scheduled our first meeting to on the Sunday after the announcement in the church.

The next Sunday was our first meeting. The five facilitators were present with some of the parents of these adolescents. 20 youths responded in person - 8 boys and 12 girls.

In this first meeting, which I regarded as a pre-group meeting, I reviewed with these adolescents what I plan to do, that is; to help them get involved in volunteer work as a way of helping them choose their future careers, develop a spirit of helping others and at the same time be connecting to their Igbo origin. Every one of the adolescents introduced oneself and what each wanted us to know about him/her. I asked them to contribute their personal views on how we can make this a success. At this pre-group meeting, interviews, selection of group leaders and admission of the members took place.

I introduced to them the five facilitators and the parents present. During this preliminary meeting, five selected representatives of the church who majored in different areas of life, who were assigned as co-leaders or facilitators were introduced. They introduced themselves and their careers in life. These co-facilitators include three females and two males (a doctor, social worker, teacher, career developer and a business man).

In my meeting with these Igbo American –Adolescents, they were allowed to develop a set of group rules that will guide the group during their three months of volunteer service and group meetings. They came up with guidelines for attendance, modes of respectful communication, confidentiality and commitment to duties. They also came up with many other options for concentration. They later decided by vote to concentrate on four chosen areas: serving as extra ordinary ministers of holy Eucharist to the sick in the hospital, helping in the school, church and raising some money for the poor children in Africa. They unanimously agreed that we were to begin every meeting with prayer or relaxation exercise and close with prayer.

More information was provided to the members of the pre-group to enable them decide willingly whether to become part of the group process or not. Such information includes the steps an individual has to take in volunteering. The format runs thus:

- A. Choose what you feel like doing. There are many organizations that need help, but which one is most important to you?
- B. Make a list of your talents and abilities. Decide what you can do to make a difference.
- C. Do you want to work with those in the hospital as extra ordinary ministers of holy Eucharist, work with students in the school or help poor children? Do you have any organization in mind?

D. Talk to others about what you feel about your choice. What is your dream?

E. When do you want to begin?

This first meeting is a period of interaction and clarification of group issues. It is a time we looked into the expectations, clarified the goals and objectives of the group, discussed procedural details, imparted some information about group process, and answered members' questions. This clarified the unrealistic worries, fears and misconceptions in the minds of both parents and the intending group members.

3.1.2. SESSION TWO (SUNDAY: SECOND WEEK)

Seminars and Skill/career development

These adolescents individually decided to volunteer to help in different areas of human life according to what each intended to do in life. Among these adolescents, **ten (10)** volunteered to help as Eucharistic ministers in the hospital as part of a pastoral care department, **four (4)** volunteered to help in their schools, **two (2)** offered to help to serve in the church, while **four (4)** decided to raise money for helping needy adolescents in Nigeria. Each adolescent's choice of area of participation was based on the career he/she adolescent intends to pursue in life.

SURVEY ON CAREER GOAL

This was based on the question: What do you intend to do or be in life?

A. Out of the **ten (10)** adolescents that volunteered to serve in the hospital,

Three (3) adolescents said they would like to be medical doctors.

Two (2) adolescents said they would like to be nurses.

Two (2) adolescents said they would like to be pharmacists.

One (1) adolescent said he would like to be a social worker.

One (1) adolescent said she would like to be a counselor.

One (1) adolescent said she would like to be a lab attendant.

B. Out of the four (4) adolescents who volunteered to help in schools

One (1) adolescent said she would like to be teacher.

One (1) adolescent would like to be an educator.

One (1) adolescent would like to care for needy children.

One (1) adolescent would like to be an administrator.

C. Out of the four (4) adolescents who decided to raise some money for charity,

One (1) adolescent plans to be a diplomat.

One (1) adolescent would love be an entertainer.

One (1) adolescent would love to be a police officer or a fireman

One (1) adolescent said she is working on many areas of life.

D. Out of the two who volunteered to serve in the church

One (1) adolescent said she would like to be a computer scientist

One (1) said she would like to be a nurse.

3.1.3. SESSION THREE (NINETH AND LAST WEEK)

ROLE PLAY by the Group that worked in the hospital

One the last day of the volunteering activities, the adolescents were able to put the whole experience into a drama, depicting their feeling in working in the hospital. They started with how they began to be involved by inviting one another to the program. They showed that they can bring a change by doing something to help those in need.

P. *(Talking to her self)* Wow, a lot of things are going on in the world today. They sound depressing and confusing at the same time. I don't know what to do to help.

T. P, How come you are talking to yourself? Are you okay?

P. *(Sighed).* I am okay and not okay at the same time. So many things are going on in the world. Many people are sick in the hospital. Others are hungry. Some have nothing to hold onto in the form of a job. The worst part of it is that so many children can not go to school because of poverty. Do you think we can be of any help?

T. I don't know....

J. I think these are signs that something should be done.

As adolescents, we can do something to make a difference. At least, we can help in the hospitals or....

T. You are not a doctor or a nurse. What do you think you can do?

- A. Being in a group may lead us to doing something. It was announced yesterday in the church that that we are invited to join a volunteer group. Why not we go and see what we can do to help.

(P, T, J., Individually accepted to be at the meeting. Then they gathered with other adolescents at the church hall.)

Leader: Thank you for coming to this meeting. I am Rev. C, a priest and the organiser of this program. These are the adults that will be helping you in this group.

(The adolescents introduced themselves and what they think of becoming.)

Ad1: I am Anthony. I am thinking of becoming a doctor or a nurse so as to help the sick people. My mom is a nurse and I will like to work with her.

Ad2: That is what I am thinking of doing too. I like to help those who are suffering. I love to see people strong and healthy.

Ad3: I don't like to work in the hospital. I am afraid of seeing blood and dead people. Teaching is my passion. This will help me work with children in the class. That is what I will like to do.

Ad4: I love to help too, but I do not know where I can help. It is difficult to choose one thing.

Leader: I think you are all in the right direction in life. You have the good hearts to help. I know people will be happy when you help them. We have four areas we can concentrate: serving communion to the sick, helping in

schools, in the church and fund raising to help poor children. If you are interested in any of them, kindly write your interest down in this paper and submit it to the group.

All: *They filled up their different areas of volunteering.*

After the orientation program they were sent out in twos to their areas of work. When they came back to the group, the discussion continues.

Leader: What does it feel like to work with the sick people in your areas of placement?

Ad1: I was very scared in the beginning. That was my first time of working in the hospital.

Leader: What happened?

Ad1: It was very busy. Many people were sick. Some of them could not talk and I did not know what to do.

Leader: So....

Ad1: I told my friend to help in other ones. Her company made it a little easy for me. She encouraged me not to give up and I think I am trying my best now.

I am happy to hear you are doing well.

Leader: Who else has an experience to share with us?

