

A CASE STUDY OF A CHRISTIAN DRUG REHABILITATION CENTRE IN SELANGOR :  
ITS ORGANIZATION AND PROGRAMME OF REHABILITATION.

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Latihan Ilmiah  
Bagi Memenuhi Sebahagian  
Daripada Syarat-syarat Untuk  
Ijazah Sarjana Muda Sastera

Jabatan Antropologi dan Sosiologi  
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I am also grateful to the then existing FAMILY members (all staff personnel and programmers involved) for their hospitality, kind assistance and co-operation extended during my term of stay. What began as an academic interest in their lives has turned into warm and (I believe) lasting friendships.

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SINOPSIS

Tesis ini adalah hasil daripada satu kajian yang telah dijalankan di dalam sebuah pusat pemulihan dadah Kristian di Selangor. Pengkaji telah melibatkan dirinya sebagai seorang 'participant-observer' selama satu bulan setengah (1-3-82 hingga 15-4-82) di dalam pusat tersebut.

Walaupun banyak data-data dan maklumat-maklumat telah dikumpulkan oleh si-pengkaji, tidak semuanya akan digunakan dalam menuliskan tesis ini. Tumpuan tesis ini ialah untuk memberikan para pembaca yang berminat sedikit sebanyak pemahaman mengenai usaha-usaha yang dilakukan oleh sebuah pusat pemulihan Kristian. Si-pengkaji telahpun memilih maklumat-maklumat yang relevan sahaja untuk tesis ini yang berfokus terhadap organisasi dan program pemulihan yang diamalkan di dalam pusat berkenaan.

Bab-bab yang terkandung di dalam tesis ini boleh difahami dengan mudah:-

Bab 1 merupakan satu pengenalan dalam mana fenomena penagihan dadah didefinisikan, dan pendekatan pemulihan secara "soteriological" itu diperkenalkan. Juga, terkandung di dalam bab ini ialah objektif dan skop kajian pengkaji, termasuk juga cara bagaimana beliau telah mengendalikan kajiannya.

Bab 2 menyentuh tentang corak organisasi pusat tersebut.

Bab 3 pula meneliti pendekatan pemulihan yang diamalkan dan cara-cara bagaimana programnya dikendalikan.

Bab 4 cuba meninjau kesan-kesan program dan berbagai masalah yang dihadapi dalam usaha-usaha pemulihan oleh pusat tersebut (berdasarkan jangka masa pendek sahaja).

Bab 5 merupakan kesimpulan tesis. Di dalamnya terkandung beberapa implikasi-implikasi penting yang diperolehi hasil dari kajian yang telah dilaksanakan.

## SYNOPSIS

This thesis is the outcome of a research done on a Christian drug rehabilitation centre in Selangor. The researcher had involved herself as a 'participant-observer' for a period of 1½-months (1-3-82 till 15-4-82) at the centre.

Although various data and information was collected, but not all of them will be made use of in the writing of this thesis. As the focus of this thesis is to provide interested readers some insights into the efforts undertaken by a Christian drug rehabilitation centre, the researcher has thus chosen materials relevant to the organization and programme of rehabilitation of the centre.

The chapters contained in this thesis can be easily understood:-

Chapter 1 represents the introduction in which the phenomenon of drug addiction/dependence is defined, and the Soteriological approach to drug rehabilitation is introduced. This chapter also contain the objectives and scope of study as well as the methodology and manner of fieldwork conducted.

Chapter 2 touches on the organization of the centre.

Chapter 3 deals with the type of rehabilitation approach and the manner in which the programme is conducted.

Chapter 4 attempts to take a look at some of the (short term) effects of the programme and some of the problems encountered.

Chapter 5 is the conclusion in which is contained some important implications derived from this study.

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## CHAPTER ONE : INTRODUCTION

### 1.1 : DRUG DEPENDENCE DEFINED

Before examining the problem of drug treatment and rehabilitation, it is essential to first define drug addiction or drug dependence.

The term "addiction" denotes a pattern of compulsive use rather than any specific pharmacological interaction. The year 1969 saw the emergence of the term "drug dependence" which was recommended by the World Health Organisation Committee on Addiction-Producing Drugs. This new terminology is used for all conditions formerly described as drug habituation or addiction. The working definition provided is as follows :-

"DRUG DEPENDENCE is a state, psychic and sometimes also physical resulting from the interaction between a living organism and a drug, characterized by behavioural and other responses that always include a compulsion to take the drug(s) on a continuous or periodic basis in order to experience its psychic effects and sometimes to avoid the discomfort of its absence. Tolerance may or may not be present and a person may be dependent on more than one drug."

Rae H. Farmer<sup>1</sup> has provided quite a clear understanding of the following terms :-

(a) Psychological Dependence : "the conditions that exists when the effect of a drug have become necessary to the individual in order to maintain an optimal state of well-being, and intensity may range from mild desire to strong craving for the drug's effects."

(b) Physical Dependence : "the state in which a definite biological change has taken place in the body following drug taking, and can therefore be measured with somewhat more precision than psychological dependence. This change initiates a physical need to continue taking the drug to avoid distressing withdrawal symptoms which are characteristic for specific groups of drugs."

However, there is no physical dependence in the absence of a Withdrawal Syndrome defined as : "the particular set of withdrawal symptoms".

The more abrupt the withdrawal would mean the more severe the syndrome.

(c) Tolerance : can develop with the chronic use of certain drugs and refers to " conditions where repeated equal doses of the drug have less and less effect, so that steadily increasing doses are required to achieve the same effect."

## 1.2 : REHABILITATION : THE SOTERIOLOGICAL APPROACH

### Rehabilitation

The concept of rehabilitation as defined by Frank H. Kruser involves "treatment and training of the patient to the end that he may attain his maximum potential for normal living physically, psychologically, socially and vocationally."<sup>2</sup>

### The Soteriological Approach to Drug Rehabilitation

Several Pentecostal Church groups have applied their religious approach to the rehabilitation of addicts. This approach view Man as not just solely of body, mind or spirit, but that Man is all three at the same instance, and thus believes that all three dimensions must be attended to in order to effect a cure for the addict's habit. This approach also claimed to give the addict not only a change in environment but also a change of his interior point of view through religious conversion. By this is meant that the emphasis would be in favour of the exclusive reliance and ecstatic participation in God, the "gifts of the Holy Spirit" including glossalalia and faith-healing.

The programmes conducted at centres which pursue the soteriological approach are basically Christ-centred, where they focus on the here-and-now issues, highlighting the new "relationship" being built with Christ. Peculiar of its religious nature, such an approach deals first with the spiritual besides also providing and caring for the mental and physical.

Possibly, perhaps the present day most world-wide and internationally renowned Christian drug rehabilitation programme associated with this approach is that which is conducted by the Teen Challenge Ministry.

#### Teen Challenge

Teen Challenge<sup>3</sup> was started by David Wilkerson<sup>4</sup> in 1960. Its unique follow-up programme is a Church-related programme which both recognises and accepts the challenge that more must be done in view of the discouraging high rate of relapse among addicts who leave the United States medical institutions free of all physical dependence on drugs.

The ultimate aim of its programme is not just curing the addict of a drug habit, but rather it encompasses the greater ambition of "the total cure of the total man" which they believe only God can grant. Thus the qualifying criterion held is the belief that the addict is not fully cured until he has overcome all other social habits deemed negative in the context of Christian living such as cigarette smoking, intoxicant drinking, cursing and promiscuous sexual indulgence. He has also to be fully motivated to work and to stand on his own feet anywhere and in any crisis, to make restitution for his many crimes, and be "set free" from all fears of relapse.

According to the findings of an independent government-funded survey<sup>5</sup> costing US\$172,000 in research funds, conducted in 1975 by the National Opinion Research Centre of the University of Chicago, the quotation given was that eighty-six percent of the graduated participants of the Teen Challenge programme were still drug-free seven years later (not taking into account the involvement of some in other social habits such as intoxicant drinking, cigarette smoking and even an occasional use of marijuana).

However, the percentage of those who were able to fulfil Teen Challenge's stricter standards (no smoking or alcohol or any types of drugs --- ever!) was found to be as high as seventy percent.

In comparison, though few of the secular programmes conducted in the United States claimed a rate of sixty to eighty percent of drug-free patients at the time of completion of their programme, but apparently no follow-up had been done by either the secular programmes themselves or any independent organization to determine the number of still drug-free cases after several years. The unofficial estimate was at a mere ten to fifteen percent.

Services offered<sup>6</sup> by Teen Challenge generally consists the following items :

- (1) Spiritual and vocational therapy,
- (2) School and college guidance and placement,

- (3) Family follow-up and relief service,
- (4) Restitution. Guidance,
- (5) Workers training programme,
- (6) Medical treatment for related illness,
- (7) Rural rehabilitation programme for those who qualify,
- (8) Job placement,
- (9) Church adoption and placement,
- (10) Follow-up.

Other services available include :-

- (1) Films, literature and lectures on the narcotic problem,
- (2) Information and help in establishing narcotic centres,
- (3) Books, tracts, sermon tapes and records.

### 1.3 : OBJECTIVE AND SCOPE OF STUDY

Drug addicts are socially disabled persons with problems that affect not only them but also large segments of society. As such, the area of drug abuse requires special study and treatment.

At present, much of the current research work done in connection with rehabilitation treatment for drug addiction at the national level have mainly concentrated on Government sponsored centres throughout Malaysia. Although there have been some studies done on the various other drug rehabilitation centres backed by private and voluntary organizations<sup>7</sup>, but it appears that very little (if any) known amount of research efforts have been devoted to the study of Christian drug rehabilitation centres that have sprung up in various parts of the country during recent years. Presently, there are altogether eleven such centres (Christian-based) in operation in Malaysia, comprising of five units in Selangor, two units in the Federal Territory, two units in Penang, one unit in Perak and the remaining one unit in Johore.

The emphasis of this study is on a Christian centre in Selangor. The researcher shall thus attempt to provide the readers some ideas about the type of rehabilitation efforts that are being undertaken by the Christian drug rehabilitation centre under study. Her main objectives are to show:

- (1) how the Christian centre is organised,
- (2) how its programme of rehabilitation is conducted,
- (3) some related effects, impact and problems of its programme.

#### 1.4 : RESEARCH METHODOLOGY

Participant-observation was the predominant research tool employed in conducting the fieldwork of the study. The research period involved a one-and-a-half-month stay at the centre to derive maximum participations in the various day-to-day activities at the centre.

Data and information were collected through direct and indirect means. The former refers to specifically talking to each person at a pre-arranged time. The latter was done in the process of interacting and socializing with the staff and addicts (hereon referred to as programmers). In the direct interview method, no structured set of questionnaire was adhered to. However, the researcher was guided by a basic set of questions in her attempt to probe and trace the general life history of each resident.

Information relevant to the writing of this thesis was also obtained from various other sources such as tracts and printed materials (from the centre) newsletters and both Christian and non-Christian literature.

### Manner of Fieldwork Conducted

Shortly after the researcher "moved into" the centre on the afternoon of 1-3-82, she was able to meet and join the residents when they gathered together for their tea-break. A brief and simple introduction of her person was made by the Chief-Staff-Member of the centre. Both the purpose of her presence and duration of her stay at the centre were made known. The Chief-Staff-Member also made a request on her behalf for their (residents) co-operation to assist her in her study of the centre.

Although the researcher was greeted by a host of unfamiliar faces, but nonetheless, they were friendly faces. Obviously, most (if not all) of them were just as curious about her as she was about them. This can be deduced from their inquiries as to where she was from, her purpose for conducting a study on their centre, who sent her, what course she was pursuing, whether or not she could cook, etcetera.

The initial two to three weeks of the research period were mainly devoted to settling-in, adjusting and familiarizing herself with the centre, the residents and their various activities. This was also a time for them to familiarize themselves to having her around the premises and joining them in their singings, devotion and worship sessions as well as in their other activities such as cooking, eating, marketing, gardening, church-going, etcetera. All questionings and inquiries during this period were done on a very casual and superficial basis. Whatever that was observed for the

day was only noted down on paper in the night when in the privacy of the researcher's sleeping quarters.

As the researcher's sleeping accommodation provided for was at the staff-house, she thus commuted daily between the centre and staff-house with the Chief-Staff-Member and his wife. In so doing, she was generally able to spend a large part of each day at the centre itself. Most of the days she would be at the centre from 7:00 a.m. till about 10:00 p.m. or sometimes even later, with the exception of Wednesdays and Fridays. As there was nothing much to be done at the centre on those evenings with the programmers away attending Church Bible studies, the Chief-Staff-Member and his wife were able to leave the centre at about 7:30 p.m.

The researcher strongly feels that the long hours spent in the centre each day facilitated the development of good rapport and trust between both parties concerned, so that by the end of the third week of her stay, (with the exception of perhaps two programmers) most of the residents seemed to have overcome their initial shyness, curiosity and suspicions. Quite confident that they would be able to respond to a more indepth form of information extraction, she started interviewing on a more individual and personal basis.

