

THE REHABILITATION OF DRUG ADDICTS AT A
CHRISTIAN CENTRE IN SELANGOR

oleh

No. Matrik 37325

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

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SINOPSIS

Fieldwork was conducted at a Christian drug rehabilitation centre in Selangor (New Life) and lasted for 2 months. This study aims to examine the rehabilitation process at a Christian drug rehabilitation centre. Although studies have been conducted on government rehabilitation centres, nothing much is known of Christian based drug rehabilitation programme.

In Chapter 1, I have listed the aim of study, methodology and the problems and limitations of this study.

I have given a brief account of its background and physical structure of the centre in Chapter 2. Also presented are the criteria for intake and the rules and regulations of New Life Centre.

In the following chapter, is enlisted the duties and responsibilities of the administrators and the administration of the centre as a whole. I shall also discuss its grading system and success rate. The linkage of New Life to the ~~New Life to the Church~~ and its activities will also be mentioned.

Chapter 4 discusses the societal reaction towards drug addiction and its consequences. The resocialization process, the problems encountered in the process and how these problems can be overcome is seen in this chapter.

In Chapter 5, I aimed to reveal the profiles of 3 drug addicts of different ethnic and social-economic background. I shall present possible reason for

their drug addiction.

In concluding, I shall bring forward implications and weaknesses of New Life as well as suggest recommendations that may help to improve the present rehabilitation efforts.

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SINOPSIS

Kajian ini telah dijalankan selama dua bulan disalah sebuah pusat pemulihan dadah Kristian di Selangor. Tujuan kajian ini adalah untuk mengkaji proses pemulihan dalam pusat pemulihan dadah Kristian. Selama ini kajian-kajian yang telah dijalankan adalah berkenaan pusat pemulihan dadah kerajaan dan oleh yang demikian tidak banyak diketahui mengenai pusat pemulihan dadah yang berasaskan agama iaitu agama Kristian.

Dalam bab pertama, telah disenaraikan tujuan kajian, methodologi yang digunakan serta masalah-masalah dan kekurangan yang terdapat dalam kajian ini.

Pengkaji telah menghuraikan latar belakang serta struktur fizikal pusat tersebut. Tambahan pula terdapat syarat-syarat kemasukan dan peraturan-peraturan dalam pusat ini.

Seterusnya, bab ketiga adalah berkenaan pentadbiran dalam pusat ini serta tanggung jawab pentadbir-pentadbir. Asal usul perubahan-perubahan dalam rancangan pemulihannya telah dibentangkan. Pengkaji juga akan membincangkan mengenai sistem menilai kemajuan serta kadar kejayaan dalam pusat ini. Juga diuraikan adalah hubungan gereja dengan pusat ini serta aktivitinya.

Bab keempat akan memperlihatkan reaksi masyarakat terhadap penagih dadah dan kesannya. Disamping itu juga akan dibicarakan mengenai proses 'mensosialisasi semula', masalah-masalah yang dihadapi dan bagaimana masalah-masalah ini dapat

diatasi.

Dalam bab kelima akan diuraikan mengenai latar belakang tiga orang penagih dadah dari etnik serta dari latar belakang sosio-ekonomi yang berlainan. Sebab-sebab yang mengakibatkan penagihan dadah mereka juga akan dibincang.

Dalam bab yang akhir sekali, pengkaji akan membentangkan kekurangan-kekurangan pusat pemulihan tersebut serta memberi syor-syor yang konkrit.

C O N T E N T S

THE REHABILITATION OF DRUG ADDICTS AT A CHRISTIAN CENTRE IN SELANGOR

	Page
<u>Chapter 1</u>	
1. INTRODUCTION	1
1.1 Aim and Purpose	3
1.2 Methodology	4
1.3 Problems and Limitations	5
<u>Chapter 2</u>	
2 STRUCTURE OF THE CENTRE	8
2.1 Brief History	8
2.2 Physical Structure	9
2.3 Intake of Inmates	10
2.4 Rules and Regulations	12
<u>Chapter 3</u>	
3 PROGRAMME OF REHABILITATION	16
3.1 Administration	16
3.2 Duties	21
3.3 Origin and Adaptation	22
3.4 Recreation	25
3.5 Time Table	27
3.6 Grading System	28
3.7 Success Rate	29
3.8 Link with Church and Church Activities	30
<u>Chapter 4</u>	
4 RESOCIALIZATION OF DRUG ADDICTS	36
4.1 Societal Reaction To Drug Addiction	36

4.2	Consequences Societals Reactions	.	.	.	.	.	38
4.3	The Process of Resocializatjon	.	.	.	.	.	39
4.4	Problems Encountered	.	.	.	.	.	41
4.5	How to overcome Problems	.	.	.	.	.	42

Chapter 5

5	PROFILES OF DRUG ADDICTS	.	.	.	.	.	46
5.1	Introduction	.	.	.	.	.	46
5.2	Profile 1	.	.	.	.	.	46
5.3	Profile 2	.	.	.	.	.	51
5.4	Profile 3	.	.	.	.	.	53
5.5	Reasons for Drug Taking	.	.	.	.	.	56

Chapter 6

6	CONCLUSION	.	.	.	.	.	61
6.1	Evaluation on New Life	.	.	.	.	.	61
6.2	Comments and Recommendations	.	.	.	.	.	63

THE REHABILITATION OF DRUG ADDICTS AT A CHRISTIAN CENTRE IN SELANGOR

CHAPTER 1

1 INTRODUCTION

the desire to take medicine is perhaps the greatest feature which distinguish man from other animals

- Sir William Osler -

We must begin with the understanding that we live in a drug saturated society. From infancy onwards we have been taught that there is a pill, a drink or a cigarette for every real or imagined pain, trouble or problem. Man always talk of drugs being legitimate or illegitimate in the eyes of law but little do we realize that be it legal or not the result or effect on us (users) would be much the same. Unfortunately, when people discuss drug abuse in general they exclude widespread abuse of legal drugs such as alcohol and tobacco. Certain drugs may be illegitimate when looked from the legal aspect but according to the medical perspective it is legitimate e.g. morphine. Therefore, we can conclude that a drug is legal when it is approved medically and socially within a give culture.

*

The number of drug addicts in this country has reached 400,000 and is rising at a rate of 33% every year (Dewan Masyarakat, January 1981:4). As a step against drug addiction the Malaysian Government launched "Operasi Berkas" on December 28 last year (New Straits Times, 27th June 1981). This operation

was introduced with the hope of wiping out drug addicts on the loose. Any group of persons can be detained under suspicion of taking drugs and on confirmation after a urine test will be sentenced. This is because drug addiction has simultaneously affected both private and public behaviour. Drug is said to be closely related to crime, violence and other antisocial behaviours thus causing concern at individual's and society's level.

The Malaysian Government has set up four rehabilitation centres i.e. Pusat Pemulihan Dadah Kuala Kubu Baru on 1st October 1975, Pusat Pemulihan Dadah Bukit Mertajam (October 1975), Pusat Pemulihan Dadah Tampoi, Johore Baru also on 1st October, 1975 and later Pusat Pemulihan Dadah Besut, Trengganu with the hope of transforming drug dependents into productive members of society. These government centres use the psycho-social model which include group and individual counselling. Motivation is also seen to play a crucial role in these rehabilitation processes. However, in Christian Centres drug is looked upon as the work of the devil and drug addicts here are fighting a "spiritual" warfare. Therefore, residents in Christian Centres are guided along in their spiritual development with the intention of gradually building up their spiritual strength to overcome their "gian" (urge) to take drugs. No substitute of any form is allowed and cigarettes are considered the root of drug addiction. Therefore, unlike government centres cigarettes are prohibited in Christian Centre

It is not known exactly when the Christian rehabilitation centres emerge, but probably due to the lack of publicity it is not known until recently. It could have started long before government centres which started only in October 1975.

It is believed that the Youth For Christ Rehabilitation Centre in Petaling Jaya (Sea Park) is the first rehabilitation centre in Malaysia but no date is available. This centre is said to have transferred to Klang. The only centre that can be traced chronologically as one of the early Christian centres is probably that which was started by James Wilhelm Scholer, a Catholic brother in early 1973. Brother James headed the counsel for youth problems which was attached to the church of The Lady of Perpetual Help in Ipoh Gardens, Ipoh. In mid 1973, one member of the congregation (an addict) approached him for help. As the number of people requesting help increased, a rehabilitation centre was set up at Gopeng Lane, Ipoh. In 1975 James Wilhelm Scholer embraced the Islam faith. He is none other than "Bapa Yaakob" of the Batu Gajah Help Centre. Some of the recent Christian rehabilitation centres that has emerge are Alfa (Jalan Kucai Lama) and Turning Point (Cheras) in Kuala Lumpur.

1.1 Aim and Purpose

This study aims to examine the rehabilitation process at a Christian Drug Rehabilitation Centre. Although studies have been conducted on government rehabilitation centres nothing much is known of Christian based drug rehabilitation programmes (Navaratnam and Spencer : 1976, Chang Shen Chyang : 1981, Tung Yew Wai : 1981, Chan Kek Kian : 1981)

In this study I aim to offer useful insights about a Christian drug rehabilitation centre. I also aim to study the resocialization process in the centre, societal reactions toward former addicts, the problems they

encounter in rehabilitation and how these problems are overcome.