Ad1: I went to a patient and he told me to leave him alone.

Leader: How did you feel?

Ad1: I felt rejected and bad. The whole day, I could not do anything because I was worried.

Ad1: I had the same experience too but I was received by other patients. They made me feel better.

Note: It was at this point that we talked about projection, transference and counter-transference.

3.2. ACTIVITIES

3.2.1. HOSPITAL VISITATION: COMMUNION TO THE SICK

There are ten adolescents who volunteered to work in the hospital as Eucharistic ministers to the sick. They were grouped into five, two of them per day Monday to Friday for two hours. In the Catholic Church, a person is qualified as an Extra Ordinary Minister of holy Eucharist when the person is baptized, has received Holy Communion, is confirmed and is in good standing with the church. When the person is accepted, s/he goes for a specific period of liturgical training to become an Extra Ordinary Minister of Holy Eucharist.

The first day in the hospital was an exciting experience for these adolescents. It was a day of orientation in which they were introduced officially to the hospital system. They received the code of conduct. They were given hospital identity cards which they must wear whenever they are in the hospital.

As Extra Ordinary Ministers of Holy Eucharist, these adolescents were instructed on how to approach the sick when they bring them communion. Say hello to them; introduce yourself by name and what you have come to do for the patient. If the patient is indisposed, say a little prayer with him or her: sign of the cross, act of contrition or the Lord's Prayer, then show the body of Christ to the patient and say, 'This is the Lamb of God who takes away the sins of the world. Happy are they who are called to his supper. Then you give the communion to the sick person; show it to him or her and say, 'Body of Christ.' You may respond with the patient, Amen. Put the communion in the person's mouth or hand. At the end, Say a brief prayer of thanksgiving to God with the patient. Lastly, thank him or her before you leave.

Visiting the patients in the hospital proved scary to these adolescents in the beginning. Some complained of being rejected by some patients, others met those who could not talk to them because of their condition. In this situation these adolescents became more confused. At the ongoing individual counseling, they were made to understand it was not their problem but they are only trying to help.

3.2.2. FUND RAISING ACTIVITY

On the second day of our meeting, some of the adolescents accepted to raise some money to help the poor kids in Africa, especially in Igbo land. They set out to ask the members of the church for donation of money or material to be sent to some kids in Africa. This was published in the church and there was a great response. This really became a whole church concern and event. One of the Sundays was devoted as adolescents/youth Sunday on which any amount raised is kept into the youth fund for

charities. Parents extended the request to help our adolescents achieve their aims to their friends who decided to provide other assistance like medical, food for the poor and educational facilities. They plan to start a foundation that will be responsible for sending experts like doctors, nurses and teachers who will volunteer to visit Nigeria to help the needy, especially children and their families.

There were also candy sales that yielded some income for the adolescents' program. They planned how to select those to be helped with the money raised during the fund raising activities.

3.2.3. HELPING IN THE CHURCH

Some of the helping activities in the Church include serving as altar boys and girls, and serving as ushers. Two adolescents decided to alternate their roles in the church. The first week was devoted to serving at the altar and the second week was for helping as ushers. They planned it in such a way that one may be on the altar helping the priest while the other may be helping as an usher.

Altar servers help the priest who celebrates the sacraments, especially the mass.

Adolescent altar servers take their positions on the altar and help the priest with the materials needed for the celebration of the holy mass. Ushers help in keeping order in the church during worship. They help in collecting offerings and directing the church members for the sake of order.

3.2.4. VOLUNTEERING AT SCHOOL

Four adolescents volunteered to help the younger students in their school. The principal of the school specified the area that help was needed. Such areas included after school activities like helping students to do their home work, sports: basket ball and soccer, and Art/craft activities. Two students were involved in helping students in their studies, one in sports while the other one took up arts and crafts.

3.3. LECTURES AND SEMINARS

3.3.1. SKILL DEVELOPMENT: creativity and art

In order to help these adolescents be successful in volunteering, one of the coordinators talked to them about the need for developing healthy and positive skills in relationships. These skills include those of feelings, cognition and socialization. They deal with the ability to develop autonomous, constructive attitudes and social problem-solving strategies and other relational skills like empathy, deep sense of humor, compassion, unconditional positive regard and listening.

The adolescents were directed to engage themselves in supportive initiative learning and interactions. They were instructed to pay attention to cooperation rather than competition. This is because competition leads to unnecessary tension; fear of failure, and less motivation to persist at challenging tasks. On the other hand, cooperative interaction helps the individuals to work together to accomplish mutual goals. The method used in dealing with these adolescents is to provide them with information and then allow them

to work cooperatively to learn how to develop and achieve a task that will be presented to the group during the group meeting.

3.3.2. HUMAN MOTIVATIONS AND NEEDS

One of the facilitators of this program, a social worker, was asked to direct these adolescents on how to organize their plans in life especially on a career that will lead to their happiness. She started by asking them to share in the group what they feel they need that will lead to their personal happiness and growth in life. This discussion revealed the need to look into the realities that motivate people in life to do whatever they are doing. Some of these motives may be unconscious while others are conscious.

The needs of the adolescents are very diverse. They are by nature seeking to know and understand everything.

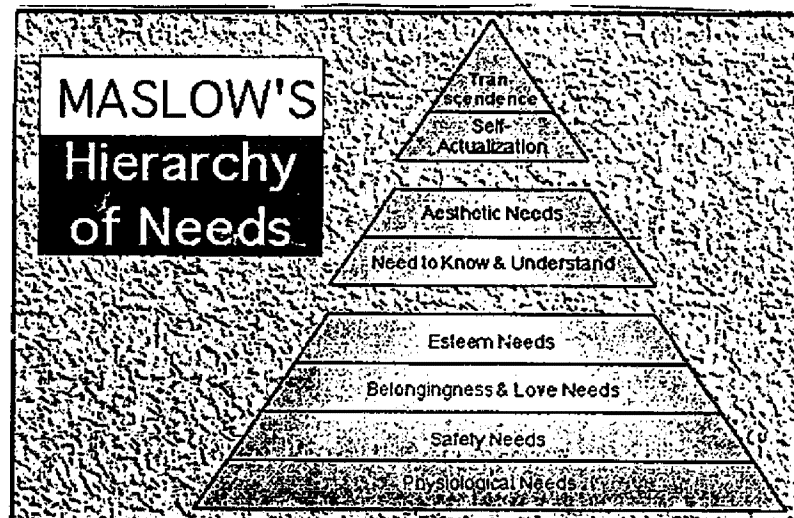
Abraham Maslow's hierarchy of human needs is based on two groupings.

- Deficiency needs
- Growth needs

Figure 1.

ABRAHAM MASLOW'S (1971; 1998) HIERARCHY OF NEEDS

INSERTED IN THE NEXT PAGE.