Thus, towards the end of the third week, the researcher had approached the Chief-Staff-Member to obtain permission to conduct person-to-person interviews with the programmers.<sup>8</sup> He had willingly agreed and even offered to arrange the times for her. However, after the first two interviews, the researcher decided to arrange the remaining interviews with the programmers on her own as the Chief-Staff-Member was busy with his various responsibilities as leader of the centre.

The interviews were mostly informally conducted in the absence of others so as to allow the programmer interviewed to feel more at ease and to be able to talk more freely than if there were others present. In order to cultivate good response from those interviewed, each interview session was opened with simple inquiries concerning the programmer's personal background (such as age, academic achievements, family composition, etcetera). During the rest of the session the programmer was allowed to answer very freely and without much interruptions on the part of the researcher with regards to his general life history and his drug and criminal (if any) careers. Whatever doubts or information which the researcher felt needed to be clarified or further elaborated upon, were attended to only after he was through with his answer to a particular question. There was no fixed length of time for each interview session. How long each interview took depended on how much the programmer involved had to say.

On the whole, most of the programmers handled their respective interviews quite well. For the more senior programmers, this could be attributed to their experiences at witnessing and testimony presentations. There were two programmers (at initial stages of phase (1) and (2) ) who were initially rather inhibited towards the researcher. She had then decided to interview them after the others so as to "buy time" in her attempt to "draw" them out. Her decision to do so proved fruitful. Instead of speaking to her only when "necessary" (such as when she approached them for something), both had begun to approach her and talk to her on their own. The phase (2) programmer had even then asked her why she still had not arranged for an interview with him yet --- to which she quickly did.

Recording of information and data collected for the first two interviews was done on-the-spot itself. However, realising that such a doing was interrupting the smooth running of the session, the researcher decided to refrain from it in the other interview sessions. From then on, information obtained during these sessions were put down on paper only when in the privacy of her sleeping quarters in the night. By this would mean that she had to rely on memory power. Precaution was taken to conduct only a single interview in one day and not more lest she should confuse the information given if more than one person were interviewed.

The researcher did not encounter much complications or problems while carrying out her research at the centre. Other than their (programmers) initial shyness, curiosity and possibly, suspicions towards her, none of

them were hostile or rude to her in any way or at any time. The staff were friendly and willing to entertain her enquiries into their personal backgrounds. They were also most obliging in furnishing and supplying her with various printed materials and information concerning the centre and the organization under which it is administered.

2. This study is only confined to one Christian-based centre in Selangor. This the findings obtained is only applicable to this one centre alone. It's program may structure and manner of programs conducted cannot be used to make generalization to all other Christian-based drug rehabilitation centres in the country.

Weaknesses of study :

1. The major weak-point of this study is perhaps the time factor. The researcher would consider the one-and-a-half month duration of fieldwork conducted at the centre to be too brief for the acquisition of a full knowledge and complete understanding of the functioning of the centre and its programme of rehabilitation (especially the effectiveness element). It must be noted that whatever that was observed at the centre during that brief term of stay represents just a part of a passing phase in life at the centre.
2. This study is only confined to one Christian-based centre in Selangor. Thus the findings obtained is solely peculiar to this one centre alone. It's organizational structure and manner of programme conducted cannot be used to make generalizations to all other Christian-based drug rehabilitation centres in the country.

Footnotes :-

1. Rae H. Farmer : "Drug Abuse Problems" in Robert M. Goldenson (ed.) : Disability and rehabilitation handbook, McGraw-Hill Inc. (1978), Chapter (30), page : (365)
2. Frank H. Kruser : Handbook of physical Medicine and rehabilitation. Philadelphia, 1971.
3. Information obtained from a Christian tract "A positive cure to drug addiction" by David Wilkerson, c 1968 Teen Challenge Inc.
4. David Wilkerson is an Assemblies of God pastor. He is the author of The Cross and the Switchblade in which was first introduced the Christian concept of the Holy Spirit's power to cure the drug addict.
5. Information obtained from David Manuel, Jr. : The JESUS Factor Published by Logos International, Plainfield, New Jersey, 1977 (pg. 16 - 18)
6. Christian tract : "A positive cure to drug addiction".
7. such as PEMADAM, Rotary Club, Lion's Club, Befrienders, Women's organizations, and others.
8. Out of a total number of twelve programmers who were at the centre from 1.3.82 to 15.4.82, personal interviews were conducted with nine of them. Two programmers had left the centre before the researcher had started arranging the personal interview sessions. Another programmer had took leave and was due to return on 12.4.82. However, due to some change of plans, (with the staff's knowledge) he had returned on the night of 14.4.82. Thus, no personal interview could be arranged with him as the researcher left the centre on the morning of 15.4.82.

**Note : All names (the centre and other parties/persons involved) have been replaced with pseudonyms.**

## CHAPTER TWO : ORGANIZATION OF THE CENTRE

### 2.1 : BACKGROUND OF THE CENTRE

The centre was previously called Youth Haven and administered under a different Christian Organization, YOUTH SERVICE. Youth Haven was not specifically an addicts' centre. Rather, it more likened to a shelter or half-way house for wayward boys.

During Youth Haven's days, there seemed to have been no properly regulated programme to rehabilitate its residents. Their programme schedule was known to consist of just a few hours of group devotion, prayer and Bible studies sessions daily. Although personal devotion/time/Bible studies were drafted into the schedule but in practice, most of its residents then did not bother much about observing such activities on the personal level. Fightings and quarrels among the residents were known to be common occurrences. So was cigarette smoking.

Not much of information on Youth Haven's administrative staff could be obtained during the research period, other than that the centre was understaffed. It appeared that Youth Haven was lacking in discipline owing to improperly organised staff management and centre administration to handle the large turnover of youths coming into and leaving the centre.

About six months before the Youth Haven centre was taken over by MISSION FOR CHRIST (subsequently changing of the centre's name to its

present name : Calvary House), a Christian couple, Gordon and Pam, had joined Youth Haven as full-time staff. Disappointed with the existing conditions at Youth Haven, Gordon was determined to opt for the betterment and improvement of rehabilitation works done. However, his zealous pursuit to achieve the objectives and purposes of which the centre had been set up for had led to friction between him and the other Youth Haven's staff members. Their conflict culminated in the others leaving Youth Haven entirely to be managed by Gordon and his wife.

It had been a very rough time for the couple to run the centre single-handedly. Although both possessed a nursing career background, but they were quite "raw" in the line of drug rehabilitation. Except for Gordon's one-time brief visit to a Teen Challenge centre, the couple were not specially trained nor experienced personnel in drug rehabilitation works.

Besides lacking in man-power and experience, there was also the problem of the then existing batch of residents. Having been so accustomed to the type of "freedom" enjoyed all along, they were obviously not exactly thrilled to have to conform to new rules and regulations brought in by the new staff, and thus were a difficult lot. Furthermore, as the supporting Organization (YOUTH SERVICE) was not financially well-off, the monetary incentive for service was practically non-existent.

Given such frustrating circumstances and unattractive monetary gains, most people would have discontinued their service. However, this couple was determined to persist and to work by faith (in God) to provide

the necessary means to meet the various needs.

In June 1980, Gordon came into contact with the Director of MISSION FOR CHRIST. Few weeks after being informed of the situation at Youth Haven, the administration of MISSION FOR CHRIST managed to secure release of the centre into its care in July 1980.

#### MISSION FOR CHRIST : A BRIEF NOTE

The background of this Christian Ministry could be traced to the first few months of 1978 when a small group of local Christians "became aware of the plight of some children in the Sungai Buloh settlement, who needed to be cared for outside the settlement". In October 1978, a Christian couple had returned from India "with a vision of the Malaysian Church doing more to help the desperate plight of many in the poorer countries of the world".

The "dreams" and "visions" of these Christians were subsequently brought together. In November 1978, the inaugural meeting of MISSION FOR CHRIST took place at a local Church in Petaling Jaya. The aims of MISSION FOR CHRIST were explained and the constitution adopted. Finally in March 1979, the Society was officially registered by the Registrar of Societies.

Today, MISSION FOR CHRIST is a locally registered and recognised Christian Interdenominational Society with three main aims :-

- (1) Action : to establish a caring ministry
- (2) Information : to educate the Christian public

- (3) Motivation : to encourage those engaged in the Caring ministry.

There are presently six Christian centres in operation in the country which shelter under MISSION FOR CHRIST. Through these centres, the Society seeks to meet the physical, mental, social and spiritual needs of the members. These six centres are all located in the state of Selangor. Their respective set-up caters for :-

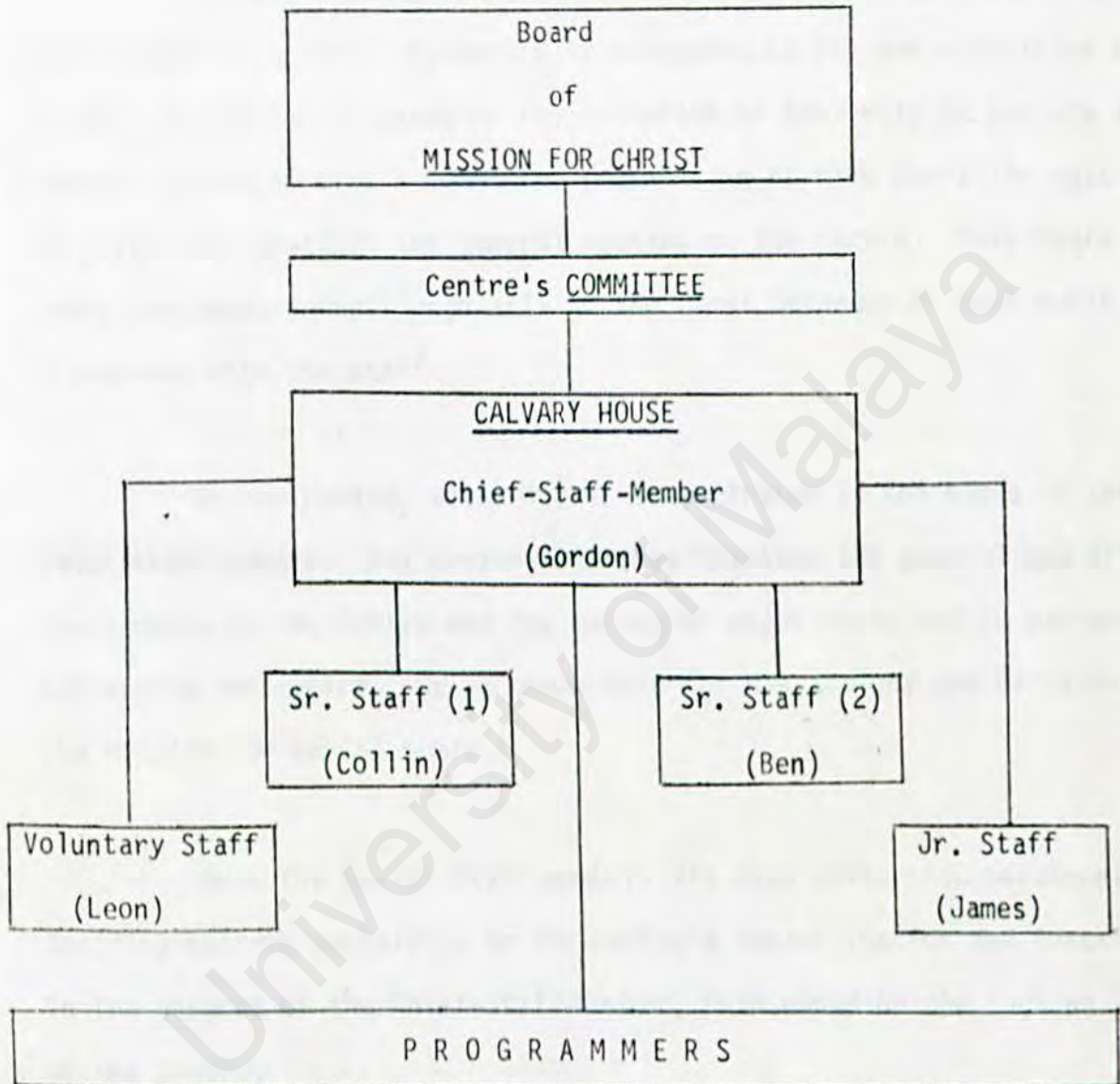
1. Children whose parents are leprosy victims (set up in April '79)
2. Women with emotional/nervous problems (set up in January '80)
3. Men with drug problems (took over in July '80)
4. Women with drug problems (set up in May '81)
5. Ex-prisoners (set up in May '81)
6. Severely physically handicapped (set up in July '81)

The Society provides information through such channels as meetings, seminars, literature and film strips. It also encourages Christians to become active in social welfare work, both in Malaysia and overseas through :-

1. Voluntary help,
2. Full-time service,
3. Starting up new ministries.

The Society is also willing to consider giving aids to any existing or new caring ministries by way of man-power (seconding full-time workers) and money (making occasional or regular gifts of money).