Aspects of drug abuse among some addicts at the centre are examined to determine the characteristics and behaviour of drug users.

1.2 Methodology

I started my fieldwork on the 8th March, 1982 and ended at the end April, 1982. Participants-observation and informal interviews were the main tools of my research. No formal questionnaires are used.

Observation alone was insufficient. Whenever possible I participated in the activities at the centre. I attended most of the church services and joined the residents in their singing and prayer sessions. Being a Christian myself, I found little difficulty in participating in those activities. This also helped me in establishing a closer rapport with my respondents.

Informal interviews were conducted instead of formal interviews so that respondents would react in a "natural" manner. This informal interview technique facilitated the easy flow of information. No tape-recording was done as this was thought to prevent the respondents from revealing more personal information. Questionnaires were not used as this was assumed to impose limitations upon the respondent's interaction with me.

1.3 Problems and Limitations

The fact that I was the only female at the centre placed me in an unfavourable position. I attempted to make my intrusion as unobtrusive as possible but it took a while to overcome this problem. The presence of a female at the centre for the first few days at least disturbed the usual carefree manner of the residence. In addition, the centre does not allow or encourage females to be present. This meant that I had broken the regulation. However, I was fortunate to be granted permission to carry out research at this centre due to prior arrangements with the pastor. My stay there for a reasonably long period (2 months) and being of the same faith (Christian) allowed me to establish a close rapport with the addicts and the counsellors. However, the differences in the Christian doctrines posed as an important problem. I came from a Catholic background and naturally it differs from the Pentecostal's doctrine of this centre.

One of the rules of the centre forbids women to reside there. Being a female, I was not allowed to stay there and as a result, I had to go and come at different times to conduct research.

One of the reasons for excluding female residents is the fear that the addicts may become emotionally attached to them. Rejection by women residents may cause the addicts to regress and affect their rate of progress. This had happened before, although under different circumstances, because the addicts have a tendency to show more interest towards the opposite sex. It is believed that once they have given up their first "love" (drugs), they

switch to girls.

We cannot escape from the fact that there are respondents who tend to answer in a manner to impress researchers. But a reasonably long stay at the centre enabled me to understand the motives and I was sufficiently aware of exaggerated answers. To test further the validity of data, I counter-checked answers with other respondents. Where this is not possible, I used my judgement based on my understanding of their personalities to evaluate their answers. With the limited number of respondents (5 respondents), I was able to spend more time with each respondent and establishing a closer relationship which allowed me to understand each individual character better. However, the limited number of respondents does not allow me to generalize my findings.

In gathering data, a personal conversation with a respondent proved very useful. In this way, personal details that a respondent would withhold in the presence of others were revealed. However, the staff members were suspicious when I engaged in long talks with any respondents because there is possibility that I could influence residents in their thinking. It is obvious that although I was to a certain extent accepted as a member of the community but I had yet to live up to the standards of faith in this community.

Most of my interviews were conducted in English as it is a regulation of the centre to use English (and Bahasa Malaysia). I took for granted that all residents have a sufficient knowledge of English which turned out to be unfounded. I overcome this problem by formulating questions in simple English as well as bending the regulation once in a while when it was necessary.

I used local Chinese dialects (Cantonese, Hakka and Hokkien) but it comes to Tamil I sought the help of other residents.

Perhaps, the most difficult of all problems was their belief in divine intervention. They were reluctant to talk about any issue which they considered as sensitive e.g. how the church breakup. They would give the reason that it was God's will and only prayer can help.

CHAPTER 2

2 STRUCTURE OF THE CENTRE

2.1 Brief History

This Christian drug rehabilitation centre (and shall here after be known as New Life Centre) officially opened on the 8th August 1977. It is attached to a Church of the Assembly of God Denomination and it is one of the older "Pentecostal" organisations. Pentecostal refers to a church that believes in the Baptism of Holy Spirit and speaking in other tongues. In recent years, the "charismatic movement" is often referred to as Pentecostal. The centre's aim is to provide aid to members of the community who are in need of physical, mental, emotional and spiritual help. It attempts to treat a wide range of problems (particularly drug addiction) and the person behind this project (the pastor) realized the difficulties involved. However, he being a man of faith believed that the God whom he serves would provide for his needs. This problem of having to cover such a wide range was solved when the first person he encountered was a drug addict. Thus, he decided to start off with a drug rehabilitation centre, also after having consulted with members of his church. This is necessary because he would then be sure of their moral and financial support.

Before this centre was set up, the pastor was already working out with drug addicts on individual basis. He did not know what was the best sort of treatment for drug addicts and was merely learning through trial and error.

The first drug addict had taught him a lot about drug addiction. For the first time, he has seen for himself what heroin looks like, how to take this drug and the withdrawals signs and symptoms. He also learned to be more careful with addicts who can be real conman. Only some time after the centre was opened, a formal rehabilitation programme was established.

New Life Centre aimed at providing residential rehabilitation for male drug dependents who are willing to abide by the rules of the centre. Dependents who come voluntarily are required to complete a 16-months to 2-years programme depending on individual progress. In this programme drug dependents will be helped in overcoming their physical and mental withdrawal of drug addiction as well as other "destructive" habits. At the same time drug dependents are introduced to Christian teaching and guided along in their spiritual development. The final purpose is to find suitable occupations for these residents and help them to be responsible and productive members of society upon completion of this programme.

2.2 Physical Structure

New Life Centre is situated in a private bungalow, located at a residential area. There is a large compound of which part of it is a volleyball court. The bungalow has 5 rooms and a small store-room. One room is used as an office and another a counsellor's room. The rest of the rooms are labelled Love, Faith and Hope which accordingly denotes the stages of rehabilitation. On admission, a resident is supposed to stay in the room labelled Love before he moves on to Faith and Hope. However, this need not necessarily follow as the staff treats the programme in a flexible way. In each of the

3 rooms, there are bunk beds and each individual is provided with a mattress, pillow and blanket. The dining hall cum guest hall is used for study sessions and meals. The kitchen is not too well equipped but nonetheless sufficient since residents only cook occasionally. Food is bought from stalls nearby.

Facilities here are kept to the minimum as luxurious living is not encouraged because, if it is, residents after graduating will have to face the problem of maintaining the "high" standard of living.

2.3 Intake of Inmates

There is no fixed time of the year for the intake of new inmates. There are around 10 members in each batch and intake depends on the number of places available but the centre does not take in more than one person at a time. This is to enable staff and senior members to keep a close watch on an addict immediately after admittance as this is considered the critical period.

An interview will be conducted to determine whether a person qualifies for this programme. In the course of the interview, two key questions will be asked and they are as follows :-

- 1) whether drug addiction is a physical or mental problem. When a person answers that it is a physical problem it shows that he does not really know that the root problem is in his head and therefore will assume that once physical withdrawal is over the problem of addiction is solved.
- 2) the length of time required for full rehabilitation. From here, it will be concluded how long a drug addict is willing to stay. This is

further confirmed by the person's answer to question one i.e. if he thinks it is a physical problem naturally the period of time recommended for full rehabilitation will be much shorter.

Other questions include the period of addiction, type of addiction, and his previous rehabilitation. It is believed that a person who has been a drug dependent for only a short period will not go through the rehabilitation sincerely and seriously as he has yet to experience the worst results of drug addiction. On the other hand, one who has been a drug dependent for a long time although is more sincere and serious with his rehabilitation programme faces more difficulty because of it's long addiction. The candidate is also required to go through a test of patience to determine his sincerity. He will not be interviewed immediately but a later appointment will be made. This is the way the pastor test his interviewees. It is believed that one who sincerely wishes to go through the programme should be willing to wait. This is necessary in view of the fact that since the launching of "Operasi Berkas", drug addicts have turned drug rehabilitation centres as places for temporary refuge. Anyone with a court case or on any legal bond will not be considered because it will result in future difficulties. Special arrangements will have to be made to keep watch on residents attending court cases. Moreover, such contacts with the government will only encourage government's intervention. Priority will be given to a "first timer" at the centre.

To go through the programme it involves a certain amount of sacrifice. Residents must be willing to accept the Christian faith and follow the Christian way of life. He must also be willing to give up his job and stay

at the centre. No courtship is allowed when the person is undergoing the programme. Any former relationship will have to be given up except for the case of a legal spouse. The wife is required to transfer her membership to the church concerned. This married man will have the privilege of sitting with his wife and children during the church services while the single men sit at the places allocated for them. It is evident that stringent supervision during services is necessary to ensure the inmates do not sneak out of the hall as in the past. Like any other institution, rules and regulations is no exception here. However, money is not emphasised here. The church authority is not bothered whether residents contribute towards their food and lodging. Therefore, candidates need not worry about financial contributions. Parents or guardian of inmates need only to make a monthly subsidy of \$80. However, this is not compulsory and families that cannot afford will be exempted. Financial support is also contributed by other churches or Christian organisations as well as individuals (1).