Deficiency Needs: Within the deficiency needs, each lower need must be met before moving to the next higher level. Each level must be satisfied before going to the next level. The first 4 levels include:

1. Physiological hunger, thirst, bodily comfort
2. Safety/Security
3. Belonginess and Love: affiliation with others and be acceptance.
4. Esteem: to achieve, be competent, gain approval and recognition

Growth Needs: Growth needs deals with self-actualization. The individual is ready to act on the growth needs if and only if the deficiency needs are met.

Self-actualized people are characterized by:

1. Being problem solving
2. Appreciation of life
3. Concern about personal growth
4. Ability to have peak experiences
5. Cognition
6. Aesthetics
7. Self-actualization: to find self-fulfillment
8. Self-transcendence: connecting to something beyond the ego or to help others find self-fulfillment or potentials.

DISCUSSION: After this topic, I asked the adolescents this question: Why do people participate in volunteer works or other activities? One of the adolescents said he volunteered to fulfil his longing in helping those in need at all levels starting from the smallest needs. The adolescents were able to associate their purpose of volunteering with

Abraham Maslow's human needs. Human work is related to every level of human need. Hence, work satisfies and fulfills the human person and longings.

The adolescents saw themselves at different levels, though it was difficult for them to separate one need from the other. This is because they saw the human person as a system. This makes it difficult to separate one need from the other. Every need and its fulfilment are necessary for human development.

3.3.3. ON CHILDREN'S SUFFERING EXPERIENCES IN AFRICA: A call for concern.

These adolescents as mentioned above have their roots in Africa. They decided to talk about the life and experience of children in different parts of Africa based on information from the television, radio and Newspapers. The most prominent issue discussed was a story found in The New York Times of Thursday, August 24, 2006 captioned "Africa Adds to Miserable Ranks of Child Workers." We reviewed in this paper the photo picture of a 10 year old boy, Edmund Chibanda who breaks rocks for gravel to help his family subsist.

There were other stories of the suffering of thousands of children below 14 years of age in many parts of Africa. The suffering included: hunger, working many hours under hard labor like mining, construction work, prostitution, pesticide spraying, hauling, street trading, and full time service in families, and they are not paid for these activities. The result is that many of these children do not go to school for lack of finances. Those who are in school could not concentrate or focus. Many of them lost their parents and

have to take care of themselves and their siblings; others became providers to their sick parents.

The New York Times of Sunday, October 29, 2006 also reported that many children were being sold into slavery by their parents who could not provide for their material and educational needs. These children were bought over by fisher men who were taking them acrossing other countries for slavery before they were rescued by the custom. They were kept in secure places and were taken care of through donation from generous people, some of whom are American couples. The summary of it all is that children were going through abandonment and lacked the necessities of life.

Figure 2. Edmund Chibanba (10 year old child worker)



REACTIONS:

These Igbo adolescents were shocked at hearing and observing the magnitude of suffering human beings are going through. They asked questions about what the governments of Africa are doing to alleviate poverty so that the children will feel better. It was at this point that they asked themselves what they can do to help. They agreed that a sub-group will raise fund to help at least three kids with their school and feeding.

3.4. METHODS USED FOR ASSESSING OUTCOME

In assessing the outcome of this demonstrative project, I will look into the behaviors of the adolescents in their participation in the group process, the dynamics of their involvement in the execution of the work assigned to them, attendance to meetings and work, the interpersonal relationship among them and the persons they are serving and personal reactions to their individual and group experiences. The tools I used to determine results include: attendance record and verbatim/interview.

3.4.1. ATTENDANCE RECORD

SUMMARY

Last 2 Sundays of September, 4 weeks of October, 4 weeks of Nov, 1 week of December

Adolescents	Ses.1	Ses.2	Wk.1	Wk.2	Wk.3	Wk.4	Wk.5	Wk.6	Wk.7	Wk.8	Wk.9
No. present	20	20	20	18	19	20	17	19	20	20	20
No. absent	-	-	-	2	1	-	3	1	-	-	-
No. Excuses	-	-	-	2	-	-	3	-	-	-	-
No. that forgot	-	-	-	-	1	-	-	-	-	-	-

3.4.2. INTERVIEW/VERBATIM

'A' is one of the adolescents who devoted themselves to bringing communion to the patients in the hospital. I chose her for this verbatim because she was so committed to the program. In the beginning she was just there. She worked hard to improve and get involved in the program. She became so determined in helping in the hospital because she wanted to be a doctor.

C1= Coordinator A= adolescent

C2: Hello C, I am happy you are involved in this program

A1: Thank you. It is really an opportunity I will never like to miss.

C2: Tell me what you mean by an opportunity you will never like to miss.

A2: I have never volunteered to help others. I have been depending on my parents. This time, I feel people are depending on me.

C3: That sounds great. How did you know that?

A3: I worked in the hospital as an Extra Ordinary Eucharistic minister with the sick people who couldn't do stuff for themselves. Some asked me to pray for them and I was there praying with them. I prayed with many although it was hard for me.

C4: It was hard for you?

A4: It was my first time. I was scared in the beginning meeting with adults and the sick. Some of them were very serious with their work. The sick ones were in pains – (crying). Their families were grieving too. Thank God I was with "B" to encourage me. It could have been more difficult to manage.

C5: How did you feel remembering this?

A5: I feel sad. Human beings are going through a lot. I feel like helping more.

C6: If you are given another chance what will you do?

A6: there are many areas to help. I am now planning to be a doctor so as to do more for people in need. Doctors help people a lot to have their lives back. They bring healing to people. Life is very important to human being and the society.

C7: I am so happy to hear your plans. I wish you well. I am also happy that you developed tremendous courage in working with people in the hospital. Thank you.

A6: thank you for encouraging us.

C7: My pleasure.

Group Process followed the Role play.

We have acted out in this role play what this program is about. With the permission of A, I will like use to share our experiences of what we heard in A4. She said, "It was my first time. I was scared in the beginning of my meeting with adults and the sick. Some of them were very serious with their work. The sick ones were in pains – (crying). Their families were grieving too. Thank God I was with "B" to encourage me. It could have been more difficult to manage."

Question1: How do you feel when you are scared?

Answer: One of the adolescents said I feel confused. Another adolescent said I feel nervous. Others added that they feel powerless and non-active.

Question 2: What effect has fear in a person's life?

Answer: It affects the mind and the body and makes them weak.

Question 3: How do we overcome this feeling?

One adolescent said it is by talking about it and taking positive action.

Question: 4. How did A handle her situation?

Answer: She had somebody to encourage and support her. That made helped her to overcome her fears. She also faced life; she did not run away from them.

CONFIRMATION

This shows us that it is important to work together. It helps us as persons to give meaningful services to people, especially the sick. Through our visit to the sick or when we help others, we participate in a religious experience and contribute in deepening their longings for drawing near to God. She prayed for the sick person, a manifestation of the divine to enter into the life of the sick person.