DIAGRAM 1 : THE ADMINISTRATIVE STRUCTURE



(N.B. : Both the women have been omitted since they do not hold any specific positions in the staff team).

## 2.2 : THE ADMINISTRATIVE STRUCTURE

The administrative structure of the centre is as illustrated in the diagram 1 (pg.20).. Authority is delegated to the administrative staff by MISSION FOR CHRIST based on the criterion of seniority in service at the centre. There is also a Committee (comprising of five Christian outsiders) to assist the staff in the general running of the centre. This board of Committee members meets regularly on the first Saturday of each month for discussion with the staff.

At the centre, authority is concentrated in the hands of the Chief-Staff-Member. His responsibilities involves the general and efficient functioning of the centre and the making of major decisions in matters concerning the centre. He is answerable for his actions and decisions to the MISSION FOR CHRIST Board.

Both the Senior Staff members are also authorized personnel in deciding matters pertaining to the centre's administration and functioning. In the absence of the Chief-Staff-Member, both would be the "acting leaders of the centre.

In the case of the Voluntary staff and Junior staff, they are not authorized to make decisions on behalf of the centre. However, they are in a position to forward their views and suggestions.

It is observed that the "power-relations" among the staff is neither highly structured nor explicitly exhibited in their interactions with one another. Possibly the firm Christian characters in their persons contributed much as the over riding influence in this respect. The Chief-Staff-Member is not one to abuse authority entrusted to him. For that, he is much respected by the others.

#### Duties of the staff

##### a. Administrative Staff

Included in the administrative staff of the centre would be the Chief-Staff-Member and the two Senior Staff personnel. They are directly responsible for, and involved in the various administrative tasks of the centre such as correspondences and other paper work. However, in the area of accounts keeping, they are assisted by both the women.

The various types of services performed by the administrative staff includes :-

1. screening of applicant addicts,
2. preaching and counselling,
3. assessing and evaluating performance of the programmers,
4. drawing up of the duty rosters and assigning of the programmers' respective responsibilities for each day of the week.

The Chief-Staff-Member is usually the one to decide on matters such as :-

1. selection of the weekly Saturday night film screening,

2. entertaining/declining invitations for a staff member to speak and for programmers to present their testimonies.
3. selection of the witness teams for the weekly Street and Hospital ministry.

b. Voluntary Staff

The role of the Voluntary Staff here although is comparatively lesser in relation to the administrative staff, but nonetheless is just as essential. Besides aiding in the assessment and evaluations of the programmers, his role is most important as a counsellor. He may also be called upon to assist in the screening of the addicts.

c. Junior Staff

This Jr. Staff was a later Phase (3) programmer at the time when he was taken in by MISSION FOR CHRIST as a member of staff at the centre. His main function was to ease the heavy workload of the staff team as an extra driver and to assist in general errands running.

Staff Meeting

Staff meetings are seldom held. The Chief-Staff-Member will only call for one if and when serious problems arises such as deciding what further course of disciplinary actions should be taken where a programmer still refuses to respond positively despite several verbal warnings given.

THE STAFF TEAM (at 15.4.1982)

TABLE 1

Staff	Age (Yrs.)	Position Held	Former Religious Background	Experience /Training In Social Works	Former Addicts
Gordon	38	Chief- Staff- Member	Church of England (nominal)	Ex-Nurse	-
Collin	27	Sr. Staff (1)	Roman Catholic	-	Yes
Ben	28	Sr. Staff (2)	Brethren Church (nominal)	-	-
Leon (a)	31	Voluntary Staff	Roman Catholic	Trainee Staff (6 months)	Yes
James (b)	27	Jr. Staff	Roman Catholic	-	Yes
Pam	29	(wife of Gordon)	Hindu	Ex-Nurse	-
Susan	31	(wife of Collin)	Roman Catholic	-	-

(a) Leon is the first graduate from the centre.

(b) James is one of the 3 programmers who graduated during the research period (7.3.1982)

### 2.3 : THE STAFF TEAM

Members of Calvary House's staff team are screened and employed by MISSION FOR CHRIST. Employees apply for their posts through this Christian Organization. All interview arrangements and final selection of the applicants are done by the MISSION FOR CHRIST administration. Besides their individual respective monthly salary, the staff members are also provided with food and lodging facilities.

#### Staff Composition

At the time when this study was conducted, the centre was being served by persons from a relatively young but matured age-group. The staff team consisted of five units of staff, totalling to seven persons altogether, comprising five men and two women. Both the women are not actually on the pay-roll. As wives of two of the male staff members, they are encouraged to assist and support their husbands at the centre. It is MISSION FOR CHRIST's policy to regard both husband and wife as only one unit of staff. Instead of a monthly salary paid to them, both women are given "marriage allowances".

#### Former Religious Background

It was found that none of the staff belonged to the kind of faith which they now commonly share. Practically each one of them is known to have gone through some sort of very personal experiences which resulted in their conversion or rededication of their lives to the Christian faith before their involvement in their present ministry.

### Qualifications and Experience

Except for the former nursing career background of the Chief-Staff-Member and his wife, the staff team does not consist of any qualified professionals such as psychiatrists, psychologists, doctors or social workers. Obviously, academic and paper qualifications are not particularly important for one to serve as a member of staff. Although relevant and related experiences would be an added advantage, but these too do not appear to be the determining factors for employment on the staff team.

Preference is given to spiritually matured Christians in view of the "spiritual warfare" involved as it is expected that many of the addicts coming into the centre would be non-Christians. These Christians must also be seriously and genuinely dedicated persons with a strong 'calling' to serve in the drug ministry. This requirement is due to the fact that services in such positions involves working hours that are longer than normal. It is also not particularly rewarding in the materialistic sense. Thus without very special commitment, it would be easy for workers to leave. Successful candidates are those regarded as wholly committed Christians, matured persons who are able to work with others as a team.

### Training

It was found that most of the staff members have neither been provided with any precise and adequate forms of training nor knowledge in areas such as the setting up and organization of a drug rehabilitation centre and programme, or the administering of counselling to the programmers. Perhaps only the three former addicts staff members can be regarded to have



## 2.4 : THE FINANCE STRUCTURE

### Financial Arrangements

Since the centre shelters under MISSION FOR CHRIST, thus the main bulk of the centre's finances is provided by the MISSION FOR CHRIST administration. Funds are also obtainable through various private donations and contributions received.

Whatever amount managed to be collected by the centre in the form of programmers' fees (refer pg. 34 ) will be entirely channelled to the MISSION FOR CHRIST administration. In the event of monetary funds received from various private churches or organizations or individuals, the amount collected will also be forwarded to MISSION FOR CHRIST unless otherwise specifically made known that the particular donations/contributions are meant for a particular programmer or for the centre itself. Such specified collections will instead be retained by the centre.

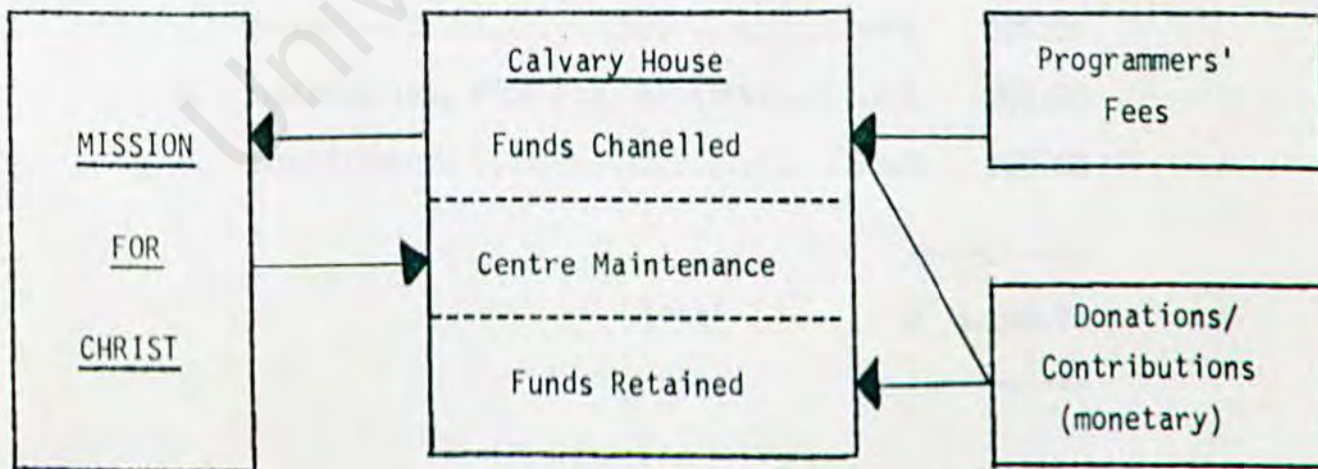


DIAGRAM 2 : FINANCE STRUCTURE

### Centre's Financial Expenditures

The present average cost of running the centre with about twelve addicts and five units of staff is estimated at \$ 4,200.00 per month. The various areas of expenditure are :-

1. Food/household bills .....	\$ 2,000.00
2. Salaries .....	\$ 1,500.00
3. Rental of premises (centre and staff-house).....	\$ 700.00

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Total	\$ 4,200.00
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A rough breakdown of the Food/household/bills category would include :-

a. Food and household .....	\$ 1,200.00
b. Bills (water, electricity, phone, gas) .....	\$ 250.00
c. Dhoby, newspaper .....	\$ 15.00
d. Travel .....	\$ 100.00
e. Stationeries, fittings, repairs.....	\$ 200.00
f. Miscellaneous .....	\$ 100.00

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Total	\$ 1,865.00
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## 2.5 : RELATIONSHIP WITH OTHER DRUG REHABILITATION CENTRES

Generally, relatively little or no contact is kept between the administrations of the Christian and non-Christian drug rehabilitation centres in the country. However, contact do exist between and among the various Christian centres themselves.

These Christian centres are aware of each other's existence in their respective localities. Occasionally, meetings between their leaders are arranged to enable constructive discussions and exchange of ideas. Through the maintenance of contact also, cross-references are made possible. This means that prospective participants (programmers) can be referred by any of the centres which do not happen to have vacancies to other Christian centres which have.

However, although these various centres share the same approach to rehabilitate addicts, but then the manner of "doing things" at each centre do differ, owing to the individual and personal differences of those in-charge. Realising that such differences could lead on to less favourable consequences, the Chief-Staff-Member thus feels that it would be appropriate for all parties concerned to keep to their own programme and way of handling things, and not compare notes too much. As such, although friendly contact is maintained with the other Christian centres, but Calvary House cannot be said to be closely affiliated with any one particular centre.

## 2.6 : ADMISSION INTO THE CENTRE

Except for the gender factor, applications for admission into the centre are opened to male addicts regardless of their age, racial, educational and religious backgrounds. The conditional requirement accompanying admission is that the addicts "hack it out" the centre's way.

There are generally three ways through which a prospective programmer could be contacted :-

1. came on his own,
2. contacted by staff or programmers through the street ministry,
3. introduced or referred to by Pastor, Church or individual Christian or ex-programmer.

Addicts are usually not taken in for the residential programme straightaway. It is only in very exceptional and urgent cases that an addict would be admitted by the staff on his first interview. So far, there has been only one such case throughout the two-year history of the centre whereby an addict was allowed admission right after his first interview. The usual procedure is for each applicant to go through a screening process.

### The Screening Process

This is done by the staff. There are no iron-clad rules to be adhered to. Screening is based more on the judgement of the staff rather than on any precise criteria.

This process consists of a series of interviews or counselling visits by appointment. The aim of conducting this screening process is to try determine the genuinity and sincerity of the addicts in seeking admission. Provided that vacancies are available, the centre will help any addict who seeks treatment, but the addict himself MUST want it. His motive must be pure in the sense that his application for admission should not be due to other reasons such as being compelled to do so by family pressures or in an attempt to evade pressures from the legal authorities. The element of willingness of self is considered most important if the addict is to succeed in the programme offered. For without willingness on his part, there would be no actual whole-hearted committment to the cause (rehabilitation) and programme. Chances are then that he will probably will not be able to make it through the programme successfully.

There is no definite number of interviews which an applicant addict is required to go through. It varies from individual to individual. He will be called for interviews until the staff is satisfied that he is sincere in wanting treatment. If he is of pure intentions and motives, then the series of interviews required of him to attend should not discourage him in any way to seek admission into the centre. This aspect could generally be gauged through his faithfulness in presenting himself at every interview punctually. Failure to show up at the appointed time without any acceptable valid reasons would reflect a lack of genuine interest on his part.