2.4 Rules and Regulations

As in any institution, residents begin to receive formal and informal instructions on the dos and don'ts in the centre. There are 3 sets of rules, one that lays out the main requirements of the residents' conduct and the second is the "House Rules" which is concerned with the general maintenance and thirdly, the general rules. The residents are required to behave in line with Christian teachings. A duty roster is drawn up by the ground chairman (a counsellor) and only new inmates are exempted from it for a duration of 1 week to 1 month depending on individual's physical health and initiative.

Each one is assigned a task in the maintenance of cleanliness and general order within the house as well as outside. Residents also help in the upkeep of the church. They clean the church premises whenever necessary. The duty roster usually works on a rotation basis but can be changed at any time according to the discretion of the ground chairman. There are specific instructions with regards to meals, medications, letters etc. Meals are to be taken at specific times and a thanksgiving prayer (Grace) will have to be offered before every meal. One person will be appointed by the senior counsellor to lead in prayer. Letters in and out of the centre are screened and prior arrangements have to be made before visitors are allowed into the centre. Frequent visits are not encouraged and residents cannot engage in private conversations with visitors. Visitors are not allowed to give anything to the residents. All contributions are to be given to the charge to the charge of the counsellors. All medications must remain in the custody of the staff and no residents are allowed to retain or keep any form of medication (e.g. ointment, pills etc) in his possession. This is because drug dependents have a tendency to resort to substitutes. Anything that can be used as a substitute including tea, coffee and sweets are prohibited in the centre. Medications prescribed by doctors are also rationed and can be taken only when desperately needed (especially painkillers) (2)

The cardinal rules of the Centre are as follows:-

1. All residents are to obey the rules and regulations of the Centre.
2. All residents are to participate in the whole programme run by the Centre.
3. No residents are allowed to leave the premises without the permission and

companionship of their counsellors.

Failure to comply in any of the rules or regulations will result in disciplinary action which usually consists of the following:-

1. house cleaning
2. memorise verses from the scripture or/and fasting
3. a certain amount of pushups especially when words like 'lucky' and 'alamak' which are considered taboo are used. Christians do not or rather are not suppose to believe in the existence of luck. 'Alamak' when splitted into two is taken to mean God's (allah) mother (mak) and therefore cannot be used in vain. Counsellors decide the number of times or length of time a certain punishment is to be carried out.

Notes:

- (1) However, the pastor is not in desperate need of help. When 'New Life' was nominated as a recipient for food aid during 'Malaysian Care Day', he did not bother to send a representative to attend the function.
- (2) Steven (one of the inmates) had to plead for the full dosage of prescription for his 'migrain' problem. He was given only $\frac{1}{2}$ of the actual dosage.

CHAPTER 3

3 PROGRAMME OF REHABILITATION

3.1 Administration

Pastor

The chief person in charge of New Life Centre is also the founder of this centre, who is the pastor of the church to which New Life Centre is attached. Unlike other centres, New Life Centre was set up resulting from a vision. The pastor 'saw' objects that were distorted and then back to focus. Being a man of faith, he realized that there were certain interpretations behind it. He prayed about it and then knew that he was to give aid to people who are in need of help. Later he managed to narrow it down to drug addicts only (1). When he first started off he did not have the support of the Assemblies of God Council which anticipated trouble. It was felt that too much publicity would do more harm than good. However, the pastor's congregation was behind him and that alone was sufficient to see him through. He was ready to accept all the responsibilities and challenges despite the objections from his seniors.

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The pastor was formerly an Anglican until he became a Pentecostal. When he was still attached to the Anglican Church he was introduced to the baptism of the Holy Spirit. He was very thrilled with it and felt the goodness of it. Due to the differences in doctrine the Reverend of the

Anglican Church ex-communicated him from the church despite the fact that the pastor's parents were faithful members of the Anglican Church. He was then a Youth Leader and when he left some of them followed him. His parents brothers and sisters did not leave immediately.

Pastor started preaching at a friend's place as an independent church. As the number of members increased to fifty, the pastor requested to join up with the Assemblies of God. He (pastor) became a pastor after a call from God to serve Him. He knew that he could not do the job well so when there was this call, he asked God to see him through if He wants him to preach. On the first day he started preaching he saw results, i.e. people who were sick (fever, cold etc.) were healed. Although it was nothing very great, it was sufficient because he asked God for few signs to confirm his ministry. Later, he managed to drive a spirit out of a demonised girl. Soon after that, he attended a three-year course at the Bible Institute of Malaysia. As a result, he had to forego his engineering studies in Birmingham.

The pastor did not receive any formal education on counselling drug addicts but his practical experiences in counselling his congregation has helped him gain sufficient experiences in dealing with various problems. When he first started he was merely learning through trial and error resulting in a high rate of failure. To contribute to its failure were the counsellors (2) who knew even less about drug addiction. On top of that, the counsellors were not as dedicated in their work. Although the pastor and his counsellors knew that drug addicts were skilled in manipulation and deceit, they were not fully aware of the subtle ways and means of these addicts. Therefore,

preventive measures could not be established immediately but only after a certain incident has taken place eg. the ways and means of smuggling drugs into the centre.

Besides running a church, the pastor is also the chief administrator of New Life Centre. His daily routine is not fixed and he is on call almost the whole day. Besides his heavy responsibilities, he also has to see to his family's needs. He is also responsible for his church congregation of about two hundred members including the drug addicts and the counsellors. He gives lessons to the senior drug addicts on certain topics based on the Teen Challenge Bible Study Programme, while the counsellors teach the junior ones. Sometimes he does not teach but instead spend time talking with residents to build up good rapport and at the same time assess them through their conversations (as well as actions). He interviews candidates who would like to join the rehabilitation programme and finalize the intake of inmates. He conducts private meetings with counsellors on various disciplinary matters and the same time counsellors report to him any incident that has occurred the day before. From here, the pastor takes over and decides what to do i.e. how to counsel the person involved or to recommend disciplinary action.

Counsellors

There are three counsellors and one of whom is a resident who is undergoing his second phase of rehabilitation. All three counsellors joined the centre under different circumstances. The first, Mark (not his real name) offered his services when the centre was desperately in need of counsellors. Other

counsellors had left to pursue their own ambition and to work in different centres. Being a faithful disciple of the church he felt that he was able to serve God full-time. He was readily accepted by the pastor as he met his requirements. They are as follows:-

- a) a believer - a spirit-filled Christian who follows the standard of faith and practices of the Assemblies of God Church.
- b) born-again Christian - In becoming a Christian has undergone the following i.e. born again Christian (3)
(confession of sins repentance) and receiving the Lord Jesus Christ personally.

c) has a good knowledge of the bible.

Counsellors are then left to gain practical experiences (on the job training). In return for their services they are provided with food and lodging plus a small allowance (4).

The second counsellor, Tom (not his real name) was from a Catholic background until he served in a home for destitutes not far away from New Life Centre. When he was there he used to attend services at the church which New Life Centre is attached to. Personal problems forced him to leave the home for destitutes making him available when New Life was in need of counsellors. When he left the home for destitutes, the mentally unstable man he was looking after had to be transferred to New Life Centre under his care.

Billy (not his real name) was appointed as a counsellor out of necessity. As the saying goes 'it takes a junkie to really know another junkie'. Billy was an inmate undergoing rehabilitation and towards the end of his first

phase he was appointed to the position of counsellor. Being a former inmate, he did not gain as much respect as the other two counsellors, however, he was in many ways closer to the residents. This is because no communication gap exists. The fact that he was an addict himself, other residents could trust him. Therefore, Billy acts as a mediator between the two parties i.e. the administrators and the inmates. Probably this is why Billy is called a 'welfare officer'.

Although counsellors here have sufficient biblical knowledge, they are not trained for counselling or administration work. Therefore, there is a great need for more trained personnel. However, the small allowance is no attraction for those who want a high salary. Moreover, anyone who is interested in joining such a ministry does not receive support from families and friends because of its low occupational status.

Family life at this centre is based on the love of God. However, the emphasis on accepting the Christian faith, although not harmful to residents, but in most cases, residents are left unhelped simply because of prejudices on the part of administrators. Non-Christians are given treatment which are different from Christians. One resident (after undergoing withdrawal) was told that he cannot stay at the centre if he does not become a Christian despite the fact that he is already a Catholic. Prejudices of the administrators can be corrected if residents were accepted without prior commitment to become Christians but instead gradually educated.

3.2 Duties

As there are three counsellors they are given specific jobs although on the whole their duties are more or less the same.

Mark, being the oldest in terms of service has more authority than the others. Tom usually consults him before making decisions. However, Billy being more senior in age does not feel the necessity to do so and this has contributed to their strained relationship. Mark is in charge of the finance and the assessment of the progress of inmates. Tom's main duty is to look after the mentally unstable man and take charge of the preparation of meals. Billy, being the ground chairman takes charge of the general cleanliness and maintenance of the centre.

Counsellors' duties are to allot various acts pertaining to their daily programme and the running of the whole house. They also conduct prayer sessions and study sessions. Group discussions or counselling are also conducted. Group counselling is done in the form of informal chatting. Individual counselling will be given where necessary (5). It is also the duty of counsellors to ensure that all acts allotted are carried out and regulations are adhere to. They are also responsible for the security in the centre especially after the admittance of a new resident. This is because new residents who cannot bear the withdrawal effects will find ways and means to escape from the centre. Therefore, it is the duty of counsellors to try convince these residents to stay.