CHAPTER 4: RESULTS

4.1. DESCRIPTION OF OUTCOME

As specified in my proposal, there is need for adolescents to be helped "in their process of learning to take charge of their own impulses, to exercise control over themselves so that they can pursue their own goals with a new measure of independence and self-sufficiency, so that they can take pleasure in the competent exercise of social role..., and participation in social institution." (Kegan, 1994, p. 80). Coming from Nigeria to America, the Igbo adolescents as part of the system do feel like their American counterparts. They have dreams and goals they intend to process and pursue as part of their life and future. Volunteer work serves as a road map for them to find themselves involved in the adult world. These adolescents need at the same time directions towards the achievement of their goals in life.

My intention is to explore into the experiences of these Igbo-American adolescents in being part of the work force as volunteers in the hospital, school, church, and economic system of the American society. I plan also to help them find meaning in work and be able to voluntarily sacrifice some of their time and talents in community services. I hope to help them fulfill their dreams in life through the development of interpersonal skills and to connect them with what they are as human and the Igbo culture. The result of this plan will be noticed in what manifested in the lives of these adolescents in their relationship with others. This is seen through the eyes of Yalom's factors of group process.

4.1.1. FACTORS OF GROUP PROCESS: APPLIED TO ADOLESCENT GROUP.

The outcome of every group manifests in the group and in the lives of the members according to the level of their participation, interaction with themselves and with others. There may be some negative effects that result in coming together as a group, but the positive results are always greater. Yalom (1995) in his book '*The Theory and Practice of Group Psychotherapy*' listed and discussed the eleven factors of group process. These factors include:

1. Instillation of hope
2. Universality
3. Imparting information
4. Altruism
5. The corrective recapitulation of the primary family group
6. Development of socializing techniques
7. Imitative behavior
8. Interpersonal learning
9. Group cohesiveness
10. Catharsis
11. Existential factors: (Yalom, I. p.1).

I will like to define briefly the following factors: Group cohesiveness, Universality, Catharsis, and Instillation of hope as they relate to my working with adolescents of Igbo descent in America. I feel this will help the adolescents to behave well both in the group, at home and in the society at large especially in working with adults.

GROUP COHESSIVENESS

Cohesiveness deals with the relationship that exists between the Therapist (group leader) and the members of a particular group and among the members of the group with each other. This relationship shows itself in the unity, solidarity, participation, and the

zeal found in the group that makes the members of such a group continue to value the group and be able to defend and protect such a group. Cohesiveness is, "the resultant of all the forces acting on all the members to remain in the group..., the attractiveness of a group for its members.... The condition of members feeling warmth and comfort in the group, feeling that they belong, valuing the group and feeling, in turn, that they are valued and unconditionally accepted and supported by other members." (Yalom, p. 48).

The active involvement of all the members of the adolescent group reveals its cohesiveness. Each member is willing to be open and ready to share personal experience because of the support and acceptance found in group. During the lectures and seminars these adolescents were happy to be involved. Their happiness showed itself in the level of attendance to meetings and other activities we undertook. This shows also the confidential qualities in the group. Every member is valued and listened to in his or her problems. The adolescents deal with people who are trustworthy to help them open up and talk about their problems and blessings. Working with other younger students, patient, and adults is a confidential business that deserved maturity.

There exists therapeutic experience in a group in which members confide in one another. This includes a deep experience of consolation and relief achieved after telling their stories of encounters as shown in the interview with 'A', one of the adolescents who volunteered to work in the hospital. When a member told his/her experience, others related it to their personal experiences in the interaction with others and in their personal experience.

UNIVERSALITY

One of the most important advantages of universality as a therapeutic factor is that it reduces the individual's anxiety of uniqueness in relation to problems. In belonging to a group, the individuals come to know that they are sharing the same problem. They notice that a particular problem experienced by an individual has a common denominator, for such is also experienced by others in the group. Such shared experiences include: isolation, abandonment, rejection, grief, loss, death and unemployment, abuse, fear, sickness, and the inability to cope with life a situations. Hence, the members of a group find themselves in the same boat. They have something in common to share. They also share in common the experiences of love and justice.

In dealing with an adolescent group, leaders and members have observed that the experience of loss through death affected every member. There were remembrances of death and suffering in their individual families: loss and sufferings of their grandparents and other relatives were brought and shared in the group. During one of the sessions in which we looked at the experiences of some children suffering in some parts of Africa, these adolescents in America felt badly and started doing something to help. They organized a fund raising activity in which that asked the Church and their parents to donate money the will be sent to Nigeria for feeding and education of needy children. The Church and their parents to up this project as their event and raised good amount for this purpose.

Most adolescents come from broken families and others came from one crisis background or the other. They saw all these experiences as painful in all human life. One of the adolescents told the story of the sickness of her brother. The other adolescents

shared how her father got into a motor accident and was hospitalised. The third adolescent talked about two deaths in her family. These made the adolescents in this group to grieve together. They helped each other by sharing their pains together. This similarity of experience helped each member feel that he or she is not alone.

CATHARSIS

This is an emotional expression of a strong internal experience in an external way. It is the ability of the members of a group to express individually or as a group, their feelings of hurt, joy, anxiety, stress, depression and frustration in order to be relieved and heard by others. Whatever is bothering any member is made manifest instead of holding it in.

In this group process, volunteer adolescents learned to express the feelings that could be physically or psychologically harmful to their lives. Such ways include:

- Setting limits on behavior (boundaries). I asked them how they can do this and they said it was by not joining bad group or doing bad things like drug and stealing.
- Talking things out. This includes the expression of negative personal feeling. The adolescents talked about their anger towards their fellow adolescents.
- Going to counseling for guidance.
- Compromising when necessary. They understood that it is not every thing that should be taking to heart. They decided that one has to continue with his/her life and not to worry about everything.

- Practicing active empathy. This was shown when they heard of the suffering of other children in Africa.
- Forgiveness. They learned how to reconcile with one another by letting the other know how they feel at the moment. They decided to be open in accepting forgiveness from the other.
- Praying for the person who has hurt you. We practised how to pray for others especially those who did bad things to us.

Some adolescents expressed fears, others were anxious while others expressed sadness. It is not only the negative feelings that are emotionally expressed; adolescents did also express some positive feelings like courage and happiness. One of the female adolescents told the story of how good her parents are, especially her father in helping her and her siblings to achieve their goals. She expressed it in such a way that she started shedding tears and a few other girls joined her. This is an expression of inner joyful experience.

In the beginning of this group, it is always difficult for the members to reach catharsis. In talking about individual experiences and in listening, these adolescents learned how to emotionally express their feelings. When some of the group members expressed their feelings of sadness concerning loss of grand parents, father or dear ones, almost all the members were touched, some cried, others expressed deep feelings of being touched.