An assessment of each new recruit is taken after the final interview session (usually done by the Chief-Staff-Member himself) based on the following guidelines<sup>1</sup> :-

(A) General Appearance and Behaviour

General Impression

Manner of Dressing

Cleanliness

(B) Talk

Language

Amount

Willingness to be open

(C) Thought

(D) Insight Into Drug Problem

(E) Personality

(F) Motivation

(G) Conclusion : Suitability

Reasons

Special Problems

(H) Recommendations

The researcher stresses here that those are merely guidelines for the staff to have an idea of how the addict looked and what his personality and character is like at the time of admission. This recorded data is meant for comparison purposes to see how much the addict has changed (after having been exposed to the programme) at a later time. The items mentioned in the guidelines do not in any way jeopardises an addict's chances of successful admission.

Although not a 100% fool-proof, but the screening process does help the staff, to some extent, to gauge whether an applicant is a genuine case. The final decision to admit or reject an addict is determined by the Chief-Staff-Member. Upon admission as a programmer, the addict will be presented a list of general rules and regulations. He is expected to observe and abide by them (rules and regulations) for as long as he is still a programmer at the centre.

Also, it is required of him to sign a declaration form declaring the following items :-

1. to abide by the rules and regulations set forth and modifications that may be imposed from time to time,
2. to relieve MISSION FOR CHRIST of all responsibilities for any accidents or mishaps that may occur to him while undergoing the rehabilitation programme, both inside and outside the premises of the centre.

In addition, some personal data and details will be taken of him for record purposes.

#### Fees Payment

Initially the participating programmers were not requested to pay any fees. It was only some time in early 1981 that those subsequently admitted and who are able to, are "requested" (not "required") to pay a monthly contribution of not exceeding \$150.00. However, the ability or inability to pay has no role in determining the outcome of the addict's application.

Presently, there are programmers who have sponsors (family members, Christian friends or others) to pay the \$150.00 each month on their behalf. There are others who are not able to meet the \$150.00 amount, and are paying a lesser sum of \$50.00. Yet, there are still a couple of others who are not paying anything at all.

#### Maximum Intake

The maximum intake of addicts for rehabilitation at any one time is at most twelve. Once this quota is reached, others applying for a place in the centre will be referred to other Christian centres. The controlled optimal size of the programmers' population is to enable them to be effectively watched by the staff. Also, so that more personal attention may be given to each programmer individually.

#### Present Intake

Throughout the research period, the total number of programmers existing at the centre at any one time was more or less constant at ten persons.

### 2.7 : RULES AND REGULATIONS IMPOSED

Besides the official list of explicitly stated rules and regulations drawn up by MISSION FOR CHRIST (refer Appen. 1), additional restrictions are also observed by the centre's administration. These, although not formally stipulated on paper in black and white, but the programmers are well informed of them.

1. Mail : All in-coming and out-going mail are to be screened by the staff.
2. Romances : Absolutely no romance is allowed (except if the programmer is married) throughout the programme period. This is to caution against possible distracting influences which would affect his full concentrations towards his programme.
3. Possession of Money : All programmers are not permitted to have any money on their persons while they are still in the programme. Whatever monetary allowances that they may receive (either from family/friends) will be credited into their individual personal account which is managed by the staff. Should the programmers require money, they can approach the staff to withdraw their money. However, they are required to make known specifically what purposes the money would be used for. They are discouraged to spend on unnecessary items and are advised to economise, to save up funds for more important needs that may come up in the future.
4. Leave Allowances : The staff member in-charge will usually use his/her discretion as to how much to give instead of just giving the programmer the amount asked for. Thus, the programmer may get \$3.00 instead of \$5.00 which he had initially requested for. This is to guard against a programmer having too much of excess

: money on his person which he could unwisely use in a moment of weakness while away from the centre (especially those who are still "spiritually weak" and may not have grown strong enough to resist the temptations of the outside world which is so much greater).

5. General Movement : Although the programmers are kept within the perimeter fence (refer Appen. 1 (8) ), but it is observed that they are actually able to move about quite freely within the centre's compounds. However, the out-of-bounds areas are :-

- a. the office,
- b. the sleeping quarters of the married staff,
- c. the accounts room,
- d. the workshop,
- e. the decoupages' filing and processing rooms.

Outside of the working hours stated in the programme schedule, permission has to be obtained from the staff to be allowed access into both the workshop and decoupages' room.

The centre's compounds gates are NEVER shut at all times. However, all other entrances into the centre's building itself are securely locked during the nights and the day's siesta hour. Locking up of these entrances at such hours is to prevent intruders from coming in and likely programmers from possibly sneaking out.

## 2.8 : VOLUNTARY WITHDRAWAL FROM THE PROGRAMME

It is required of those newly admitted to stay the entire initial two weeks at the centre. He is not allowed to "split" however much he may feels he wants to, the reason being that he is not "mentally stable" enough to actually realise what exactly he is doing (i.e. wanting to leave).

Those who attempt to leave before the two-week period is over will be prevented from doing so. A programmer may have his feet bounded by chains if need be (however, so far the staff have not found it necessary to resort to this measure much). Efforts will be made to trace those who had somehow manage to "split" and to bring them back to the centre. In the event of keeping the new recruits at the centre for the two-week period, they are required to surrender their personal papers and documents to the staff (refer Appen. 2 (1:c) ).

During the course of the programme (after the two-week period), a programmer may sometimes contemplate quitting his programme. He is free to do so (quit), but before he actually packs and leaves, he would most certainly have been counselled, encouraged to persist and advised to consider carefully the consequences of his decision on various occasions by the staff (and possibly his fellow programmers).

It is made known that it will be much more difficult for an addict to be re-admitted into the centre again. This is especially so if he quits

during the advanced phases (2) and (3). The Chief-Staff-Member will not consider his re-application again until a minimum lapse of six months from the date of his leaving the centre.

If despite all efforts made to get him to change his mind, the programmer still insists on leaving, then he is at liberty to do so. For, as soon as he had made it through the two-week period, he should by then generally know the nature of rehabilitation that is being offered at the centre. Thus, it is up to him to decide whether or not he wants the type of help offered. If he should decide not to want it further, then it would be quite pointless to force him to remain.

#### Repeat Cases

Those who leave the centre without completing their programme are not entirely barred from re-entering. They can still apply to be taken in again but the staff will be making it more difficult to re-admit him. The staff are stricter in considering applications of those who leave while at phases (2) and (3) of their previous programme.

Generally, repeaters are required to show up for more interviews. If re-admitted, they are to start all over again from the very beginning. However, any repeaters, once accepted into the programme again, shall be equally treated as any other programmers by the centre's residents. His previous failure will not be held against him. He will not be subjected to any forms of alienation or penalization. Neither will he be given "second-class" treatment nor intentionally made to feel "inferior" for the

mere fact that he is a repeater.

## 2.9 : MAINTENANCE OF DISCIPLINE

Discipline at the centre is based upon the 'tough-love' principle. The term 'tough-love' denotes an inter-blend of having "love for the sinner" and being firm in their (staff) dealings with them. For, besides showing care and concern for the programmers, it is just as essential to be firm as well in order to help cultivate responsible Christian attitudes and good self-discipline in the programmers as well as for the overall maintenance of effective discipline, order and good conduct at the centre at all times.

It is observed that there is no practice of using physical force or harsh punitive measures in disciplining the programmers. Instead, rather mild forms of disciplinary actions and pressures are made use of such as :-

- a. revocation of leave,
- b. curtailing of games, outings and recreation,
- c. assigning of extra duties,
- d. removal or with-holding of positive points on the progress chart,
- e. increase in the negative points,
- f. repeatedly being called up for counselling and questioning by staff,
- g. directly commenting on his poor progress shown and telling that he needs to push himself harder in the presence of others. (such as during the service sessions).

The main aim is to get the message through to the programmers and the above-mentioned measures are considered effective enough to do the job. As such, the managing staff sees no need in resorting to any kind of violent, abusive (verbal or physical) measures or any forms of disciplinary actions intended to cause the programmer to be an object of ridicule and embarrassment in front of the FAMILY (centre's staff and programmers).

### Dismissal

Dismissal from the centre is the most severe form of disciplinary action the centre practices. This drastic measure is only taken as a last resort in cases such as :-

1. posing an extremely bad influence upon the other programmers,
2. being of rebellious and aggressive conduct,
3. poor initiative exercised to advance in the overall progress (attitude change, behaviour, spiritual developments, etc.)

in the programme resulting in stagnation or backsliding.

When such occurs and drags on for too long a period of time, a certain dateline (grace period) is usually decided upon by the staff and by which time if the programmer still shows no signs of improvement, he will be asked to leave the centre.

Footnotes :

1. Elaborations on the guidelines :

A. The staff make an objective note of the addict's general appearance and behaviour at the time just before he is admitted into the centre. It does not mean that a better or more well-dressed addict will have a better chance of being accepted than one who is shabbily dressed.

B. Language : refers to what language(s) / dialect(s) that the addict is able to communicate in.

(As the English language is the main medium of communication at the centre, it is thus essential that addicts admitted into the centre can communicate (they need not be fluent) in English. Addicts who do not know English will be referred to other more suitable Christian centres as they will surely miss out on a lot in an English-communicating centre like Calvary House.)

Amount : refers to how much the addict has to say in reply to questions asked during the interview sessions, whether briefly or in a long-winded manner.

Willingness to be open : whether or not the addict tries to avoid answering or divert the conversation away from certain questions/ issues.

C. Thought : refers to the addict's mentality, whether he has a conventional, conservative or 'open-minded' and liberal thinking.

D. Insight into drug problem : what and how much he knows about drugs (such as their different types and effects).

E. Personality : such as whether he is basically the shy/quiet/introvert type or the loud/out-going/sociable/extrovert type.

- F. Motivation : what are the things that motivates/interests his person.
- G. Conclusion : whether or not the addict is suitable for the centre/ programme and the respective reasons to be stated down. If the addict has any special problem(s), (such as any physical injuries/ handicap), it/they is/are also to be noted down.
- H. Recommendations : who recommended him to the centre, and if need be, to which other centre he is being referred/re-directed by the Staff.

## CHAPTER THREE : PROGRAMME OF REHABILITATION

### 3.1 : INTRODUCTION

The rehabilitation programme, conducted in the manner of a residential programme, requires all participants to reside at the centre's premises throughout the entire rehabilitation period. Although nominally a one-year programme, but in practice, as a result of stagnation and back-sliding of the programmer's progress, it would usually exceed twelve months for its completion.

Although patterned after the Teen Challenge programme, Calvary House's programme is actually a modified version of similar goals (Refer Appen. II). The programme is basically an intensive rehabilitation programme involving Bible studies and various therapies.<sup>1</sup> However, the main concentration is on their (programmers) learning how to hold firmly to Christian beliefs in daily living.

The programme is categorised into three major phases, with emphasis upon different aspects in each phase as the programme progresses from one phase to the next. The basic features and objectives contained in the three phases are outlined briefly as follows :-

#### Phase (1) : Induction Phase

- (1) Withdrawal period.
- (2) Settling in --- getting to know the programme.

(3) Introduction to Christ/His Gospel/The Word of God.

(4) Learning about the basics of Christian life.

#### Phase (2) : Phase of Discipleship

(1) Learning to walk daily with the Lord, no matter what the circumstances, to turn to Jesus Christ in times of crisis, to deal effectively, positively with his problems.

(2) Learning to be obedient, submissive to God and man and to become a disciple of Christ,

(3) To experience what it means to be a member of the universal family of Christ, having many fellow brothers and sisters-in-Christ,

(4) Learning to witness for Christ,

(5) To re-think about his future vocation as he approaches phase (3)

#### Phase (3) : Phase of Re-entry

### 3.2 : THE PROGRAMME SCHEDULE

When the addicts are accepted into the programme, active participation (Refer Appen. 1.4) is formally stipulated as one of the requirements to be accomplished before successful completion of rehabilitation is considered. As the orientation of the entire programme is towards the cultivation of a "personal relationship" with God, thus the various daily activities drafted out on the programme schedule include personal and group devotions, worship

and prayer sessions as well as Bible studies. Initially it would be learning to communicate with God and subsequently, to maintain that communication with God.

On the whole, the daily time-table can be considered to be quite tightly packed. With the exception of the week-ends (Saturday and Sundays), the programmers are required to rise early each day and to actively participate in the various activities planned out for the day. A break is allowed following lunch after which they are again involved in various activities until the "official" time for lights out at 10:45 p.m.

Life at the centre is quite routinised. Most of the activities from Monday to Friday are very much the same except for slight variations in the evenings and nights. The schedule for both Saturdays and Sundays are comparatively more relaxed, allowing more free time for the programmers. They are allowed to rise at later hours and to stay up later on Saturday nights. The FAMILY normally observes a fast every Sunday evening.

#### Schedule Revised

The programme schedule was revised at the beginning of April 1982 in view of the reduced population at the centre. Three programmers had left<sup>2</sup> in March. At the end of March, four others (two staff members and two phase (3) programmers) also temporarily left the centre to attend the Teen Challenge Training programme in Singapore. Both staff members (Leon and James) had signed up for a two-month duration while both the programmers had signed up for three months.