3.3 Origin and Adaptation

After admission, drug dependents are helped through their physical withdrawal which normally takes three to seven days. Other residents will provide constant moral support and the new inmates will be prayed for. However, no medication will be administered (except medicated ointment for external use). This means that the resident will have to go through 'cold turkey' withdrawal i.e. residents will take constant baths to lower body temperature. If the new inmate has history of severe addiction or is suffering from diseases, there are Christian doctors to provide free medical treatment (eg. Dr. Catterall and Dr. Ng Eng Khiam from Petaling Jaya).

To cater for the residents spiritual, psychological and emotional needs, there are bible study, prayers, counselling sessions, church activities, games, tasks and chores. Light (Living In Group Harmony through Truth) groups will be held to discuss differences that might arise. Living In Group Harmony through Truth is a concept of different individuals with unique backgrounds and experiences in life coming together to learn to live in harmony with one another by acknowledging the presence of He who is Truth-- Jesus Christ (6)

Residents after graduating from their phase I will leave the centre but is required to stay at the pastor's home which is also the place for phase II of the rehabilitation. In this way, the pastor can keep an eye on the person's progress. Residents will have to go through a stage of adjustment as they are no longer confined to Christian movement. Residents are helped to find

an occupation and begin to support themselves financially. However, their occupation only comes second in priority i.e. they must not take a job that interferes or intercepts with his spiritual programme. Residents are not permitted to work in any firm who have any dealing with cigarettes, lottery or liquor (including beer) because it is against the Christian teachings. Residents of phase II will be subjected to greater temptations as they are no longer kept away from their former life style. Therefore, a close watch for any immediate changes is necessary and probing is done whenever possible. Any residents found backsliding could be reinstated until they prove themselves stable and confident in their spiritual lives.

During the early stages of establishment of New Life there was no formal programme. Alterations were made constantly to improve the programme. The programme at New Life Centre can be categorised as follows:-

1. Devotions - all Christians in the centre are led to develop a life of prayer and time is set aside for personal and group devotion.
2. Counselling - counselling sessions, whether group or personal are held regularly and whenever necessary (7).
3. Bible study - it is believed that drug dependents who suffer from mental hand-ups require the word of God to solve these problems and mere psychological or psychiatric help is insufficient because it does not deal with the 'spiritual void' problem (8).
4. Recreation - there is both indoor and outdoor recreation.

The early bible studies evolve around 3 topics that is

1. Salvation
2. Christian Living
3. Theology

Later on, New Life Centre started bible classes based on courses from the International Correspondence Institute, Petaling Jaya. The courses are as follows:-

1. Life
2. Jesus Christ
3. Helpful friends
4. Your New Life
5. Who Jesus Is
6. We Believe
7. Study Guide (John)
8. Soul Winning
9. Marriage and Home
10. Your Bible

In 1960, "The Teen Challenge" was started by David Wilkerson who was formerly a pastor in Philpsberg, Pennsylvania. David Wilkerson is author of the book "Cross and Switchblade" which involves life experiences. In 1958 David Wilkerson, at that time a pastor went to New York to begin working with the people involved in the gangs that he had been reading about in magazines and newspapers. As he began to establish rapport with the gang members, he found that many other problems were present to the youth with whom he was working. A whole gamut ranging from homosexuality and prostitution to hard core drug addiction seemed to be taking place as well as the gang wars. Wilkerson felt

compassion for human need. He felt a need to offer a way out of these problems and to offer a different way of life. As a result, "The Teen Challenge" (9) was started and in spring 1961 was in full operation. The pastor of the New Life Centre came to hear about it and after writing to Teen Challenge adopted the Teen Challenge Bible Studies which comprises 14 courses. They are as follows:-

1. How can I know I am a Christian.
2. A quick look at the bible.
3. Attitude.
4. Temptation
5. Successful Christian Living (include studies on the ministry of the Holy Spirit.
6. Failure
7. Christian Practices (Local church relationship)
8. Obedience to God.
9. Obedience to man.
10. Anger and personal rights.
11. How to study the bible.
12. Love and accepting myself.
13. Personal relationship with others.
14. Faith.

3.4 Recreation

There are both indoor and outdoor recreation. Through this activities it is hoped that social interaction between inmates and inmates and between inmates

and counsellors will be reinforced. These recreation are also for body exercises and mental relaxation. Residents are also provided with music sessions. However, only Christian songs are permitted and the cassette player can only be operated with the permission of counsellors. The same goes for the use of the guitar. Indoor games are not necessarily engaged at specific times only but also during their leisure hours. Reading Christian novels or articles is another form of recreation here. In fact at the early stages of admittance, residents will be asked to read books such as "Cross and Switchblade", "Chasing the Dragon" and "Run Baby Run" which tells how some youth problems were solved. Through reading these books it is hope that the reader will gain confidence in a Christian programme. As for outdoor activities there is only volleyball. However, it is not carried out as scheduled because there are not enough players.

Gardening and poultry rearing used to be carried out until it was found that inmates gave more attention to such activities rather than spiritual development which is the main emphasis here. Evangelising was also cancelled because inmates used this as an opportunity to buy drugs (10). Years ago, New Life used to participate in the annual concert organised by the Assemblies of God. Residents compose songs of worships and perform sketches. However, now they no longer participate because the pastor feels that too much time is taken up in replace of other more valuable activities that can promote spiritual progress of inmates.

Unlike other centres, there is no work section whereby inmates can develop their skills or creativity. It can also be seen that there is an imbalance

between work (chores, bible study, devotions, assignments etc.) and recreation. From my private conversation with inmates, I gathered that they were very tempted to leave the centre because they find the programme very boring (besides their reluctance to convert to a Christian).

3.5 Time Table

The weekly schedule involves devotion, bible study, counselling and recreation.

The average week day schedule is as follows:-

5.00 a.m.	-	wake up
6.00 a.m.	-	morning prayers
7.45 a.m.	-	breakfast (except Tuesday)
8.00 a.m.	-	cleaning up
9.00 a.m.	-	chapel
11.00 a.m.	-	classes
12.30 p.m.	-	lunch (except Tuesday)
1.00 p.m.	-	quiet time
3.00 p.m.	-	afternoon classes
5.00 p.m.	-	games
6.30 p.m.	-	dinner (except Tuesday)
7.00 p.m.	-	church activities
9.00 p.m.	-	night devotion
10.00 p.m.	-	bedtime

However, the weekend schedule is slightly different. There is no classes on weekend but there is a morning service every Sunday and this service last for three hours. All the activities are held at the centre except for church

activities which is held in church. The church is situated about two miles away from New Life Centre and unlike other churches, it is on the first floor of a commercial building. This place is being rented out to the church.

3.6 Grading System

During an inmate's stay at the centre they are graded daily based on five criteria.

1. Spiritual - individuals are rated according to their response to spiritual matters, progress of individual and attentiveness in services.
2. Academic - Participation in class, up to date in assignments and attitude towards instructors are also taken into consideration.
3. Work - Individuals work habits (cheerful, optimistic, neat, lazy etc.) will noted.
4. Recreation - Association with others, participation in scheduled programmes, exercise of leadership and ability to follow group recommendations will be rated under this category.
5. Conduct - General attitude, courtesy and punctuality will be marked under conduct.

Their achievements or offences are also noted. Apart from these, residents are also graded based on observations of their words and actions. From here, the pastor determines the date of release.

3.7 Success Rate

Although the turnover rate is high, the success rate for residents who managed to complete the programme is as high as 85% (11). However, the term 'success' differs when viewed from a different perspective. Therefore, it is necessary to define its related terms that is to be 'free' from drugs. This means abstinence from all illegal drugs or drugs that are not accepted within a certain culture. It also refers to abstinence from all forms of abuses which include alcohol, cigarette and sweets (which are common substitute for drugs).

The high success rate is as a result of the following factors:-

1. Careful selection of candidates: All applicants are interviewed and their sincerity tested (12). There is no immediate approval for admission. Careful selection has become more important ever since the launching of the "operasi Berkas". As a result of this operation, drug addicts are 'forced' to seek refuge and non government drug rehabilitation centres has become an outlet. This is because government centres only take in drug addicts who are recommended by the rightful authority (eg. Welfare Department). Moreover, the frequent reports (or rumours) of severe initiation at government centres has driven drug addicts away. This leaves them with only one choice i.e. non government drug rehabilitation centres in particular Christian rehabilitation centres because no fee is required (13).
2. Willingness to give up drugs: Unlike government centres whereby residents usually have to make a choice between prison or rehabilitation

centre, residents of this centre come on their own free will.

3. Rules and regulations: The strict discipline here prevents misuse of freedom and the daily schedule helps inmate to adapt themselves to disciplined life and to instill a feeling of responsibility.