Catharsis helps a group to remain at the level of feeling instead of remaining in the head or in the intellect. It can be described as going from the head to the heart, which

is the seat of deep feeling. Catharsis made the adolescents capable of relating other adolescents' and people's experiences to their personal experiences.

INSTILLATION OF HOPE

Hope, is the base and foundation of optimism in a group that makes the members build up a positive expectation in their group. This experience of hope helped these adolescents stay in the group as well as in their assigned places of work. The instillation of hope helped the members of the group to have confidence in the efficacy of their group.

With hope, we can live with painful situations for something good will come out of it. When things are difficult, hope keeps people going, for if I can deal with my pains, I will be able to deal with other problems. The stressful nature of the adolescent age demands that those working with the young should work hard in helping them have hope even in a hopeless situation. Thinking about suffering and abused children in every part of the world, especially in Africa can be depressing; working in the hospital is not easy; and dealing with other kids and adults sounds like big burdens but with hope impacted on adolescents, they developed the strength to continue to help. Every adolescent was an inspiration to the other and the group in general. The adolescents supported and encouraged one another to the point that fear and resistance were overcome.

It is necessary that group leaders have hope in forming and dealing with their groups. The expectations are to be positive, that something good will come out of their already formed groups and the group they are about to form. The group leader and the

members' hope in their group encourage them to continue. At the same time, they must trust in their personal capacity to manage their groups. This was what I did with the five coordinators who volunteered to help these adolescents.

The importance of hope cannot be over emphasized. According to Yalom (1995), "This begins before the group starts, in the pre-group orientation in which the therapist reinforces positive expectations, removes negative preconceptions and presents a lucid and powerful explanation of the group's healing properties." (P. 4). This shows that whatever happens in bringing success to a group moved hand in hand with hope. This is because hope is at the initial planning and the center and at the life of the group.

4.1.2. PRACTICAL ACHIEVEMENT:

The adolescents' response to the call to form this adolescent volunteer group manifested in their level of attendance and participation at group meetings and on the work placement areas. Going through the attendance record, there is a high level of attendance to the activities. The record shows that during the first and second sessions, Weeks 1, 7, 8, and week 9, all the adolescents were present. Five adolescents were absent with excuses in week two and week 5. Only one adolescent forgot in week three.

The adolescents' active involvement achieved connectedness among parents and church members. The adults became so involved in the program that they almost took up the call of the adolescents to help the children in Nigeria to achieve their basic needs of food, education and health care. When these adolescents called on the adults for help during their fund raising activity, as I noted earlier, 'parents extended the request to help our adolescents achieve their aims to their friends who decided to provide other

assistance like medical, food for the poor and educational facilities. They plan to start a foundation that will be responsible for sending experts like doctors, nurses and teachers who will volunteer to visit Nigeria to help the needy especially children and their families.

According to my Project proposal, 'I intend to help these adolescents appreciate and share their gifts/ talents in community service, hence, to encourage other young people to get involved in personal and community developments. It is necessary to support these adolescents by listening to their stories, concerns, fears and frustrations in relation to work. The condition of these adolescents is such that many of them find it difficult to choose their careers in life.' (Refer to my Dmin. proposal). During this volunteer activity, we worked together in encouraging these adolescents through lectures, seminars and one to one encounters to remain focused in working towards self development.

4.2. DEVELOPMENT NOT ANTICIPATED IN THE ORIGINAL PROPOSAL THAT FIGURED IN FINAL OUTCOME.

DEALING WITH RESISTANCE IN THE ADOLESCENCE GROUP

Every group by the nature of its goal and activities seeks stability or balance. Peter Senge (1990) sees balancing as natural to every system. According to him, "In a balancing (stabilizing) system, there is a self-correction that attempts to maintain some goal or target." (p. 84). It is the balancing process that moves the leader and the group members to recognize the attitudes that hinder the growth of the group. Some adolescents

consciously or unconsciously not like the goal of the group, hence decide to react. Two adolescents were less concerned in the group. They were not really present in the group. When the group asked them about why they were not participating they responded that they were not comfortable with what was going on in the group.

The awareness of group consciousness, life and mentality is a necessary condition that must be fulfilled by the group leader(s) and the members of the group. The coming together of different individuals presupposes different manifestations of protective behaviors that enable each person to adapt to or cope with the stressful conditions that may result in the group and its activities. This reaction is an unconsciously shared behavioral pattern of the group members on a variety of factors which include the difficulty of the overt task, the quality of leadership and membership and the psychological conditions of the members. It is defined by Markham (1999) as, "an unconscious process of retarding or blocking the process of transformation." (p.24). It is a natural reaction to change, transformation and conversion. Resistance is static and insistent. It can take the form of cynicism. Senge (p.146). In a therapy relationship, Weiner (1975) identified five common forms of resistant behaviors: "(a) reducing the amount of time spent in the treatment; (b) restricting the amount or range of conversation; (c) isolating the therapy from real life; (d) acting out; and (e) flight into health." (p. 178) (quoted by Sommers-Flanagan Rita and Sommers-Flanagan John (1999, p. 146).

Many theorists (Klein, 1948 and Margaret Mahler, 1972) described these coping attitudes as regressive, defensive mechanisms associated to the early stage of infancy in the human development which unfolds gradually. Manifestations of resistance include the

following: isolation, projection, splitting, undoing, denial, rigidity and depression. Others include pairing, dependency and oneness.

The reality of resistance can never be denied as long as human beings exist. In order to continue to exist and achieve its goals, the group leader should always acknowledge the manifestation of resistance and its effects among the members of a group. Unresolved resistant behaviors carry with them many obstacles that may hinder the growth and transformation of any group. In the group process, I encouraged the adolescents to feel comfortable in bringing up their fears and worrying feelings to the group. They opened up and brought up these feelings though some of them said they were feeling uncomfortable after speaking about themselves in the group. I continued to encourage them to continue to talk about it. According to Markham, Donna (1999):

If resistance grabs hold at some point in the process and is not immediately resolved, a number of consequences could present themselves: Fear could take over and the mission could be aborted before the harness is ever secured; ambivalence could overtake the novice partway through the dash, and he could turn around; worse yet, panic could set at the edge of the cliff, and a dead stop could result in disaster.... The most destructive thing a leader can do is to ignore the power and the potential harm of undressed resistance. (p. 24).

The purpose of the formation of the youth group is to bring up strong and knowledgeable adults who will be able to manage their own lives and guide others to greener pastures in the church and the whole society. Coming from different families and interacting with people with varied cultural backgrounds, these adolescents have their different unresolved issues, some conscious while others are unconscious. Some group

members felt emotionally reluctant to involve themselves in the group activities due to socialization rules that prevent them from some qualities that reduce their status. For instance, men are not allowed to cry openly or to express their vulnerability and pain. Other adolescents were not involved actively in the group process because of insecurity, shyness, fear of confronting losses and impossibilities, mistrust and personal life style.