With the population reduced, there was thus comparatively less rush for the toilets and bathrooms in the mornings. As such, only the times of the schedule have been slightly affected while the main programme structure is still maintained in the revised schedule effected on 4th April 1982. (refer Appen. 3a & 3b).

### 3.3 : WITHDRAWALS

So far, all addicts at the time of admission into the centre were on heroin, although at varying degrees of intensity. All programmers are required to go through their withdrawals the "cold-turkey" way as such is considered to be the best and quickest way to start off a cure. Each addict will have to go through the ordeal of his withdrawals with only his new-found faith and prayers of his new brothers-in-Christ to sustain him.

Throughout his entire withdrawal period, the programmer will be accompanied and "guarded" by a "duty-man" at all times. Those assigned are usually either staff personnel or one of the more senior programmers. His duty would be to counsel, constantly giving encouragement, administering bodily massages and generally attending to whatever needs that the newly admitted programmer may have while going through his withdrawals.

Generally, the toughest and most difficult time an addict would have to go through during his withdrawal from heroin is the 'gian' withdrawal which occurs about eighteen hours after the drug has been discontinued. The 'gian' withdrawal is known to be the most violent and painful experience for

the heroin addict when his regular supply of heroin is completely cut off. Both severity and length of time required to get over the 'gian' would depend on how heavily addicted he was to heroin at the time of his admission into the centre.

Programmers are usually not physically bounded while undergoing withdrawal unless if he actually attempts to "split" (refer 2.8) or if he poses a dangerous threat to himself and/or to the safety of the others as the result of a violent withdrawal. If such happens, the staff may resort to using chains to bind him.

The programmers interviewed reported that their 'gian' withdrawal ranged from two to four days during which time they were subjected to the (abdominal and leg) cramps and nausea, the aching and the alternating hot flashes and chills. Except for just one case of a physically violent withdrawal, the rest of the programmers had reported that although the agony of detoxification was present, they also expressed surprise at the comparatively much lighter, less violent and less painful 'gian' withdrawal experienced at this centre than what they had gone through previously. They had been able to get up and about and were "spared" from hurting too much to be bed-ridden as some of them had to be in their past attempts at kicking the habit. Some of them were even able to participate in the football game on the very first evening of being admitted.

Much credit is attributed to the grace of God and to the work of the Holy Spirit in helping to ease the addicts' 'gian' withdrawal. Never-

theless it is probable that a kind of faith-healing process (faith in being "delivered" by Christ) is involved. Also, the loving atmosphere in the midst of constant encouragement, bodily massages given and care shown by the rest of the FAMILY do indeed play a part in lessening the agony of detoxification during the initial seventy-two hours or so.

However, with the passing of the 'gian', the programmers added that they would still continue to experience poor appetite, restlessness and sleeplessness for still quite some time. Generally, it would take approximately another seven to ten days after their 'gian' withdrawal before they could feel quite normal again, that is, being able to sleep more soundly and develop a larger and better appetite. This increase in appetite usually lasts for about two to three weeks following termination of physical withdrawal. During this period of increased eating capacity, the programmer concerned is not only at liberty to eat but is encouraged to eat as much as he wants to. This is to enable him to gain back his "colour" and weight lost when he was involved in drugs.

### 3.4 : THE THREE PHASES

#### Phase (1) : Induction Phase

This is essentially an introductory phase to prepare the newly admitted programmer for rehabilitation. This initial phase is basically designed to introduce the new recruit<sup>3</sup> to Christ and to the Bible's teachings. Initially he would be taught and assisted as to how he ought to conduct his personal devotion and quiet-time sessions. He will then be

left on his own to continue by himself. The programmer is also taught to accept responsibility for his involvement in drug addiction, to deny self-pity no matter what or how bad previous circumstances might have been that eventuated his drugs taking.

In phase (1), the programmer starts learning how to pray (if he does not already know), and to pray for spiritual needs rather than material wants. He begins to learn how he ought to cope and deal with his personal problems and hang-ups in relation to the Bible, learning to "gain victory over self, to love, to give and to receive".

Generally, most of the programmers would go through their first phase without much problems. Most of them would see their points on the progress chart climbing at a steady and consistent pace. However, there have been some cases where almost immediately after having recovered from their physical withdrawals, the programmers decide to leave the programme with the notion that their drug problems were over. Confident that they would be able to make it on their own outside without further help from the centre, they fail to acknowledge (despite being told) that although they get healed physically but their mental and emotional healings are much more difficult and take much longer to accomplish. It is only a matter of time (few months, weeks, days or perhaps just hours) before they return to drug use again.

The addicts are not expected to be transformed overnight. His marred conscience needs repairs. His entirely personality and life-style

needs to be changed and these changes takes time. Thus, the Induction Phase is a time for the new recruits to adjust themselves to the type of living conditions prevailing at the centre and to the type of rehabilitation that is being conducted. During this initial three to four months period, the foundation of Christian living is being laid in each of the individual's character. If the programmer is willing to be taught and to learn about the basics of Christian life, then he should do relatively well.

Throughout the entire first phase, the programmers are not entitled to leave-taking privileges. All phase (1) programmers are also not to leave the centre's compound unescorted at any time.

#### Phase (2) : Phase of Discipleship

As a programmer enters into Phase (2), he continues to learn more about Christian living and to build up on the foundation which was laid in his person and character during the Induction Phase. Phase (2) could be identified as a character training phase where each programmer trains himself to become a disciple of Christ. The programmers are of course guided by the staff lest they should stray along the way.

During this Discipleship Phase, the programmer learns to witness for Christ. By this is meant that they prepare themselves for the task of being able to share or preach the message of the Gospel to others especially those who are non-believers who may well be their own family members, friends or the general public. To witness to non-believers is no easy task. One has to be sufficiently well-equipped with knowledge and understanding of the Bible

contents before he can witness confidently, and effectively in speech.

In order that the individual programmer may experience for himself the dynamics of basic Christian living, he is expected to begin putting into practice Christian principles in his daily life's circumstances for himself and on his own. This does not mean that the programmers go around with their heads bowed and hands placed together in prayer, bumping into walls and trees! Rather, they begin practical application as to how they ought to face up to, react to and deal effectively with life's problems as they arises, in a more positive and patient manner.

Later Phase (2) programmers are sent out to join their seniors in Phase (3) to participate in the weekly Saturday visit to the town's hospital wards. Each visit is supervised by at least one staff member. The later Phase (2) programmers may sometimes be called upon to present an account of their personal testimony at invited Christian Fellowship gatherings as well.

Programmers in the Discipleship Phase are trusted to run small errands at the nearby shops unescorted. However, permission must first be obtained from a staff member (either from the men staff or the two women folk) before going out each time.

The privilege of leave-taking begins at this second phase. The intention of the leave is to enable the programmers to visit their family, for reconciliation and patching up of broken relationships (if any) with their family members. The programmers are in fact expected to go straight

home and not anywhere else on their own while out on their leave. Although not always, but often enough the staff do contact the programmers' families to run a check on their movements and activities while they are away from the centre, especially in cases of programmers who do not appear to be doing well in the programme.

This unescorted brief release is gradual. Initially, only half a day's leave is allowed. Those who are granted leave may leave the centre in the morning but they must return to the centre by a specified time (usually set by the Chief-Staff-Member himself) on the very same evening itself. If there are no complications after the initial two or three half-days' leave taken, then future applications for leave shall be entitled due consideration to be extended to that of a full day off, which involves staying out overnight. In the case of those who are from outstation, extra time will be allowed in view of the distance and time required for travel.

It is generally common that most programmers starts to encounter problems of stagnated progress and backsliding during their Discipleship period, especially from the later half of the phase onwards. In the course of training himself to become a disciple of Christ, certainly some amount of personal efforts are required of him. There can obviously be no short-cut way towards the acquisition of a strong and firm Christian base. Personal efforts represent an essential element. The underlying foundation would already have been laid after completion of the Induction Phase. The programmer must himself now make an effort to build up upon and to strengthen that foundation instead of merely being solely dependent upon the staff to

"push" him every step of the way.

There have been cases where a programmer will show some drive only after having been told or warned to either "grow" or "go". However, after a week or two, he would appear to have lost the drive to continue on and the staff would have to remind him. Whenever and wherever a programmer cannot help himself, there is always the staff (and possibly the more senior programmers) available to aid him in his spiritual growth and development. However, if he himself does not or will not make any efforts to help himself, then there is obviously not much anyone can do to help him.

Towards completion of Phase (2), the programmer is required to re-think about his future vocation.

### Phase (3) : Phase of Re-entry

Phase (3) is actually an extension of Phase (2). The programmer is assisted and counselled by the staff to choose his future "within God's will" and to plan his life before re-entering into the larger society.

It is the Christian belief that God has a specific purpose for every man and thus it is part of the staff's job as counsellors to help each individual programmer find out what God intended him to be. The belief is that whatever God's purpose for his life is, He will either "plant" the desire in his person or incline his attention towards a particular direction in life. Such a desire or "divine calling" may be towards serving either part-time or full-time in the drug ministry or in other types of Christian ministries. It may also be to serve in non-Christian social

caring services or perhaps even to serve in a secular field.

Confirmation that the desire or "calling" is from God is believed to come by way of the "opening of all the right doors" towards that particular direction. It may occur in the form of vacancies and opportunities available, and the removal of obstacles such as finance and family objections among others. At this time, the programmer concerned must continue to and be more intense in seeking for divine guidance in his life.

Usually it is from among the Phase (3) batch of programmers who are picked for testimony presentations at invited Christian fellowship gatherings. Those who are at the later stages of phase (3) are also allowed more privacy where mail and phone usage are concerned in the sense that their personal mail are not screened and they are seldom watched by a member of staff during their telephone conversations. However, the regulation still applies where permission must always be first obtained from the staff before any phone calls are made and before leaving the centre's grounds for errands at all times.

Although this third phase is classified as the Phase of Re-entry, the re-entry process would actually have begun in Phase (2) when the programmers are given short-termed exposure during their Hospital witnessing visitations and especially while on leave.

However, exposure is intensified by the requirement of compulsory participation for all Phase (3) programmers in the weekly Street Witnessing

ministry (refer 3.5) conducted mainly in and around the two notorious areas of Chow Kit and Bricksfield. In addition, longer periods of leave-taking consisting of two to three days at a stretch (usually over the week-ends) is permitted. Of course even more time will be allowed to those who are from outstation.

Preparing the programmers for full re-entry into society through such means attempts to cushion the impact of transistion for the programmer between the sheltered life at the centre and the actual community settings. It attempts to reduce the severity of impact of an abrupt transistion between two comparatively different social climate.

### 3.5 : STREET WITNESSING

Participation in public witnessing for the Christian faith is a compulsory requirement for programmers in the later Phase (2) and throughout the Phases (3) stages. Currently, there are two categories of public witnessing activities undertaken by the centre :-

1. the weekly Saturday afternoon's Hospital-Witnessing, and
2. the weekly Tuesday evening's Street-Witnessing.

While the former involves programmers from later Phase (2) and those in Phase (3), the latter involves only the Phase (3) batch.

Street Witnessing is usually done in pairs (1 staff member and 1 programmer). Besides handing out various Christian tracts to the general public, witnessing is where and when the individual programmer approaches people (often strangers), particularly drug addicts<sup>4</sup> and prostitutes, to preach and to testify to them what influence Jesus Christ has in their lives, and how they were "delivered" from their former drug bondage.

Witnessing publicly, and on the streets especially, exposes the programmers involved to people of various races and diverse backgrounds. They meet strangers, encounter old peers and faces various dangers, trials and temptations<sup>5</sup> that are so much more intense compared to the sheltered life at the centre. As such, it is not difficult to visualize the possible impact that the public or street witnessing may have on the persons of the witnessing programmers.

The inclusion of public or street witnessing is primarily to directly and significantly add strength to the rehabilitative element of the programme. The impact of the witnessing task upon those involved cannot and should not be under-estimated or overlooked as it actually put their (programmers') Christian backbone to the "acid test" and the streets represents a most suitable testing ground.

Witnessing also have reinforcing attributes. The attempts made at preaching and testifying for their faith does in a way help to reinforce and further strengthen the participants' Christian walk. It prepares them towards attaining the ultimate goal of the programme ——— that of becoming fully and effectively "functioning" Christians upon completing their respective programme.

### 3.6 : FAMILY MEETING AND L.I.G.H.T. SESSION

Both the FAMILY meeting and L.I.G.H.T. session are jointly held once a week.

#### FAMILY Meeting

The FAMILY meeting can be identified as a group-counselling session in which the residents (staff members and programmers alike) are given their turns to speak and be heard. The discussions involved during each FAMILY meeting are mainly centred around events that had occurred at the centre throughout the week since the previous meeting.