Apart from these reasons, a complete break from old cliques, abstinence from other forms of abuses eg. alcohol and cigarettes and a personal relationship with God are important factors that should not be ignored. Living in an altruistic atmosphere, inmates indirectly experience the love of God but at the same time they are also taught to fear God and thereby avoid committing sins according to Christian interpretation. To take drugs (that can lead to addiction) destroys the body. Therefore, Christians are not supposed to do such things as the body is considered the Temple of the Holy Ghost and thus its purity/sacredness should be maintained.

3.8 Link with church and church activities

A certain linkage to any community outside that of the centre is very vital to ensure that residents are not totally out of touch with the larger society. Therefore, the church community here is to serve as a linkage to society and the church activities help in establishing this link.

A great part of the centre's programme revolves around the church activities. There are classes conducted by pastor or his brother every Tuesday to help students present arguments in defence of their faith and in interpreting the scripture. They are required to sit for test after each topic. On

Wednesday, there will be a prayer meet whereby the needs or request of 'believers' will be brought forward. Bible study conducted every Thursday is to cater for cell group leaders. These leaders are usually senior members of the church. One of the first residents to graduate from New Life Centre is now a cell group leader. Leaders after attending such sessions will speak on the similar topic during their cell group meeting. Residents after graduating from the rehabilitation programme are required to attend cell group meetings. Every Friday there will be a "Youth Church" followed by overnight prayer which starts at 10.30 p.m. and ends at 5.00 a.m. It consists of singing songs of worship, individual devotion and group devotion. All residents are required to attend these meetings. However, church members have their choice.

Residents also participate in church celebrations, weddings and fasting and prayer camps in Fraser's Hill. However, the church has decided to build their own prayer house (14) (near Templer Park) so that fasting and prayer camps can be held anytime. The church has started the collection of money for this project. Even with all these activities, obvious segregation between residents and church members could be seen. The residents are not only required to sit at specific places at services, but during wedding and other celebrations they can only eat their food after others have finished. During overnight prayer when everyone is divided into groups, the inmates again will form a group by itself. These differences can also be seen in the request during prayer sessions. Besides their usual duty of maintaining the church cleanliness including the toilets, inmates are also usually in charge of the cleaning ^{up after any church celebration.} Therefore we can see that inmates do not receive

the same treatment and enjoy the same privileges as other church members. It can be concluded that the link between the centre's community and the church community is not an end in itself because much of it is done superficially.

Universiti Malaya

Notes:

- (1) It has been mentioned earlier in page 8.
- (2) They are male church members in their early twenties. One of them who was a resident there was later made a counsellor but he was found to be one of the violators of the rules and regulations of the centre. He became a 'taiko' (abang) of New Life Centre by rewarding actions favourable to him with sweets. It was then that the pastor realized that inmates were actually using sweets as substitute, resulting in prohibition of sweets in the centre. Presently, he is pastor's brother-in-law and is still hooked on drugs (mainly pills).
- (3) The term 'born again' or 'saved', converted, regenerated are used interchangeably to refer to the changed life.
- (4) The pastor determines the sum to be paid. Mark receives \$70 monthly while Tom receives \$50 and Billy \$35.
- (5) Individual counselling is usually conducted when there is a misunderstanding between two parties (between inmates and inmates, inmates and counsellors or counsellor and counsellor). I am not able to give details because it is done privately behind closed doors. Besides this, individual counselling is done in the form of advising (and convincing) new residents to stay.
- (6) No details can be given because during my stay there, there was only one Light group and it was held just before midnight. (I did not stay in)
- (7) Read also page 21 on group and personal counselling.
- (8) All men seek spiritual answers, whether they be on the individual level or universal level. Leary (1970:76-86) points out four basic spiritual

questions for which men seek answers: the question of the basic energy that moves the universe; the question of life, where it came from and where is it going; the question of what man is and where he is going; and the ego questions "Who am I?" and "What is my function and destiny?"

- (9) Teen Challenge Training Centre is a therapeutic community working with adolescent males (sometimes also females) who have become drug dependents. The community is basically centered on the use of an altered state of consciousness in the form of religious conversion experience supported by a range of adjunctive therapy (work, group, individual, recreation) and training (academic, vocational, religious) developing a lifelong wholeness and acceptance of self and yielding a modification of behaviour that allows individual to function.
- (10) During the early years of establishment (New Life) inmates kept money although they were not suppose to. With this money they were able to buy drugs when they go evangelising. Some will keep the counsellors busy while others run off to buy drugs.
- (11) Statistics are based on past records and with confirmation by Mark (senior counsellor).
- (12) Pastor does not take in candidates (experimenters) whom he feels has not experienced the worst effect of drugs. This is because he felt that very often these candidates have come to the centre not because they wanted to be rehabilitated but because of the constant nagging and persuasion of families and loved ones.
- (13) At other non government centres such as the Batu Gajah Help Centre a certain fee has to be paid.
- (14) The piece of land belongs to a Christian from another church but he

has given permission for the use of the land. This prayer house is said to require \$40,000 and more than half the sum has been pledged by church members. No further details could be given because this meeting held to discuss plans was only for registered members of the church.

Universiti Malaya

CHAPTER 4

4 RESOCIALIZATION OF DRUG ADDICTS

4.1 Societal Reaction to Drug Addiction

The aim of this chapter is to discover the consequences of societal reactions which lead to the labelling of a drug dependent as a deviant and the problems former drug dependents encountered in their resocialization process. An alcoholic may not been seen as behaving in an antisocial manner but drug addiction on the other hand is not socially accepted. Thus, addicts usually try their best to conceal their drug habits. However, it will be revealed sooner or later as their physical withdrawal of addiction which is accompanied by deteriorating health makes it difficult to conceal. Supporting a drug habit also means that the addict may often need to raise money legally or illegally (Walter R. Gove ;1975:223). This holds true for drug dependents who have been hooked on drugs for some time (non experimenters).

Most drug addicts usually have closer contact with their families before their drug habits are revealed than after their habits are revealed to their kin. However, it is quite impossible to keep their habits unknown for a long time because the increasing drug addiction means a desperate need for money. In general, this often leads to a breakdown of family and friendship ties due to the frequent arguments denying the addicts money and even threatening them.

It is difficult for drug dependents to conceal their habits from their families because of their face to face contact. The family being the closest to the drug dependent would come to know of their involvement sooner or later. Despite the fact that most addicts are extremely cautious and the buying and taking of drugs are done in utmost secrecy and it is inevitable to conceal their drug habits as their dependency upon drugs increase. However, not all relatives come to know of their drug habits since there are a large number of relatives. The parents constant effort to conceal their children's habit from relatives also helps to maintain its secrecy. Whether their relatives know about their involvement in drugs or not depends a lot upon the strength of relationship between the two parties. Neighbours usually come to know of an addict's involvement because of their physical signs such as loss of weight and paleness and their behaviour. Most non-addict friends will come to know of a person's involvement in drugs as addicts themselves find it difficult to keep it a secret from friends. Their primary importance is to maintain secrecy from family members. This is because rejection by non-addict friends does not prove to be an effective social sanction as rejection by family members.

When their drug habits are revealed, the parents' usual reaction is that of shock and disbelief. This is followed by long confrontation on the bad effects of drugs. Relationship with family would be strained because of the constant nagging.. Some parents resort to disowning the addicts as a form of threat. In certain cases, parents even threaten to inform the police. However, threats of violence are rare. These are usually used as last resorts to get addicts to turn over a new leaf. There are also parents who

take an indifferent attitude. The reactions of relatives are not so drastic. It ranges from sympathy to indifference.

Neighbours avoid addicts for fear of being pressured for money. Non addict friends also reject addicts for similar reasons. But the most important is the fear that their frequent association with addicts would eventually lead them to become drug addicts (theory of differential association) or to be labelled as one. People think of addicts as people different from the rest of the 'normal' people and tend to ascribe stereotyped traits to addicts. Furthermore, addicts are regarded as immoral, useless and thieves. These labelling leads to degradation of social status. From the above, we can conclude that deviant individuals and situations result not simply from discrete acts of wrong doing or departure from norms; they also reflect patterns and processes of social definition.

4.2 Consequences of Societal Reactions

Parents and friends rejection often result in adverse psychological upset. Addicts experience frustration, anxiety and complete lost of hope due to negative reactions. As result of these pressure and the constant labelling, the risk of being arrested and personal health, addicts tried to stop taking drugs on their own (i.e. through cold turkey) or moving out to another town where drugs are not so easily available. Only when these measures fail, they seek help from rehabilitation centres. However, not all of them are successfully rehabilitated as some centres lacked proper treatment programme, trained staffs and addicts lacked discipline and will power to stop taking

drugs (1).

4.3 The Process of Resocialization

Drug addicts are considered different from normal people or a deviant. Therefore, it is necessary to go through another process of socialization (resocialization). Resocialization here emphasizes the process of learning how to conform to social demands or to the norms of a group into which a person is living in.

In order to resocialize any drug dependent before they are admitted into society again, the inmate will have to go through four stages (or 2 phases) of rehabilitation. The first step, is to help drug dependents go through 'cold turkey' physical withdrawal. After about a month of treatment, he would have totally withdrawn from drugs but the inmate is not yet confident about the possibility of not going back to drugs again. The residents immediate temptation would be the crave for drugs but later on the temptation would be cigarettes. As a result of this weakness, inmates are required to stay longer at the centre.