Resistance can be in the form of anything (feeling, attitude, ideas or actions) that blocks the growth and progress of a group. In the analytic tradition, resistance is seen as "...an unconscious dynamic that people use in defending themselves against the intolerable anxiety and pain that would arise if they were to become aware of their repressed impulses and feelings." (Corey, p. 94). It is a, "...method of coping learnt early in life and applied when feelings of fear and anxiety are present." (Sommers-Flanagan Rita and Sommers-Flanagan John (1999, p. 146). When these are kept hidden they become big obstacles to the individual's personal growth as well as the progress of the whole group.

To be able to work through resistance, a group leader might have understood and reflected on his personal issues and have reached awareness and transformation. This will enable him to lead the adolescents to where he or she is. The lack of this personal transformation may lead to the transmission of personal fears and unresolved issues in the group. As a leader, I took courage in talking about my childhood experience of loss. Though this sounds painful, it lessens the fear as I continued to express these feelings.

In managing and dealing with resistance, it is necessary to know its source. In the words of Peter Senge (1990), "Rather than pushing harder to overcome resistance to

change, artful leaders discern the source of the resistance. They focus directly on the implicit norms and power relationships within which the norms are embedded." (p. 88). He identified resistance as arising from threats to traditional norms and ways of doing things in a group. The identification of this hidden reality is what Sigmund Freud (1856-1939) describes as having 'insight.'

There are four steps listed by Markham Donna (1999),

- a) Identifying the mode of the resistant behavior by asking the question "what is going on here?"
- b) Engaging members in exploring the motive behind the manifestation of resistance at this particular moment by asking "why might this be happening now?"
- c) Exploring the implications that the resistant behavior holds for the future life of the system, if it is unaddressed by asking, "What are likely consequences if this behavior continues?"
- d) Determining the action members are willing to take to move beyond the resistance by asking, "What are we willing to do?" (Pp. 41-46).

The group leader is to encourage the members to talk about their resistance and the resistant behaviors but not in a probing form. Dealing with resistance helps the members of the group to develop trust and a working alliance.

CHAPTER 5

EVALUATION AND CONCLUSION

5.1. THE IMPLICATION OF RESULTS BOTH ANTICIPATED AND NOT ANTICIPATED AS REPORTED IN CHAPTER 4.

My goals in carrying out this project are as follows:

1. To empower Igbo- American adolescents to develop healthy and positive attitudes towards work.
2. To help them (Igbo-American adolescents) find meaning in work.
3. To develop their talents by voluntarily giving their time and talents in community services.
4. To lead them through the process of fulfilling their dreams in life.
5. To help them remain connected to the Igbo culture.
6. For them to encourage other young people to get involved in voluntary community and personal development.

In participating in the group, these adolescents were able to explore reality via self exploration and interpersonal learning. This leads to an understanding of the need for belonging to a group and involvement in societal problems especially those of learning, health and charity. In relationship and interaction, these volunteers understood that there is need for hope, altruism, development of socializing and helping skills, imitation of behavior, group cohesion, catharsis and existential factors.

The importance of interpersonal learning is shown in human person who by nature is committed to social existence. Man is involved in the dilemma between seeking his own interests and those of the society in which he belongs

In participating in this volunteer work experience, the Igbo- American adolescents were able to test in action what it means to work among adults (working adults and patients) and fellow children. This activity exposed them to what it means to be human persons capable of interaction in a social level. It awakened in them the values that are needed to be of help to the self and to other individuals in the society as they experienced in the hospital, the schools and the church.

Involvement in work exposed adolescents to greater experiences and expectations that are required at work places. Though these adolescents proved zealous of working with and among adults, they were exposed to tedious and challenging experiences. They were exposed to the responsibilities of participating in a multicultural society that demands lot of effort. For instance, the adolescents who worked in the hospital complained of meeting people of different cultures whom, they could not understand due to cultural and language barriers. One of the adolescents said, "They spoke other languages, I could not understand. I understand Spanish because we study it in school. Some of the patient languages were difficult to understand."

There is still a culture shock among adolescents. They felt unwelcome and rejected when the patients were not ready to welcome them. One of the adolescents said she felt rejected and bad for having been ignored by a patient, who refused to take communion from her. During our discussion in a group process two of these adolescents brought up the issue of racial discrimination based on color of the skin. The adolescents

were exposed to experiences unhealthy to children. These included air borne diseases and infections. This calls for adequate preparation before sending them to volunteer in places like hospitals.

I anticipated that after this volunteer experience, the adolescents would be able to decide their careers in life. I observed that after their participation in this community service, five of them remained undecided about the professions they will embrace in life. This reminds us that those who teach and organize ministries for youths (children) should understand that many young people are in the stage of trial and error, and if not handled with care it may lead to emotional and psychological hurt, anxiety, fear and eventual withdrawal from reality.

In visiting some of the adult patients in the hospital these adolescents were exposed to sights they could not be able to manage. Some patients were seriously sick to the point of raising fears of these adolescents. Most patients were not well covered in their hospital rooms. The adolescents felt uncomfortable at such sights. These adolescents are battling with self-definition that is based on family or parental values. Where do I belong? When I asked some of them where they come from, they answered, we are from Brooklyn and our parents are from Nigeria. This shows a confused value. The question, "can a person be defined by the person's parental origin or a place of birth?

5.2. CONTRIBUTION OF THIS PROJECT TO CLARIFYING AND EXPANDING:

5.2.1. RELIGIOUS PRINCIPLES DISCUSSED IN CHAPTER TWO.

In chapter two of this project, I stated that adolescents' participation on work should be based on God as the foundation of work. God through creation has shown the human person what it means to work and at the same time appreciate the work he/she does. The story of creation shows us that God expressed what He is in creation. He looked at his creation and saw it was good. Work is good and loving.

Works instills the value of sacredness in human life. The human person is sacred. He/she is a gift from God and one entrusted with the creation of God as co-creator. The book of Genesis Chapters 1 and 2, tell us that God created the universe by word of mouth. God also created the human person by word and action by taking some soil from the ground (Gen.2:7). This shows that God is a working Being. Though God gave man the power to work, God continues to work along with the human persons, "My Father is always working, and I too must work" (John 5:17). Jesus as God worked as a Carpenter. He did other activities in the form of Healing and miracles that are regarded as work. These stories were told to these adolescents to encourage them in their volunteering in community services.