This weekly meeting is most helpful in providing the staff with a means of evaluating the efficiency of their current operating practices and procedures on an on-going basis. It can also help to check (and possibly resolve) certain problems which may be developing before they reach crisis proportions. It may sometimes enable the staff to spot individual problems which may be appropriate for follow-up in subsequent one-to-one counselling (refer 3.7).

#### L.I.G.H.T.<sup>6</sup> Session

This is where peer-group evaluations comes in. During this session, each resident is given a role in assisting in the character assessment and evaluation of a fellow programmer. The Chief-Staff-Member is the one who determines which programmer (whose identity is not known to the others at any prior time) the "LIGHT" will fall on.

Throughout the entire session, the programmer who is being put in the "LIGHT" is to keep silent until everyone's comments about him has been said. However, after everyone has finished, he is given a fair chance to explain or clear himself of whatever comments that he may feel are not justified, or to apologise if he acknowledges that he is at fault.

### 3.7 : COUNSELLING SESSIONS

Being a rehabilitation centre for people who are fighting the drug battle, counselling inevitably becomes a most essential and necessary component of the rehabilitation programme. There are basically two types of counselling sessions conducted, namely group- and individual-counsellings. The former has already been discussed in (3.6). This section shall be solely concerned with counselling administered to programmers on the personal level.

The programmers are encouraged to approach any members of the staff to obtain counsel should anything be troubling them, be it a personal or spiritual problem. However, it is more often that they are called up for individual-counselling by the staff. There is no actual regulated interval between each counselling session. Counsel is ministered whenever the staff sees or feels the need. Regularity varies with each individual programmer's case.

All personal-counsellings are carried out in the privacy of the office. The usual practice involves a simple face-to-face confrontation between a member of staff (counsellor) and a programmer. Each session

commences and ends with a word of prayer. Throughout the entire session, the counsellor would speak in a slow, calm and controlled manner, taking care not to raise his tone of voice despite how the programmer may respond. Here, much credit is again attributed to the presence and work of the Holy Spirit in helping the counsellor maintain a calm and stable composure throughout.

As Christian counsellors, the staff is guided very much in their counselling task by the Bible, using and quoting relevant and appropriate verses (or portions of scriptures) to support their points. The programmer may argue or disagree with what his counsellor may have to say but he has to accept whatever the Bible has to say concerning his problem(s), whether he likes it or not. Thus, if and when the staff is able to draw out portions of the scriptures applicable to whatever the programmer's problem(s) may be, he (programmer) is to be in no position to disobey. Failing to acknowledge, accept or to abide by the Bible's instructions would mean that it would be meaningless for him to go on any further in the programme.

During these counselling sessions, the programmer is allowed the opportunity to express his feelings about matters that represent a problem to him. The role of the counsellor would be to listen in an active manner and with understanding of what the programmer may be trying to convey. In that way, he would be able to help the programmer to see and realise what and where his actual problem areas are, and how he ought to handle them in relation to the Bible. He may help the programmer view things or circumstances in another (and perhaps totally different) light than what the programmer may

have preconceived them to be. As an illustration, the following is an incident which had occurred during the research period.

#### CASE I

Henry, (the programmer involved) was a senior Phase (3) who at that time was already at his second last point of his programme.

During tea-time one afternoon, a staff member had remarked about his having had more tea. (He was going for a third "cuppa" when some of the others had not taken their second refill.) He felt that that remark had caused him embarrassment in front of the others. However, although not too happy with it, he had kept it to himself.

Later on, while he was doing his personal Bible study, another staff member had approached him and suggested that it would be more appropriate for him to work on another topic instead of the one which he was working on. Almost immediately, resentment towards that staff member resulted.

For the following few days, he not only began to behave in an unfriendly way towards that staff member, but he was eyeing his (staff member) every move, eager to find faults with him. It so happened that that staff member and his wife both took leave and was due to return by a certain hour. This particular programmer had even kept track of the time. When the couple was not back yet, he began complaining to the others that

the couple was late, that they should have returned already (as if they were programmers themselves). He had approached the Chief-Staff-Member to complain about both the staff member and his wife. At the same time, he also practically demanded to be given his final point as he had been in the programme for almost sixteen months already.

He was eventually called into the office for counselling by the Chief-Staff-Member, who pointed out to him that the root problems for his behaviour were pride and anger. (During my interview with his programmer at a later date, he had mentioned that he had been a pampered kid, and was quick tempered.) He had allowed both pride and anger to get the upper-hand just because someone had remarked about his greed over a cup of tea. He was made to see that if he was unable to handle himself over such a minor incident at the centre, allowing to adversely affect his relationship with another, what chance could he have on the outside then? Certainly and most definitely he will encounter even greater and much more unkind remarks from others.

He was then given two days' leave and told to think things over with more positive reasoning. During those two days, the FAMILY had all prayed for his safe return to the centre. He did return, once more his friendly self, and with a "correct" attitude. He stayed on till completion of his programme on 7.4.1982.

It is not only the problematic programmers who are called up for counselling. The staff constantly monitor the programmers' behaviour that

may otherwise have gone unnoticed, wary that undesirable attitudes may not have changed at all, and instead may have become worse. Thus, the staff would still call up those who outwardly do not seem to have many problems, to personally talk to them and try to detect hidden dissatisfactions or problems.

The purpose of these counselling sessions is essentially to help the individual programmer learn to handle the ordinary problems of life without "blowing up" or "breaking down" (that is, without recourse to temper outbursts, feeling sorry for himself or having his feelings easily hurt). More importantly, without ever turning back to drugs as the answer(s) or solution(s) to their problems.

### 3.8 : ASSESSMENT AND EVALUATION

Assessment and evaluation of each programmer's progress throughout the programme is done on the average of once in every two weeks, based on a point grading system.

#### The Point System

The various stages of progress attained by the programmers are recorded and indicated by the number of points accumulated on the progress chart. (refer Appen. 4)

There are generally two possible directions of point movement, either a forward or a backslide, indicating positive and negative progress

respectively. Non-movement would indicate no progress made or shown since the previous evaluation and assessment. Positive progress is marked by one unit point increase at a time. Backsliding/negative progress is indicated by the removal of one or more points at any one instance, depending upon the nature and severity of the rules or regulations violated in each case.

Such a grading system serves as a guide for every programmer to know just where and how he stands in relation to the others throughout the programme. Since everyone else also knows, a certain amount of pressure is thus exerted on each individual programmer.

It is observed that this manner of grading by points serves well to cultivate, encourage and motivate new desirable behaviours in the programmers. However, in another respect, such a system would and could sometimes appear to have some unfavourable effects. This happens especially when the programmers get themselves overly concerned about only seeing their points go up every two weeks or so. They tend to feel disheartened, and impatient if and when their points were to be held back, more so if points were forfeited. There are times when feelings of envy, resentment and even anger could emerge, directed towards either the staff and/or towards a junior programmer if the latter manages to catch up with or overtake a more senior programmer in points accumulation.

But then again, yet in another respect, there can be a positive side to these negative developments. For in helping to bring out such

negative feelings and emotions, the staff can then be able to minister counsel and help them learn how they could and ought to deal with such unhealthy feelings and emotions victoriously in the Christian context.

### The Negative Point System

This is a recent introduction, implemented sometime around late February 1982 or early March 1982. Its present implementation is a trial-run. Whether this system will eventually be retained or dropped, will depend on the fruits of its usage.

The aim of this system is to reinforce positive qualities such as accountability, responsibility, reliability and faithfulness in the individual programmer's character. According to this system, programmers will be marked by a point for each irresponsible act committed such as forgetting to turn/switch off taps/fans/lights, soaking clothes for too long without washing, forgetting to perform assigned duties, unpunctual without a good explanation and so on.

These negative points are added up. For every five units of such points accumulated would cost the programmer concerned the minus of one point from the progress chart.

### Manner of Assessment and Evaluation

All members of the staff contribute to the assessment and evaluation of each programmer based on their observations of the programmers during their

daily interaction with them. Among some of the things taken into consideration includes how well a particular programmer had applied himself to his work and assignments, how well he had responded to authority, how much of personal zeal and efforts he is putting into the programme and so on.

Where work and assignments are concerned, the basis for consideration is whether or not he is giving his best at whatever tasks that he has been assigned to, no matter how big and important or how simple and trivial the task may appear to him.

How well he responds to authority is gauged by the way he shows willingness to be submissive and have respect for the staff instead of being manipulative, rebellious, deceitful or constantly harbouring grudges against them. The aim here is to enable the programmer to be yeilding to those in authority, especially his future bosses.

Personal efforts put into the programme is reflected by the amount of extra time spent on his own in prayer and study of the Bible outside of the scheduled requirements. As a programmer advances in his programme, he is expected to continually and increasingly "seek God" on his own time. The staff is generally able to gauge his drive and initiative during the group devotion and worship sessions. His eagerness and willingness to contribute, his ability and fluency in quoting verses and relating events relevantly from the scriptures would indicate the extent of his spiritual growth and advancement. The staff feels that the expressions and actions displayed by each individual programmer during the worship sessions can sometimes reflect

his state of spiritual health. Some of the signs may include a lack of his usual concentration displayed such as having roving glances instead of being attentive, being unusually unresponsive to the singings and not standing up for singing when all others are doing so. The staff believes that if a programmer is "not right with God", if there is any hidden guilt feelings within him, he will feel uneasy and thus will not be able to conduct worship in his usual whole-hearted manner.

After having established his own opinions (based on his own observations) that a particular programmer has deserved a point raise, Gordon would then approach the rest of the staff to obtain their opinions as a check. He does this on an individual basis and not through a staff meeting.

Besides evaluation by the staff personnel, peer-group evaluations (refer 3.6) are also taken into consideration. Peer-group evaluations during the weekly FAMILY Meet and especially during the L.I.G.H.T. session, is given a fair amount of weight, as they may sometimes help the staff to detect and know if a certain programmer had been 'gaming' or 'programming' his programme. (refer pg. 77,78).

Another guiding factor in the assessment and evaluation of the programmers is classified as "God's Guidance" which is believed to be revealed or communicated in various ways. Gordon may find his attention being drawn towards certain portions of the Scriptures which (owing to his

Christian beliefs) he strongly feels is God telling him to hold back the points. It may also be through people, circumstances and events which may lead him to instead reverse his initial decision about giving a programmer his point. New information received and the turn of events may direct his or a member of the staff's attention towards certain incidents or areas of the programmer's life that may require special attention and correction.

Thus, although the person responsible in determining the final outcome of the awarding or holding back of points is the Chief-Staff-Member himself, he is known to be generally guided by four factors; those of (1) his own personal observations and opinions, (2) observations and opinions of the staff team, (3) peer-group evaluations and (4) "God's Guidance".

### 3.9 : COMPLETION OF PROGRAMME

Upon completion of Phase (3), a programmer is considered to have been successfully rehabilitated. This is, of course, based on the assumption that he has been sincere and honest with himself throughout the entire rehabilitation period, and was not just fooling everybody else. Although it is very unlikely and highly improbable for the staff not to have discovered the "wolf in sheep skin" character (if any) before a programmer arrives at this stage of the programme, but nevertheless, there is always that rare possibility

Having successfully completed his programme the particular programmer would have established within himself a good, strong and firm foundation in the Christian faith. When he leaves the centre to re-join

society, the Christian backbone in his person should enable him, an ex-addict, not to lean on his pushers and old peers for support.

A graduation dinner will be held in honour of the successful participant. He will also be presented a graduation certificate from the centre.

#### Serving After Graduation

The programmers are geared towards serving in Christian Ministries. However, if the person does not feel "led" or "called" (by God) to serve in such areas, he is at liberty to serve in other and perhaps more secular employment. If necessary, a programmer who has graduated from the centre may continue to stay on and use the centre as a half-way house for a duration of three months until he is able to obtain and arrange for employment and accomodations elsewhere.

Footnotes :

1. Besides the main building structure, the large and spacious compound has room enough to provide sizeable portions of the compound grounds for a football field, a badminton (grass) court, a workshop shed, poultry rearing, two plots for vegetable farming and a flower (and fern) garden-cum-nursery respectively, including a fish pond project. The availability of such facilities has made possible opportunities for various forms of rehabilitational therapies to be conducted such as :-
  - a. work therapy : compound clearance, sabiting, mowing, general repairs, housekeeping, an occasional paint job.
  - b. vocational therapy : poultry rearing, carpentry, decoupages making, vegetable farming, flower gardening.
  - c. recreational therapy : games and exercises such as football (mainly), badminton and jogging provides both relaxation and entertainment.
  - d. physical therapy : the afore-mentioned vigorous activities both at work and during play simultaneously contributes towards the physical and bodily health of the programmers.
2. reasons for their leaving given in 4.4 (refer pg. 81 )
3. as most addicts are expected to be non-believers at time of admission.
4. some of the signs to identify addicts are such as their unclear/slurred speech, unsteady or staggered gait, having red or watery eyes, yawning frequently, appear inattentive/drowsy or "on the nod", and there may be visible scars on their arms or body.
5. dangers, trials and temptations :

The street witnesses spend about four hours on their feet, rain or shine (with about a 15-minute break in between), unless if it is a heavy down-

pour, then they are "forced" off the streets. In seeking out addicts, they also make their rounds in the quiet, lonely back lanes, filthy alleys and other obscure spots which are probable addicts' hang-outs. It is not uncommon that many people would just walk away, refusing the tracts handed out by the street witnesses, while others would throw them (tracts) away the next instance. Some may deliberately pass sarcastic remarks, and others (especially old peers) may mock or make fun of the programmers' new nature and may deliberately offer them cigarettes or beer (perhaps even drugs) for free.