After physical withdrawal, counsellors will help residents in allowing Christ to enter their lives. The aim here is to change the 'inner man'. However, Christianity could be new to that particular resident. God is abstract and mere telling is insufficient for he needs to feel. Therefore, great emphasis is laid on the agent of change i.e. the Holy Spirit and the Word of God is said to be a source of hope for addicts. Formerly, residents

were allowed to go evangelising to further strengthen their faith. However, it was found that many has made use of this opportunity to buy cigarettes and drugs and had to be cancelled. It is found that residents who sincerely accept the Christian faith find less difficulty in overcoming temptations of cigarettes and drugs. Those who stayed on at the centre just to past time do not succeed (in being 'rehabilitated') and if they do, it is frequently with the help of substitute such as cigarettes and alcohol.

The aim of having part of the church activities in church has an important function. Most addicts have broken relationships with their families and friends. To keep them from associating with their old cliques again, it is necessary to replace the 'vacuum' and this is when the church members play an important role. However, as mentioned earlier (refer to page 32) its aim cannot be fulfilled fully. There is clear segregation between addicts and non addicts. It is with the former residents that the present inmates usually associate themselves with. Moreover in terms of friendship, no caution is taken that only those who are helpful and able to accept residents are recommended.

Fourthly, after a resident graduates from phase I, he needs a place of involvement and accomplishment in society. Residents are helped in seeking employment. However, this is done with careful selection (refer to page 23 for details). Probing is done whenever possible to ensure that residents act in line with Christian teachings.

4.4 Problems Encountered

A large portion of our society today has yet to accept the fact that drug dependents can be rehabilitated. This can be seen by their distrust and frequent saying 'once a junkie, always a junkie'. Very often, this labelling has led addicts to relapse and to recognize themselves as a junkie.

The first step towards a new independent life is to obtain a job. However, society's negative attitude has become a hindrance when it comes to seeking employment. This difficulty has very often add frustration and pressure to the former drug dependents. They are no longer trusted when it comes to handling money. Families and friends are being extra cautious with former addicts. Their actions are often viewed with unnecessary suspicion. The quotation from a former addict below clearly shows the stereotyped opinion of society (including family).

"I'm not accepted into the family immediately so I felt out of place and therefore usually return home late. (He spends his time at New Life Centre). My family accused me of taking drugs. I used to think, why not do it since they already said so?"

Similar kind of treatment are experienced by most newly rehabilitated addicts at least for the first few months until they proved themselves useful. But, very frequently these unjust accusation, instigation and pressure caused addicts to fall back to drugs (labelling theorist view)

4.5 How to overcome problems

Life at New Life Centre is guided by fixed rules and regulations which are enforced through negative reinforcement (2). Therefore, the inmates have no other choice but to abide by the rules and regulations. By doing so, it can be known whether a resident is sincerely going through the rehabilitation programme or merely passing time. One resident told me this:

"As long as I'm here follow all the rules and regulations but whether I'll still do the same or not when I'm out is a different matter altogether".

From the statement above, we know that the resident can keep away from drugs because of the regulations imposed upon him (and also, he is being confined). Therefore, they are likely to fall back to drugs because there is no such rules and regulations to stip them from doing so. I know of an inmate who after graduating from phase II, started listening to 'secular' or 'non-Christian' songs. Although this is only a minor offence but it shows that he has taken his first step away from all the rules and regulations and is likely to move on. However, if the person remains closely attached to the church he would have little chance of falling back because his frequent contact does not permit him to conceal any offence. Moreover, he has little opportunity to do so considering that he is usually within a Christian environment.

However, residents who have successfully adopted that particular way of life will find difficulty in resocialising because family and friends find difficulty in coping with the resident who is now a different person (from

before he became an addict). Also, the emphasis on associating with 'believers' does not permit residents to mix freely after graduation. Any resident (after phasing out) found in the company of 'non believers' friends frequently will be reprimanded. The importance placed upon getting their families and friends to become 'believers' (including Christian from other denominations has led to frequent sharing of Gospel. This sharing which sometimes appear more like pestering could be rather annoying resulting in deterioration of their already strained relationship.

Our society needs to be educated so that they would not hold the stereotyped opinion about former drug addicts. By giving a former drug dependent an opportunity to prove themselves useful, (and can be trusted) we are helping someone (just like any other) who is 'handicapped' by his past.

As mentioned earlier, residents are not allowed to mix freely as there is clear distinction between 'believers' and 'non believers'. The resident may fail to reconcile himself with his family because of this difference. By having such a distinction, residents cannot fully resocialize i.e. they remain within the church community only. This distinction if modified, that is to the extent of distinguishing relationships that are helpful to him from those that are not eg. his old friends who are still hooked on drugs (instead of the believer - non believer criteria). This could reduce unnecessary restrictions upon residents. Furthermore, when under recuperation drug addicts should be helped in establishing or renewing their relationship with families and friends (who are helpful) to enable easy reconciliation after graduation.

Conversion should not be the main criteria as it encourages a feeling of prejudice on the part of administrators. Conversion should not be changing from one church to another. Through conversion it should mean changing from a sinful life to the Christian way of living. The programme at New Life should not replace their former religious training, but rather reinforces and supplements any former relationship that they have religiously. Conversion when viewed accordingly, permits the residents to reconcile more easily with families and friends and also to return to their former church. This can be done with the co-operation from their respective church leader.

Notes:

- (1) Residents of New Life Centre were asked to give priority to commitment of mind and commitment of will and put feelings third place so as to facilitate them in overcoming the urge or crave for drugs.
- (2) Actions which are not favourable will receive punishment to deter person from repeating action.

CHAPTER 5

5 PROFILES OF DRUG ADDICTS

5.1 Introduction

The aim of this chapter is to reveal the background of the inmates and in doing so I hope to identify who an actual addict is and who is the potential addict and what makes a person so. With such guidelines it is hoped that the potential drug-problem person as well as experimenters could be given help to prevent them from getting hooked on drugs. This is of great importance as Alarcon (Girdano; 1972:162) has clearly shown that one addict can be responsible for starting at least 30 additional users. Therefore, every addict removed from the street reduces the number of potential drug addicts. With all the information on addicts it will also help us counter check our stereotyped opinions regarding drug addicts.

All data collected in this chapter is from drug dependents who have been successfully rehabilitated or in the process of rehabilitation. Resulting from the small number of residents available, no general study could be made. Therefore, I have selected 3 profiles of addicts from different ethnic and socio-economic background to reflect a more representative study.

5.2 Profile 1

Michael (not his real name) is a 26 years old Chinese male. He is the second

youngest of a family of seven and of a Buddhist background. His mother died as a result of an abortion when he was only three. His youngest brother was only a few months old then. His father was attached to the Malayan Railway. Being an irresponsible man (a womaniser), he neglected his children and the responsibility was undertaken by his daughters. Life was very hard on them so much so that the sisters could not bear it any longer. One sought marriage as a way out, another became prostitute and the third became an addict and was later followed by his youngest brother. Michael could never get along with his father and could not forgive him for his actions.

Originating from an area where gangsterism and drug addiction were common, it provided a conducive environment for Michael to be influenced by such behaviour. He started experimenting with drugs when he was in form 5 and as a result he neglected his studies and never got through the M.C.E. examination. On top of the pleasure one gets from drugs, Michael also felt that he was 'somebody' after taking it. He felt important and got more recognition because he was a part of a group for which drug taking had high status. In a sense, he was hooked on the principle of drug taking even though he might not have used various drugs in the way that he had described. Such feigned drug use may also permit him to feel more in control of his life situation because the conventional world may make few conventional demands upon him (Rinstein; 1975:100). From here we can see that the contributing factors towards drug abuse are present; of which are existence of unstable family, deprivation of basic needs, a drug-prone area and peer group influence - all these encourages the use of drugs as a means of adaptation to life.

Michael started with ganja which led to heroin. He started doing this outside the classrooms but later to the extent of doing it inside the classroom. This was a boost to his ego because he was able to do it in class and remained unpunished (the authorities did not know). He continued his drug habit until he was detained but was released on a bond. According to Michael, this was when he decided to turn over a new leaf. He was then introduced to New Life Centre and managed to gain admission by lying that he was not waiting for any court hearing.

Michael decided to give up drugs as a result of outside pressure and also because he knew that it would only lead to self-destruction if he went on. He realised that it was becoming more and more difficult to maintain his habit. Michael had in some way influenced his brother and sister's involvement with drugs. This feeling of guilt contributed to his decision.

At the centre, Michael, just like any other addicts, encountered many problems. However, Michael was very thankful for he received sufficient food and shelter. He even found difficulty in adapting to a middle class kind of life at the centre (he can be classified as lower class). Michael being a non-Christian needed to be convinced of the power of God and that his faith in God can help him overcome drugs. As according to normal procedures he was introduced to Christ after his physical withdrawals and later underwent the 3 stages of 'born again', 'baptism of Holy Spirit' and 'baptism of water'. Since, Michael belonged to the first batch of inmates there were many shortcomings (1) resulting in his prolonged stay at the centre.