The questions on why we experience suffering and pain in and during work show the fall and the redemption of nature and humanity. The fall brought damage, but God continues to intend that man be blessed by work. For man to enjoy the work of his hands, the church came to define and teach the moral and religious principles that will guide work and workers. It teaches that material goods will be made available to individuals by

the state for their healthy living. The Church in its encyclicals and teaching is concerned with the rights of workers as well as the well being of the landowners and employers. This is why it brought up the issue of justice in the management and planning of the economic activities. Work therefore has dignity and should be handled with dignity too. Work has both personal and family values. It is through work that individuals become fulfilled and provide for their families. Work is vocational in nature. It is a participation in the activity of God.

5.3. CLINICAL PRINCIPLES DISCUSSED IN CHAPTER TWO.

To be involved in this volunteer program is to show that these adolescents are human beings capable of interaction with others. The interaction involves communication and exploration of the realities of life. It is a give and take activity that makes a change in the adolescents and the other persons or realities found in the interaction. During the interaction of these adolescents at their work places with the adults and students, there manifested such psychodynamic principles like

RESISTANCE

During the group process, some of the adolescents were using 'okay', 'I don't know' and 'that's alright' to answer questions. This shows that they are afraid of revealing threatening realities in their lives. Such realities include death in their families. One adolescent recalled and told her story of visiting a sick man whom she associated with her grandfather. She told the story of the death of her grandfather and his burial. After attending the service for her grandfather's funeral, she developed fear that made her

not go to that church again. The group helped her to deal with her fear as she began to talk about her experiences with courage.

TRANSFERENCE

In psychoanalytic theory, an individual is said to transfer his or her internalized objects to another when that individual sees in the other what he likes or does not like in another. This experience reminds this individual what he/she has lost or gained in another relationship. One of the adolescents saw one of the coordinators of this program as her mother whom she loved so much. The other adolescent said that his participation in this volunteer program reminds him of his school and the programs and rules in that school. In all, the participants in this adolescent work program said they were welcomed in their work places as parents welcome their children.

ATTACHMENT AND DETACHMENT

During this volunteer work program, the adolescents revealed how close or distanced they are in their relationship in the group and with one another. This is associated to how they relate in their families. Twelve of the adolescents were very social in their relating with others. They became easily connected with others without fear. When they were asked to describe the nature of the interaction in their families, they rated their families as being open. The adolescents who were detached came from very close and strict families that did not encourage individuation.

For effective communication and involvement in a group activity, an individual's ego must be allowed to develop and not to allow the superego to over influence it. There

is need for insight in helping adolescents in their process of development. A healthy ego development helps the individual manage threatening realities like fear, trauma, that emerge in relationships. Development of communication skills is essential in adolescent formation and working for and with people in work places. Borrowing from some action oriented practitioners, Peter Senge reflected on two important communication skills or learning skills as he rightly calls it. These skills include reflection and inquiry skills which help in the management of mental models at personal and interpersonal levels. He wrote, "Skills of reflection concerns slowing down our own thinking processes so that we can become more aware of how we form our mental models and the ways they influence our actions. Inquiry skills concern how we operate in face-to-face interactions with others, especially in dealing with complex and conflictual issues." (p. 191).

Reflection skill involves the ability to convey the truth of what an individual has communicated so that the person can see it. As a leader facilitates the group and its activities, he or she reflects on his/her actions while acting as a leader. The mind moves very fast in any type of communication. This leads to what Peter Senge calls "Leaps of abstraction" (p.192), which is an act of generalization concerning a person or an issue in relationship.

In groups, some individuals may be identified because of how the leader or members of the group think or feel about an individual(s) or particular behavior they exhibited some time in the past. These may become a way of looking at those individuals without considering their other positive characteristics. The leader or any member of the group may be judged as "uncooperative," "a trouble maker," "aggressive," "submissive," "eccentric," and so forth. Consequently, we see her as such, and more often than not, she

will tend to see herself as such.” (Benjamin Alfred, 2001, p.171). Hence, this leads to a mental judgment or a feeling that retards the contributions individuals could make to the growth of the group.

In order to clarify these mental judgments, the leader and the members may use of the skills of restatement which includes the “rephrasing of the content or meaning of client’s statement(s) that typically contains fewer but similar words and usually is more concrete and clear than the client’s statement.” (Hill C.E. & O’Brien K. M. 1999, p. 99). The leaders also use empathizing, interpreting, confronting, modeling and suggesting in facilitating the activities of the group and therefore increase trust and openness among the members of the group.

To be aware of the leaps of abstraction, Peter Senge suggests that the leader and the members of the group ask themselves the questions that will reflect what one believes about the way the world works; the data on which the generalization is based; and a self applied question, “Am I willing to consider that this generalization may be inaccurate or misleading?” (p.194). The answers to these questions will help to reduce mental judgment and generalization. An individual may be acting as he/she acts because of the way he/she perceives the other members of the group. This means that each member has to begin by self examination to see if the leap of abstraction in the group is caused by personal feelings about the group or its members.

For the group to move forward there is need for the group leader to encourage the use of the skill of self-disclosure. Self disclosure helps the leader and the group members to attend to deeper levels in the “understanding of their thoughts, feelings, behaviors and

issues.” (Hill Clara & O’Brien Karen, 1999, p. 223). Though disclosing oneself to another proves difficult, it has the potential to benefit individuals and groups in a many ways. Atkinson Harley (2002) listed the following advantages of self-disclosure: Relationship enhancement; Tension Release and Inner Healing; Self-Revelation; Self-Clarification and Personal growth. (pp. 314-317).

Self-disclosure refers to the presentation of a personal experience in which the person gains insight. Self disclosure is the process of intentionally revealing significant information about oneself that would not normally be known to others. While working with the adolescent group, the group leader should be very careful when revealing him/herself. This is because the young people though inquisitive may easily be scandalized. Stories are literally taken by the adolescents. Self disclosure must be deliberate as the information shared and disclosed is always significant.

The use of self-disclosure helps the leader and the group to challenge and deal with resistance among the group members. In self-disclosure the group begins to know where the others are coming from, and then begin to avoid generalization in relation to individual behaviors in the group.

5.3. CONTRIBUTION OF PROJECT TO MINISTRY IN A WIDER CONTEXT

This project calls for a holistic, integrative and new direction in youth and adolescent ministry. It calls for a systemic approach to ministry that has the wider community (family) in view. Taking a systemic view seriously will help in the prevention of deficits, promotion of assets, nurturing positives, and loving adolescent work programs.

Ministering to the adolescents is one of the three missions of the church. This mission includes the proclamation of the Good news of salvation, and the offering of itself as a people transformed by the spirit into a community of faith, love and hope. It brings the love and justice of God to others through service to persons and society in general. This was the mission the adolescents were fulfilling when they volunteered to help the sick by bringing them the body of Christ in the Eucharist to the sick. As the adolescents helped other students, they brought to them God's love and justice. These adolescents are the disciples of the Lord. This makes the adolescents minister in the church and society.