6. In the Teen Challenge programme the initials L.I.G.H.T. denotes :  
Living in Group Harmony for Truth.

## CHAPTER FOUR : EFFECTIVENESS, IMPACT AND PROBLEMS

### 4.1 : THE APPROACH

As mentioned earlier in Chapter One, the Christian or Soteriological approach to drug rehabilitation stresses the need for entry into all three dimensions of the physical, mental and spiritual realms of the individual for a truly effective cure. The Christian world-view considers and emphasizes that SIN and not drugs constitutes the major root problem of the addict. It is inclined to view drug dependents as people who are "spiritually out of action" and thus they need to be spiritually cured as well if they are to stay drug-free.

The approach undertaken by Calvary House stresses on character transformation by seeking to induce a change or renewal of the addict's interior view-point. In this way, it is (believed) to subsequently result in a radical transformation of his whole personality and life style. However, the condition is that every individual addict must first learn to accept and acknowledge the Christian fact that he is a "sinner" in need of divine salvation (through Jesus Christ) and that he himself is solely responsible for his addiction to drugs. It is the staff's belief that until and unless an addict can actually and honestly yield himself to the Christian faith, it is most likely that he will not go far in the programme.

The emphasis throughout the entire rehabilitation period is on a growing knowledge of and obedience to God's Word (meaning the Bible) including conformity to Christian teachings and standards. Disobedience and non-conformity often results in the programmer's progress points being either with-held or withdrawn and various privileges may be curtailed.

The central "tool" employed by the staff is 'tough love' whereby maintenance of order and adherence to basic practices of responsible Christian conduct is achieved by basing more on rapport and respect rather than coercion. The programmers are only too well aware that if they did not comply with the rules and regulations, they are liable to be dismissed from the centre.

#### 4.2 : CRITERIA FOR A SUCCESSFUL CASE

The terms and conditions observed by Calvary House in the event of qualifying a participant programmer as a success case is to be similar to the standards observed by the Teen Challenge programme. It requires that the programmer must first graduate from his programme and a follow-up re-evaluation of him to be conducted after a seven-year period from the date of his programme completion.

Since the aim and beliefs of the Christian Drug Ministry is in the "total cure of the total man", thus comparatively much higher and stricter standards have been imposed upon their participants than those

of their other more secular counter-parts. For although the concern is with helping the addicts to overcome their drug habit, but the Christian approach deems it equally bad if that evil habit is merely being substituted by other "sinful" habits. The rationale maintained is clearly that one wrong does not justify another.

Thus even if a graduate programmer were found to be actually drug-free at the end of the seven-year period, he would still be rendered a failure in the programme if and should he be found to have 'fallen' to some other Christianly undesirable habits such as intoxicant drinking and/or cigarette smoking.

#### 4.3 : EFFECTIVENESS

##### Problem of definition and measurement

What is effectiveness? How ought it to be measured? In the context of drug rehabilitation today, the term "effectiveness" can be considered to be both a relative and subjective matter. Apparently, it carries different connotations which involves different standards for different circles of people, particularly so between the Christian and secular rehabilitation works.

With most of the more secular drug rehabilitation programmes, their consideration for effectiveness probably refer to whether or not their

participants are able to stay off drugs after completing their **respective** programme. They do not appear to be very much concerned with whether or not the individual still continue with habits such as drinking or cigarette smoking whereas such details are also important determinants of the effectiveness of Christian programmes.

Besides the problem of definition, there is also the problem of measurement. Exactly upon what basis ought effectiveness to be calculated from? In terms of a specific time interval or absolute numbers perhaps? Can such units of measurement such as time interval and numbers be trusted to be accurate when the measured item is supposedly of an unstable nature?

#### Success Rate

At the moment, there is no statistics available from the centre itself concerning the rate of success achievement. Over this initial two years of its establishment however, the records show that the total number of programmers completing their programme is comparatively lesser than those who left without finishing their programme.

So far, Calvary House has produced five graduates altogether, out of which three were recent graduates who completed their programmes during the research period. Although the staff is confident that none of them had fallen back to drugs, cigarettes or "the bottle" since completing their respective programmes, but going by Teen Challenge's requirements, it is still too premature to consider any one of these five graduates<sup>1</sup> as having

been successfully "cured", although their prospects are considered to be bright.

#### 4.4 : IMPACT AND PROBLEMS

In view of the brief extent of the research period, the researcher recognises that she cannot possibly arrive at any substantive or conclusive discussion on the long term effects of the rehabilitation works that is currently done at Calvary House. The 1½-month at best is only able to provide the researcher with some glimpses into the short term impact and some of the problems faced. It is therefore essential that the reader bear in mind that the following discussion on this topic is confined only to the short term basis.

The researcher has been cautioned that externally conforming behaviour displayed by the programmers may be misleading at times and is not necessarily a positive indication of effectual participation in the centre's programme. The staff themselves are wary of the fact that besides merely bowing down to pressures rather than self-willed conformity, a programmer may sometimes also be 'gaming' or 'programming' his programme.

The researcher borrows the term 'gaming' to refer to programmers who tend to treat the rehabilitation programme as if it were just a game. Although he may initially have shown genuine interests and expressed sincere desires to be admitted into the programme, but during the course

of the rehabilitation period, he somehow begins to lose sight of the programme's objectives. He then tends to take things lightly while maintaining a good deceptive front.

Usage of the term 'programming' here refers to programmers who are merely going along with the programme. These are the ones who do not perform at their fullest capacity and potential, contented with maintaining only an average. They appear to only concern themselves with doing just about the barest minimum that is required of them without being zealous to do extra. In brief, they attempt to "flow" through the programme by merely "going through the motions".

The issue of returning to drug use while still in the process of rehabilitation does not appear to be as big a problem as incidents of falling back to drinking and cigarettes. During the research period, only one programmer was suspected to have returned to drug use while on his last leave. (refer Case III; page 80)

Incidences of programmers violating other rules and regulations while they are on the centre's grounds are relatively negligible. This is probably due to the more sheltered, less temptations-filled atmosphere at the centre and the presence of the FAMILY members. Violations of rules and regulations usually occurs when the programmers are away from the centre and on their own such as when on their leave. However, even so, such incidences seldom, if at all, escape detection.

It is common practice that the staff would keep a close observance on those who had just returned from their leave, particularly programmers who have just started exercising their leave taking privileges and those who are showing unsatisfactory spiritual progress, to detect indications of any possible hidden guilts. The strong staff-programmer ratio of 1:2 coupled with efficient follow-up checks with the programmers' families helps the staff tremendously in the task of monitoring the programmers' activities both at the centre and during their absence from the centre.

The very nature of the FAMILY setting at the centre which emphasizes greatly on Christian principles and values (such as honesty, trust and brotherly love) is able, to some large extent, to convict the offender of his actions. The conviction of guilt in most, if not all, instances has proved to be effective in stimulating "negative irregularities" in the offender's behaviour. The uneasiness within him inevitable shows up in his actions and interactions with the FAMILY members when he returns to the centre. Some of the betraying symptoms may include such signs as he (the offender) being unusually temperamental, easily upset, unusually ill-at-ease and unresponsive during the group sharing, worship and service sessions. Sometimes the offender may be so guilt-ridden that he may on his own accord choose to confess or to leave. The following are two incidents along this line which had occurred during the research period.

## CASE II

This involves a phase (2) programmer who, while was on his first leave, had fallen back to cigarettes (though only one cigarette). Although he had not told anyone about it on his return, the staff had suspected that something must have "gone wrong" while he was away. They had observed that he was rather edgy on his return to the centre. However, before he was called up, he had volunteered his confession during one Sunday evening's FAMILY Communion Service session.

When asked, at a later date, why he had done so (confess), his reply was that he had felt very guilty about having smoked that one cigarette knowing very well that he should not have. The guilt apparently had burdened him so much that he could not feel at ease on his return and finally decided to "get it off his chest" during that service session.

## CASE III

The programmer involved here was a senior, who was only at his final point in phase (2) when he left although he had been a participant for over a year.

A follow-up check with his family brought to the staff's attention of a case of deception which he had pulled on his family during his last leave home. This gave the staff strong suspicions that he probably had returned to drug use. He was called up and had reacted angrily when Collin (Sr. Staff) confronted and questioned him. He subsequently

packed and left the centre.

Prior to this incident, this particular programmer had repeatedly been told on various occasions to either "grow" or "go" as a result of the poor progress made during his phase (2). He was also finally warned that his further participation would be terminated if he still did not put more efforts into his programme. But he had chosen to leave before the staff could dismiss him.

Another problem concerns programmers who drop out before completing their programmes. In them exists the potential danger that they may make use of their acquired knowledge of the Christian faith for their own selfish ends. The threat of such a possibility appears real to the researcher. It is most certain that those who drop out eventually land themselves in drugs again in a matter of months, weeks, days or perhaps even hours after leaving the centre. Then, being once again desperate "junkies" on the streets, they could make use of the faith to effect more convincing deceptions and manipulations of their unsuspecting victims.

During the research period, there was a total of three drop-out cases involving two junior recruits and a senior phase (2) programmer (refer : Case III). Both the juniors had barely started their phase (1) when they left, abandoning the programme almost as soon as their physical withdrawals were over, confident that they would be able to make it on their own.

Although selection of participants through the screening process helps to lower the rate of drop-outs in the programme, but quite obviously, many of those selected (who are supposedly to want treatment desperately) are not prepared or willing to commit themselves totally to the way of life of the centre which vigorously observes Christian teachings and practices. Apparently, when they were initially seeking admission into the centre, they probably had started out genuinely wanting a cure and did not particularly pay much heed to the religious aspect of the programme. Thus, after sometime in the programme, some inevitably lose interest in view of the heavy emphasis placed in the area of spiritual growth and maturation. They then find the programme and life at the centre too restricting, demanding or even boring. Being either reluctant or finding it very difficult to orientate themselves to the standards and life-style required of them, they thus chose to leave.

Footnotes :

1. Their respective positions as at 15.4.82 :

- a. Leon : slightly over a year old graduate, and is presently attending a two-month (April - May '82) Teen Challenge Training programme in Singapore.
- b. Philip : graduated a few months ago, and is presently attending a two-year course at Bible School.
- c. James : graduated on 5.3.82, and is presently attending a two-month (April - May '82) Teen Challenge Training programme in Singapore.
- d. Henry : graduated on 7.4.82, applied to serve in the Christian O.M. (Operation and Mobilization) Ministry, and has been selected for interviews. Confirmation of outcome of his application expected to come in June/July '82. Meanwhile, is still residing at the centre.
- e. Thomas : graduated on 7.4.82, has recently sent in his application to serve full-time at MISSION FOR CHRIST's children centre, and presently continues to reside at the centre.

## CHAPTER FIVE : CONCLUSION

The researcher is of the opinion that the success of any addict finding a cure to his addiction problem at Calvary House depends very much on his individual self. A whole-hearted commitment on his part is perhaps the most vital factor which ultimately determines the outcome and prospects of him being effectively and permanently cured of his drug habit. Being involved in a Christian programme, the participant must be willing to submit himself totally to Christian principles and values taught to him throughout the rehabilitation period. Only then may he stand to gain the acclaimed guarantee of the Christian approach for a "complete deliverance" from his drug problem.

The rehabilitation process at Calvary House primarily involves the process of Christianization of the programmers. It attempts to assist and facilitate the building up of a strong and sound foundation of the Christian faith in the participants by exposing and disciplining them to responsible Christian living. However, both the programme and efforts of the staff can only so much as provide supportive aids and influences by way of guidance, counsel, encouragement and sometimes pressure along the way as "hesitant and stumbling efforts are made to break away from meaningless routines and to explore a more meaningful way of life". Ultimately, the choice of the 'cross-life' which is "dying out to self and going on in Christ" rests solely with the individual programmer himself.

The fact that those who drop out of the programme eventually return to drug use all the more substantiate the already known fact that the addict is invariably a helpless person when it comes to kicking his drug habit for good. Quite evidently, the healing of the addict's physical dependence is much less difficult and less time-consuming than the emotional and psychological healings. The desire and craving for the 'stuff' is certainly too mind-gripping to be conquered by the individual's usual will power. However miserable and degraded the addict's life may be, however desperate he may want to rid himself of the destructive habit, he is usually not able to do so if he attempts it entirely on his own. He ought to realise that supportive guidance, assistance and discipline from others make up an integral and indispensable part of his rehabilitation process.