Michael was the first successful inmate and has so far managed to keep a clean record for about 5 years. Many times he almost fell back. This was due to the fact that there was no phase II at that time to help him readjust to the wider society. His immediate test was his own family. His brother and sister was still hooked on drugs then. Secondly, he was accused of stealing spare parts at the car workshop he was working, of which the employer was his own uncle. Besides this accusation, they also condemned his God and he was very hurt. Fortunately, these accusations and instigation did not cause him to fall back because of his strong faith. Instead, he prayed very hard for the truth to come to light and true enough two months later the actual situation was known. Once he was very ill and the temptations of drugs became very great so much so that he took Roche pills(2). However his fear of God and his close contact with the church in particular, the pastor, made him confessed his 'fall' to the pastor who immediately 'forced' the pills out of his throat by tickling the throat and hitting in between the shoulder blades. Going through all these trials has made him stronger in the Christian faith but, he still conceals his past from his in-laws fearing that they would reject him (3). Today he is happily married. However, the pastor does not permit him to have any children yet, as the pastor is afraid that his previous addiction would have adverse effects on the foetus. A person must abstain from drugs the same number of years as he was addicted before he can have a child i.e. if he has been an addict for 5 years, he must also be off drugs for 5 years.

Presently, Michael's only worry is to get his younger brother rehabilitated. It remains a great problem for him because his brother has been admitted to

the New Life Centre four times and each time he caused a lot of trouble. First, he instigated enmity between two ethnic groups (Chinese and Indians) causing the whole batch to be a failure. He almost caused two present inmates to fall back to drugs by smuggling cigarettes into the centre during the early stage of rehabilitation. He gave the counsellors much trouble and broke out of the house. This was unhealthy for the centre as it instill ideas into other residents' mind. Besides this, when he was working at a workshop (belonging to pastor's brother) he left with a car and never return. As a result, it has to be reported as car theft. He also managed to play around with the emotions of a girl next door to New Life Centre and swindled her of some money and a camera.

The pastor would not have admitted Michael's brother again into New Life if not his personal contact with pastor. Michael had tried sending his brother to Care Centre in Klang when the pastor was reluctant but could not afford the \$150 fees per month. Michael managed to get his brother into New Life again after his release from prison. Michael is not very confident about his brother's success because of his past behaviour.

Fortunately, Michael has proven to be a stronger person. He managed to be cleared of drugs and is considered to be a 'new' person; successfully rehabilitated, accepted and respected by church members and hopefully society. Michael besides being a church cell group leader is also the right hand man of pastor and it is from him that the pastor receives feedback regarding the church members including inmates of New Life.

Michael has this to testify regarding his experience at New Life:-

A place where I learned about the facts of life and also where I learned not to run away my problems but to face it, with the help of God.

It's really a place where sorrow is turned into joy.

5.3 Profile 2

Steven (not his real name) is a 25 years old Indian male. He is the youngest son from a family of three and was raised as a Hindu. He remembered little about his father as he died early. His mother had to support them with the money she received from the insurance which was barely sufficient. He completed his L.C.E. in 1970 obtaining a grade A and was promoted to form 4 in another school. That year the co-educational system was introduced into the school. He felt that his decline in studies had something to do with the change of the environment. It can be seen that with the introduction of co-educational system, teenagers had more demands to cope with and at that period of growing into adulthood this excessive demand had made coping more difficult. Ganja was not an uncommon thing in school. He tried it but disliked the taste as it was nauseating. It did not take him long to move on to heroin. He developed a liking for its 'kicks' and after one month he realized that he was already addicted. He started taking heroin through 'spiking' and ended up as a mainliner.

Before long he found it difficult to sustain his drug habit with his monthly income. He resorted to crimes and ended up five times in prison for all his offences. His first offence was shoplifting resulting in

imprisonment for four months in Pudu. He could have been released if his mother had paid the fine required. Unfortunately, his uncle who is attached to the police force decided against it for he thought this would be a good lesson for him. However, this turned out otherwise. Within his short initiation in prison he has grown to accept the criminal subculture. His association with criminals had only made him 'hard' and violent which could explain for his criminal pattern. He started with shoplifting but progress to snatching, dealing, cheating and stealing.

During his addiction, he had insomnia. He told his mother to request for sleeping pills from her doctor each time she pays a visit. As such, his mother's frequent complaint during her visits to the doctor would be insomnia. Out of ignorance and love for her son, she did as requested. With this, Steven managed to stock up sleeping pills for his own use. At one time he was so depressed that he decided to commit suicide through an overdose of sleeping pills but fortunately, due to his family's alertness he was saved.

Unlike others, his family was patient with his drug habit. However, after six years of addiction he realized that his life was being ruined. With frequent persuasion and encouragement he received from family and friends he decided to quit his job to go for a 'cure'. All along he had been working despite the fact that he was an addict. He was ready to seek help from St. Barnabas Community Centre when a friend (also a neighbour who was successfully rehabilitated at New Life) recommended him to New Life. Conversion to the Christian faith did not pose as a problem to him as he already accepted the faith during his sentence. He is determined to succeed

and is progressing very well. He did not have many problems with the pastor and the counsellors. This is because he knew that one has to be tactful to get along well with others. Presently, Steven is undergoing his first phase and has shown himself to be a potential one in becoming a 'new' person.

5.4 Profile 3

Patrick (not his real name) aged 24 is an Eurasian. Patrick, a Roman Catholic by birth is the second youngest and has three brothers and two sisters. His father was a prisoner of war until he was rescued by his mother (a Siamese). After their marriage they settled down in Singapore before moving to Penang. His father died when he was young and the mother had to take over the responsibility of being the bread winner.

In school, Patrick was known for his notoriety. His elder brothers has set the record of being notorious in school. As a result, whether he liked it or not others already held the same opinion of him. Some people are even fearful at the mention of their surname. Their 'popularity' is not only confined to school but at home also. Whenever something is to go wrong in their residential area, they will be detained by police for questioning (and also beating). All four brothers have police records of one kind or another and also have experimented with drugs but he is the only one that remained addicted. Two others did not get addicted while the third managed to control his habit with cigarettes and liquor.

Patrick started smoking cigarettes at a tender age of four (without his

mother's knowledge). At the age of fourteen, he experimented with ganja and later graduated to heroin. For Patrick heroin was an 'in' thing for his clique. All fifteen members of his clique were hooked on drugs and only few managed to kick the habit. He would not want to be branded 'chicken' or square. During these days, it has been noted that it has become increasingly difficult for someone particularly a younger person to publicly acknowledge that he has not at least tried one form of drugs. David Wilkerson, author of the book "Cross and Switchblade" and many other books based on life experiences and also pioneer of Teen Challenge said this in one of his messages:

To teenagers, a chicken is someone who is filled with fear. He is afraid to die, afraid to go all the way, afraid to follow the herd. They call you chicken if you won't smoke dope. You a chicken if you won't drink and chicken if you won't rock and roll and swing with progressive jazz. You are chicken if you don't brag about your indulgence in shameful sex. Today a teenager who refuses to act like heather is considered a goofer from outer space. (From a pamphlet distributed by Teen Challenge)

Patrick has also tried glue sniffing before. Prior to addiction he was doing alright in his studies. The fact that he hit a teacher and also because of his truancy he expelled from school. After leaving school he took up several odd jobs. He later found that he could not sustain his drug habit any longer with his meagre income and took to gaining money illegally. Even with this, he soon realised that it is very difficult to sustain his habit. Besides, this constant harassing by the police made

Patrick decide to give up drugs. He tried to give up drugs on his own through "cold turkey" and moving to another town where drugs are not so easily available. His other reason for leaving Penang (to Kuala Lumpur) to prevent police detection and harassment.

In 1978, he went to the Batu Gajah Help Centre for rehabilitation but left when he was at the final phase of rehabilitation. (He was a 'backup'). He left because he thought the Social Welfare would be taking over the centre and at such residents who do not finish paying their fees would be retained. Moreover, he was given a concession and was only paying \$50 a month because of his brother's personal contact with the chief person there (Bapa Yaakob). His brother was formerly among the first residents of the Help Centre i.e. when the Help Centre was still in Gopeng Lane (Ipoh) and under the patronage of the Catholic Missionary. After leaving Help Centre, Patrick managed to stay clear of drugs for one year. This is the longest period he managed to do so and it was heavily substituted with liquor and cigarettes. Besides this, his sister who is a nurse in Australia brought back 'methadone' for Patrick. Methadone maintenance is one of the methods used to keep an addict away from heroin.

During one of the 'Operasi Berkas' Patrick was detained under suspicion of taking drugs. When questioned, he lied that he had been jailed before for the same offence and was released. Patrick knew that he could not get away so easily next time. Billy (counsellor of New Life on behalf of Michael's brother who is also an addict) came forward to have a 'peace talk' with Patrick. In doing so, he also managed to convince Patrick to get rehabili -

tated at New Life Centre. Without much thought, he agreed because he was getting fed up with his kind of life and was soon admitted to New life.