There is much emphasis on active participation in which adolescents come together to responsibly participate in the mission and work of the community of faith. This shows an active focus on the interpersonal dimension of humanity that leads to growth and commitment. The adolescents were involved in the fight against illiteracy, poverty and sickness.

Being in a volunteer group reveals the needed for qualitative leadership both in the church and the society. The adolescents are the potential leaders of tomorrow; hence, they deserve to be equipped with the necessary skills for leadership. During this participation the adolescents were well dressed to the extent that some patients were seeing them as doctors as one of these adolescents reported.

5.4. IMPLICATION FOR FUTURE MINISTRY

The participation of the adolescents in volunteer work calls for collaborative and supportive ministry that involves parents, the church and the society in ministering to the

adolescents. The involvement in adolescent formation and work should include family life, community life, justice, service and guidance. Volunteering deserves some compensation that will motivate other adolescents and youths to get involved in helping others. Volunteers do most of the work. Though it is their choice to volunteer, it is important to state how they are to be compensated and treated instead of acting as if they are not needed. When it involves adolescents, there is need for placing high priority on giving tangible expressions of love, care and support. The society should avoid the tendency to assume that working or volunteering adolescents are less in need of such expressions. The adolescents should be encouraged and rewarded for achievements and aspirations. There is need for the provision of strong support for the risk adolescents.

To volunteer is an aspiration towards leadership. In training children, the society should have it in mind that they are being formed to acquire the basic skills that will help them manage their lives as well as the affairs of the society. The adolescents as mentioned earlier are future leaders. They are to lead future groups, organizations and communities. The society needs leaders with vision, compassion, trust and forgiving spirit.

To be effective leaders in the modern world, the group leaders should manifest the spirit of the leadership qualities found in the life and ministry of Jesus. Jesus leadership is based on objectivity, understanding, flexibility, humility, communication and authority. In every leadership, the following qualities are necessary: Compassion; vision; art of listening; forgiveness; integrity; empowering spirit; proactivity, ability to serve and principle-centeredness. Carl Rogers (1961) gave three qualities a leader must have in order to be effective in relationship. These qualities or the core therapeutic conditions

include: congruency which abhors discrepancy in the leaders' thoughts, feelings, and behaviors in dealing with those he/she works with; Unconditional positive regard which involves respect and acceptance of the other as a human person; accurate empathy which is the same with compassion. For the sake of this Project; I will discuss briefly the qualities of compassion, vision, and forgiveness. This is because the ability to bring adolescents together demands re-examination of what it takes to be a leader in the present society.

COMPASSION

Compassion is a quality in which one is concerned about the pains, sufferings and weaknesses of the other. It is a sense of shared suffering combined with a desire to alleviate the suffering or show kindness to the sufferer. Due to human nature, individuals become victims of forces they have not yet learned. This may be found in one's structure or environment, therefore, it remains inherent or invincible. The awareness of this human condition helps the leader and the group members not to add pressure in influencing one another. It energizes a leader in developing compassion in relating and communicating with the members of the youth group. Peter Senge (1990) sees compassion "as an emotional state based on our concern for one another...grounded in a level of awareness." (p. 171). When a leader is compassionate with the members of his group, he/she responds emotionally with caring, respect or empathy to their reactions and behaviors in the group.

According to the Webster Dictionary, empathy is defined as, "The action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts and experience of another of either the past or present without having

the feelings, thoughts, and experience fully communicated in an objectively explicit manner.” (1985, p.407; quoted by Sommers-Flanagan R. and Sommers-Flanagan J. 1999, p.132). When empathy exists in a group, the members experience an understanding without critical judgment. They reveal their real concern because they believe that both the leaders and the other members of the group are receiving them as they are. Compassion is associated with empathy, though it differs from it because a compassionate individual seeks to actually aid the one they feel compassion for.

EMPATHY

Empathy involves a deeper involvement into what happens in a person's life with due respect to personal privacy. It involves an understanding of the emotions of other individuals. Carl Rogers (1980) described empathy as, “...entering the private perceptual world of the other and becoming thoroughly at home in it. It involves being sensitive, moment by moment, to the changing felt meanings which flow in this other person, to the fear or rage or tenderness or confusion or whatever that he or she is experiencing. It means temporarily living in the other's life, moving about in it delicately without making judgments.” (p. 142). Empathy is a sign of support which a leader should have so as to direct a group to attend its goal. It involves the being with the other as he/she is. This is what Carl Rogers described as client-centered relationship.

VISION

Vision is another quality that distinguishes effective leaders. The visionary sees what the future can hold and have a clear picture of the outcome. A leader with vision

shows others the way. This calls for communication to others in order to transform the dreams of the leader into reality, with attention and adequate planning.

Vision is divided into two parts. This includes personal and shared visions. Vision is personal when people carry in their heads and hearts pictures or images of the things they want to achieve. On the other hand, shared visions are pictures that people throughout the organization carry.

In the group, we experienced a truly shared vision in the form of having resembling pictures and being bound together by a common aspiration; hence, shared vision is necessary for the learning organization for it provides energy for learning. A one-sided type of leadership is not the best for leading the adolescents because it is a vision imposed on the group. Adolescents by nature do not accept imposition. They want freedom that will help them to learn and be committed to their calling.

FORGIVENESS

The adolescents are prone to making mistakes due to the stage of development they find themselves. They normally realize these mistakes from the effects they have on them. The truth is that they learn from their mistakes. The leader therefore must regard the members of the group as well as his/her mistakes as opportunities for learning and growth instead of being punishable offences. This understanding frees all members of the group to be more creative, take risks and try new ways. When risk is encouraged in a group, forgiveness is practiced. Real forgiveness includes, according to Peter Senge (1990), "reconciliation, mending the relationships that may have been hurt by the mistake." (p.300).

Forgiveness is a mental, emotional or spiritual process of ceasing to feel resentment or anger against another person for a perceived offense, differences or mistake, or ceasing to demand punishment or restitution. Most mistakes are caused by fear of failure and the zeal for perfection. It has been discovered that making a mistake is punishment enough to teach the individual.

APPENDIX A:**Questionnaire**

Kindly answer these short questions. It is meant for the volunteer. Let your answers come from your hearts.

What is your name? _____

How old are you? _____

What grade are you in school? _____

What do you expect to achieve in this volunteer experience? _____

What do you plan to be in life as a profession? _____

Who encourages you in life? _____

How many are in the family? _____

How many are working? _____

Where are you from? _____

Where are your parents from? _____

Do they work? Yes _____ No _____

What do they do? _____

How many siblings do you have? _____

What is your position in the family? _____

How many languages do you speak? _____

Mention them _____

Have you been to Nigeria before Yes _____ No _____

Do you like it? Yes _____ No. _____

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