Up to this point, this study has given important implications that at least two major factors are involved in rehabilitation efforts undertaken in the area of drug abuse :-

- (1) that the addict need to be personally and absolutely committed to the cause (rehabilitation), and
- (2) that there must be others standing by to aid him in his rehabilitation attempt.

Both these factors are considered to be of equal importance and need to co-exist simultaneously if any hope is to be possible and any significant achievement is to be attained at all.

This study also indicated that rehabilitation personnel can and

do have some notable rehabilitative and reformatory influences upon those who are being rehabilitated.

Firstly, it involves a change in the addict's perception of his relationship to other non-drug users around him. It is the general impression obtained that programmers who have had a history of failure, rejection and ego deflation were especially appreciative of the acceptance, attention and encouragement received from the staff at the centre. The self-respect given coupled with the manner in which the staff builds up rapport, confidence and open communications with the programmers apparently have constructive and rehabilitative influences upon the programmers to some extent, particularly programmers who are intent and serious about making it through the programme.

Previously looked upon and treated as though belonging to an outcast group, these addicts were accepted at the centre in long periods of daily contact by persons in acceptable Christian social circles. Gradually this contact seems to have given them (programmers) the ability to identify with these persons (staff) and subsequently this new self-image replaces that image which caused them to consider themselves as members of a distinct deviant sub-culture, rejected by the "non-deviant" world.

Secondly, the staff's non-participation in activities such as cigarette smoking and intoxicant drinking appear to have more positively reinforcing attributes upon the programmers to abstain from such social

habits than those who participate in them. Apparently, more forceful and effective teaching and learning can be achieved through the indirect and non-verbal manner, by way of active living examples rather than by the passive "classroom" method. The programmers are ever watchful of the actions of the staff, how they (staff) handle themselves in response to various life circumstances and situations. This is probably the reason why such great care is undertaken by MISSION FOR CHRIST in their selection of staff personnel for its various rehabilitation and caring centres. Persons selected must obviously be of stable personalities, and spiritually matured characters, capable of up-holding the tremendous "role-model" responsibility placed upon them.

However, the fact that there are programmers who drop out indicates that many were unwilling to subject themselves to the "total cure" approach. They obviously consider it too high a price to pay and as such find it very difficult to adjust themselves to the vigorous Christian life-style at the centre. Also, externally conforming conduct exhibited which may not actually be effectuated by participation in the programme merely implies that conformity may be the consequence of pressures applied. If such is so, then it cannot be considered as a mode of rehabilitation.

The very nature of the Christian methodological emphasis on and dealings with the religious and spiritual aspects in drug rehabilitation have been considered as "non-scientific" and "unphilosophical nonsense" by some so-called experts. Are such sweeping comments justified? The researcher is inclined to think not.

The force of addiction, particularly that of heroin, is no less than an overwhelming dependence, both physically and psychologically. Medical treatment can help addicts to get off drugs and restore their physical health but it is extremely difficult to keep them from picking up the habit again.

Addicts are known to respond to treatment only when they are motivated to stop taking drugs. The Christian approach attempts to provide a strong motivational base in the addict's "personal relationship with God". This is to enable the addict to be firmly governed by a strong set of internal perspective towards the essence of his being, the value of his life and the meaning of his present earthly existence. Obviously, one can never arrive at an understanding of God through purely rational, logical methods. The individual must himself participate in God. If such a spiritual relationship is able to lower the odds against the mental battle of drug dependence and if it is able to keep his life from wasting away, then the Christian approach to drug rehabilitation is certainly acceptable however non-scientific and unphilosophical it may appear to some.

As the final and concluding point of this study, the researcher feels that it is important for all concerned to realise that addiction to drugs itself is not the underlying cause of the addict's problem. People are known to turn to drug use for various reasons. As such, drug addiction ought to be seen and recognised as being merely a symptom, the tip of the iceberg whose actual dimensions are scarcely indicated.

Probably most efforts to rehabilitate addicts have not met with much impressive records of successes is because such efforts have been concentrated only on treating the symptoms of drug addiction rather than its root causes. If rehabilitation is to produce former addicts who are ready to assume responsible roles in the community and wider society, all rehabilitation efforts should henceforth be revised and redirected (if not already done so) to focus greater attention towards the personal and social factors that made people addicts in the first place.

## APPENDIX (1)

### MISSION FOR CHRIST

#### CALVARY HOUSE

#### Rules and Regulations

1. Upon Admission a programmer is expected :-
  - a. to be clean and tidy (hair cut, shaved, etc.), bath to be taken immediately.
  - b. to subject himself to a thorough body check and/or urine test.
  - c. to surrender his identity card, passport, birth certificate and citizenship papers. Clothes and possessions are kept by staff for initial Two Week Period.
2. During Withdrawal a programmer is expected :-
  - a. to be provided with only shorts/T-Shirt/sarong.
  - b. to be accompanied at all times.
  - c. to stay within the confines of the house/living areas unless accompanied by staff if permission is given to walk outside.
  - d. to be 'guarded' by a 'duty-man' at night if help is required in any way.
  - e. to receive absolutely no medication (method : "Cold Turkey").
  - f. to receive absolutely no visitors during this period.
  - g. to be asked to leave immediately if any evidence of drug taking is discovered during this period.
3. A Programmer is expected to undergo a Christian-Orientated Residential Programme for a duration of one year. During this period, he is expected to be subjected to interviews and assessments by the staff or Committee.

4. Every Programmer should willingly obey the time-table of the centre, co-operate and participate fully in activities such as Church services, Devotions, Prayer and Fellowship Meetings, Bible Classes and other activities pertaining to Christian Teaching.
5. A Programmer shall be subjected to any medical examination as required by the Staff.
6. Implicit obedience and respect to Staff at all times.
7. The following are strictly NOT allowed in the centre :-
  - a. Drug Taking
  - b. Smoking
  - c. Liquor
  - d. Violence
  - e. Sporting Long Hair
  - f. Filthy Language or Cursing
  - g. Dispute or Argument
  - h. Quarrel or Fight
8. A Programmer is not allowed to get out of the perimeter fence of the centre without permission. He is expected to be accompanied by a Staff or Senior Programmer when leaving the premises while undergoing phase (1) of the programme.
9. No Leave can be applied for the initial three to four months (Phase (1) ) except in extreme emergency or given special permission. Leave is then given at the discretion of the Staff. Upon returning from leave, he is expected to be subjected to thorough body check or urine test if he is found misusing the privilege.
10. Phone calls can only be made or received with special permission from the Staff.
11. The Programmer is not allowed to receive any visitors in the first month. Thereafter he is allowed to receive only close relatives at week-ends (Saturday/Sunday afternoon) unless special arrangements are made at the Staff's pleasure. The Staff reserves the right to screen and if it deems fit, disallow the Programmer from receiving visitors.

12. A Programmer should keep his clothes and belongings clean and properly arranged. Personal hygiene should be observed at all times.
13. All equipments and tools belonging to the centre used by the Programmer for his vocational training shall be properly kept and maintained by him. The Programmer shall take good care of furnitures, refrigerator, kitchen utensils or other pieces of property belonging to the centre.
14. Games, Recreation, Outings or Leave will be curtailed for those who do not co-operate in the discipline of the centre. Such Programmers may be expected to be "knocked down" in the programme (Phase) as decided by the Staff.
15. Insubordination to Authority, disobedience, dishonesty and any form of misconduct shall render the Programmer liable to be dismissed from the Centre.
16. A Programmer who leaves the centre before completing the Programme, on his own or who is dismissed, may not get another chance to come back to the centre. If readmitted, the Staff may impose such terms and conditions of readmission that are deemed necessary.

## APPENDIX (2)

### TEN SPECIFIC GOALS FOR YOUR (PROGRAMMERS) STAY AT CALVARY HOUSE

1. Full surrender and commitment of your life to the Lord, Jesus Christ.
2. Daily growth in your spiritual life, constant development toward maturity in Jesus Christ. Break away from spiritual stagnation and emptiness.
3. Victory over temptation and all wrong habits. Break away from personal defeat and lack of self-control.
4. A daily walk in the power and direction of the Holy Spirit. Break away from weak, directionless living.
5. Acceptance of personal responsibility for your present and future life. Break away from blaming others for your problems.
6. Love and respect for yourself, others and God. Break away from the "mental monsters" about your not being able to make it. Break away from manipulation, deceit and mistreatment of others. Break away from rebellion.
7. Faithfulness to God in all things, dependability in assignments and appointments. Break away from neglecting the important things.
8. Learn what God's purpose and plan for your life is. Break away from a drifting, aimless life.
9. Learning initiative and follow through; develop the "stick to it" and "I'm going to do it" attitudes. Break away from work dodging, leaving jobs unfinished, and goals unreached.

10. Develop a well-balanced life mentally, socially, physically and spiritually. Use the example of the growth of Jesus in all these areas. Break away from unbalance of these four areas.

University of Malaya

Appendix 3a

THE PROGRAMME SCHEDULE (as at 4.4.1982)

	Mon.	Tues.	Wed.	Thurs.	Fri.	Sat.		Sun.		
6:05	R		I		S	E	6:30	Rise	7:30	Rise
6:30	Quiet Time						7:00	Quiet Time	7:50	Quiet Time
6:55	Personal Devotion						7:55	Break -fast	8:45	Break -fast
7:15	Group Devotion						8:35	House -work	10:00	SUNDAY CHURCH SERVICE
7:55	Breakfast						9:50	Bath		
8:35	Work						10:30	Mem. Verse		
9:50	Wash Up						12:00	Cooking /Hosp.		
10:40	Service						1:15	Lunch	1:00	Lunch Out
11:55	Cooking/Studies						1:45	Relax	2:30	Relax
1:00	L	U	N	C	H		4:30	Tea	5:00	Tea
1:30	Siesta						4:45	Games	5:15	Free
2:35	Wake Up	FAMILY Meeting & LIGHT		Wake Up			6:00	Cooking	6:30	Personal Time
2:45	Workshop			Workshop			7:15	Dinner	7:00	FAMILY Comm. Service
4:15	TEA			TEA			8:00	Film Show	10:00	Night -cap /person -al devotion
4:30	Prayer -----Games						10:15	Night -cap /person -al devotion	10:45	Lights Out
6:15	Games Finish/Cooking/Wash Up									
7:30	DINNER		Church Bible Studies	DINNER	CHURCH BIBLE STUDIES		11:00	Lights Out		
8:10	Memory Verse			Mem. Verse						
8:40	READING	BIBLE STUDIES		BIBLE STUDIES						
9:25	MONTHLY DISCUSSION	FREE	<del>DINNER</del> FREE	COFFEE BAR	<del>DINNER</del> FREE					
10:30	Personal Devotion									
10:45	Lights Out									

## APPENDIX 3b

Brief explanation of certain activities :

- a) Service : the speaker/preacher may be any one of the 3 administrative staff. Sometimes pastors from local churches are invited to preach.
- b) Cooking : the programmers are divided into 3 cooking groups. Each group takes turn to cook on a day-to-day rotational basis. Thus, while the group responsible is preparing the meal, programmers in the two remaining groups are expected to do their personal Bible studies.
- c) Memory Verse : programmers are expected to learn and memorize scripture verses.
- d) Reading : refers to leisure reading of books, magazines, digests, and comics (mainly Christian literature).
- e) Free : programmers are allowed to relax, play the guitar or simply rest although it is preferable that they take the initiative upon themselves to do something more constructive (such as spending time in prayer and personal studies).
- f) Coffee Bar : a time for recreation where cold syrup drinks are served, music (Christian songs) and indoor games (carrom, darts throwing) are played.
- g) Housework : a weekly thorough spring cleaning of the centre.

- h) Relax : most of the residents spend their weekend after-  
noons napping. However, viewing of selected  
(at discretion of the staff) television programmes  
(such as football and the afternoon movie) is also  
allowed during these times.
- i) Film show : the films shown contain Christian messages.
- j) "Nightcap" : a time when the FAMILY is treated to a meal outside.  
(on special occasions). This is not a common  
occurrence.  
During the research period, there were two such  
treats :  
1) treat given by Collin & Susan in conjunction  
with their wedding anniversary,  
2) treat on Easter Sunday.
- k) Lunch out : the FAMILY normally eat out during Sunday lunches.

Appendix 4

The Progress Chart

Phase Names	I								II								III							
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1.																								
2.																								
3.																								
4.																								
5.																								
6.																								
7.																								
8.																								
9.																								
10.																								
11.																								
12.																								

Note : The points are evenly distributed over the three phases.  
Each phase is allocated eight units of points. The  
awarding of each unit point is considered on a fortnightly  
interval.

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