At New Life, I managed to observe him going through his withdrawal. He was able to go through it quite well, perhaps because this was not the first time for him. However, he appeared very restless and after a few days he was quite determined to leave the centre because he was not ready to give up his Catholic faith. The counsellors tried to convince Patrick to stay but failed. Finally, the pastor spoke to Patrick and told him to give Jesus a try. The pastor made Patrick realise that escapism is not the way but that New Life can help him to change into a 'new' person. He is now very conscientious with his work and is gradually growing in faith but his only problem is his frequent arguing with one of the counsellors that has led to strained relationship. He is very direct in speech and can be quite blunt. When he feels he has been unjustly treated he would be very exasperated for instance, when he told the counsellor not to buy me but the counsellor did, he would rather remain hungry than eat what has been bought. This also showed his stubbornness.

With regards to his future, he is not anxious neither does he worries about it. His growing faith has also convinced him that success in secular life is of secondary importance.

5.5 Reasons for Drugtaking

From the above description we can see that there are different reasons for

drug taking. There are no two cases where one can consider its causes to drug addiction as the same. People take drugs because of a combination of factors. In short every case is unique. Patrick took to drugs because of his frequent association with drug addicts (4) (including his brothers) and easy availability of drugs Michael took to drugs as a means of escapism and also because of the environment he was in. As for Steven, he took drugs out of curiosity and got hooked on the pleasure he gets from drugs. However, his first imprisonment contributed to his being hooked on drugs for six years. By treating a drug abuser as a criminal has only caused him to accept himself as a criminal and to be part of the criminal subculture.

Apart from these reasons, there are also those who took to drugs because of mere ignorance and innocence, as in the case of Billy (a counsellor at New Life) who was introduced to drugs as a form of relief for flu. Although these drugs (heroin, ganja etc.) could not be used as a cure for flu, it could make the person feel good. With this, the person tends to forget about his illness. Another resident, Roy (not his real name) took to drugs (heroin) because he was having emotional problems. On top of that, his occupation as a pub singer influenced his lifestyle. It has been known that it is common for pop singers to take drugs or at least experiment with it and Roy started taking ganja because it gave him courage to sing in front of a crowd. Under the influence of ganja, it did not only give a person feel that he is singing very well.

From the sample above, it shows that unstable family is the most common factor that is present in almost every case. More appropriately, most of

them are having single parent as in the case of Patrick, Michael and Steven and even Roy (his father was too ill to look after them). The social environment factor and poverty also played an important role i.e. portrayed by Patrick and Michael. However, one equally important factor is that all of the residents were smokers first and then later at least experimented with ganja before moving on to heroin. This is in line with the 'stepping stone theory' (Girdano :1972) which states that there is greater possibility for a smoker to graduate to ganja and then to heroin. Therefore, it can be surmised that the psychological-learning theories, (4) the social-environmental theories (5) and the 'stepping stone theory' are more applicable compared to genetic-physiological-Biochemical theories.(6)

Notes:

- (1) Smoking cigarettes, taking drugs and also orientating freshies and graduates were carried out at the centre. Inmates managed to conceal the offences from counsellors for some time (but one counsellor - presently pastor's brother-in-law also smoked cigarettes). However, the orientation of freshies and graduates were participated by counsellors who did not realise the danger involved. The orientation deviated from its main purpose resulting in some violence. The most common is a modification of the 'royal flush'. Instead, freshies and graduates were thrown into bath tub filled with water to the brim and a few others will sit on him until he chokes. All forms of orientation was barred after one resident cried and others complained.
- (2) Roche pills are frequently used as substitute by addicts when heroin is not available. These pills can be purchased from clinics. Years back it costs \$1.20 each and is available according to different strength eg. Roche 2x, Roche 5 and Roche 10.
- (3) His in-laws are non-Christians.
- (4) Psychological and learning based theories of drug misuse assume that the person has learned to adapt to life by depending upon drugs rather than people.
- (5) The social-environmental theories suggest that a certain environment or something about a particular environment is more conducive to drug use than another locale would be.
- (6) Genetic-Physiological-Biochemical Theories assumes that the person is born with some kind of deficiency. Once he initiates drug use, for whatever immediate reason, the process of drug dependency is most

likely to continue unless concerted daily efforts are made to counter this inevitable process (Einstein;1975:124-131)

Universiti Malaya

CHAPTER 6

6 CONCLUSION

In concluding, I shall evaluate the rehabilitation effort at New Life and focus on the implications of the rehabilitation programme as well as contrast it to that of the Government's programme of treatment. I will suggest some recommendations that may help to improve the present rehabilitation efforts in New Life specifically and other rehabilitations as a whole.

6.1 Evaluation of New Life

Rehabilitation can be taken to mean "restore to former condition" or "restore to a 'good' condition". In the case of New Life it refers to the second definition whereas government rehabilitation programme are meant to restore the person to his condition before drug addiction (1). New Life does not only get the person to give up drugs but also cigarettes, liquor, sweets (especially menthol flavoured) or any other intoxicating substance which can be used as substitute for drugs. In this way, one can be sure that the person involved is not merely depending on these substitutes to stay off drugs.

To a certain extent, New Life has succeeded in its effort to bestow a 'new life' upon drug addicts. From my findings, it is noted that there is evidence of successful graduates of this programme as can be seen in the

success rate of 85% (refer to Chapter 3 under Success Rate) over the years.

The pastor who controls New Life Centre is dedicated to his job and the addicts who join the centre adapt and respond rather well to the programme and environment within a span of time. However, such a programme that is strongly inclined to Christian perspective has brought about some negative implications.

As in my earlier chapters, I have mentioned how rehabilitation is carried out in New Life Centre, its programmes and regulations. As a result, the successful graduates have emerged 'successful' in one sense but restricted in his lifestyle and the community. All those in New Life are Christians by the time they completed their rehabilitation programme and inevitably are members affiliated to the church. Their lives are controlled by values and standard of the church resulting in a 'rigid' lifestyle. They are constantly 'watched' by the pastor and counsellors and expected to serve actively in the church programme.

The length of time required for rehabilitation and the strict aftercare supervision has greatly contributed to its success in rehabilitating drug addicts. However, the success of New Life in rehabilitation is not manifested to the public. This implies that the centre is very careful about its reputation; The centre's policy is self-centred, as it is particular about selection(2). For a drug addict to be rehabilitated, he has to be thoroughly examined and questioned, and even tested before he is accepted.

The rule of accepting only one inmate at a time shows how restricted and limited it is in scope of its policy.

This is not so in government centres. The intake of inmates are not restricted. Anyone who directed there by legal authorities (eg. court or welfare department) will be admitted. Besides this, an addict who volunteers to go for rehabilitation will be granted admission if there are vacant places and they do not limit each intake to one addict. Moreover, conversion to any other faith as practised by New Life is not necessary here. Inmates are required to stay at the rehabilitation centres for a period of less than six months, (after deduction of remand period) and no aftercare supervision is provided. This short period only allow the inmates to be physically strong but not mentally and as a result, more often than not, these people fall back to drugs. The second method, Malaysian government attempts to aid in rehabilitation of addicts is to tie addicts to a two year bond. During these two years of surveillance, the persons concerned have to go for urine tests to ensure that they are clear of drugs. However, these addicts have thought of methods in avoiding detection (3), thus defeating the whole purpose. Government centres usually encounter the problem of manpower shortage resulting from their large intakes. This problem, however, is not faced by New Life because of its restrictions and limitations.

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6.2 Comments and Recommendations

There are several weaknesses in the New Life's programme which needs to be rectified. It can be seen that there is a great imbalance between the

various sections. More than half the day is spent on bible study and worship. Furthermore, there is no work section or recreational work to hold inmates' interest or for their personal satisfaction. One way in which this can be done is to introduce vocational training. It does not only serve this purpose but also prepare inmates for future employment. As for counselling, there is no proper counselling as staff members are not trained, either for counselling or administration work. At least, staff members should receive some basic training on counselling and administration to enable them to carry out their duties more efficiently.

The absence of a revised programme for those addicts who relapse is another weakness. The fact that these addicts fail even though they have gone through the programme more than once clearly shows that there are certain shortcomings in the programme. It serves no purpose letting these addicts repeatedly go through the same programme. Therefore, certain modifications or additions should be made to cater for these people.

The restriction of language (English) within the centre posed as a problem as it caters only for the English educated or at least those who understands English. This restriction should be removed and counsellors should be trained to conduct classes in language other than English so that non-English educated people will not find difficulty in communicating and understanding.

Taking in consideration, all these factors mentioned above would contribute towards the success of rehabilitation. Resulting from the constant supply

and demand for drugs, drug abuse will remain a problem. There is no way of solving this problem altogether but only to reduce it and therefore, there will be a continuous need for drug rehabilitation.

Universiti Malaya

Notes:

- (1) Government centres permit smoking although it is rationed and these centres aim at keeping the addicts free of drugs and are not bothered whether these addicts turn out to be chain smokers or heavy drinkers.
- (2) Refer to chapter 3 under intake for criteria of selection.
- (3) These addicts will refrain from drugs for a day or two before they are required to go for urine tests or drink lots of water so that the concentration of drugs in the urine will be very little so much so that it is undetectable.

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