

**THE ROLE OF SPIRITUALITY AND RELIGIOUS EXPERIENCES  
OF THE SERVICE USERS AT BLACK SHEEP DAY CENTER**

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## ABSTRACT

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This thesis is an action oriented project. It includes a written report on the process and results of the explanatory thesis. The aim of the study were to produce informative material for preventive services and Black Sheep Day Center in Tampere. It also emphasized the importance of spiritual elements in BSDC environment context. The aim was to make the workers aware of group and case work methods. The idea was to broaden their skills in preventing substance abuse. Three people were interviewed and 34 questionnaires were returned.

Qualitative and quantitative data such as three interviews, observations, discussions and statistics were collected over the period of six weeks of participation in BSDC. The conducted interviews recorded and questionnaires collected were the primary data. Field diary was another source of data which has been mentioned in the report of exploratory thesis.

The product of the thesis is a written report. Participation in religious activities such as praying and singing were associated with lower odds of alcohol use among service users. BSDC environment has become substitute of family to certain service users and low level of education has contributed into the marginalization of service users at BSDC were considered as thesis findings.

The results show that spirituality can play an important role in service users lives and may serve as a protective factor against substance use and miss use.

Key words: Black Sheep Day Center, Spirituality, service users, case study, environment, primary data.

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## **1 RESEARCH PROJECT IN BLACK SHEEP DAY CENTER**

According to my experience from Black Sheep Day Center and Islamabad Christian against Narcotics project that substance abusers are constantly meet with situations during their addictive phase of lives where complexity of their addiction goes beyond the sphere of the physical aspects of their problem. Toleration with suffering which are mostly provoked by difficult moments in lives, of great self guilt and social rejection, and struggling on daily basis for survival in society, while attempting to live in harmony with their already debilitating health conditions is enormous and excruciating pain to tolerate. Substance abuse in general and alcoholism in its particular long term sense, imposes a series of changes and new life perspectives on people with addiction problem, these including continuous medication use, coping with dependence on others, for example social services or church base humanitarian services to help such as, Black Sheep Day Center in Tampere municipality.

In most cases they are financially constrained as there addictive lifestyle usually results into their social marginalization and relative and mostly absolute poverty. As they live with these addictive problems and are also painfully conscious of its reality, which in turn, can generates an existential conflicts which provokes dilemma between self respect, dignity and addictive state of their health and need of its well-being. This as consequence aggravates the physical and emotional imbalance and the ability to cope with the substance abuse problem. With these thoughts in mind as motivational input to know and trying to understand the spiritual phenomena in substance abuser lives and especially alcohol abusers lives at BSDC, I undertook the study project to delve deeper in this understanding, direction of spiritual issue and experiences of service users. I conducted a research project at Black Sheep Day Center, which was part of Deacon Office of Tampere parish for substance abusers and crime works.

The topic of my thesis is to explore the spiritual and religious experiences of Black Sheep Day Center, Tampere municipality. Examples of such experiences include a longing for God or Higher power, feeling a universal connection with all human beings, or having a deep sense of inner peace within the environment in BSDC.

This means environment in which they participated from Monday to Friday (from 7-30Am to 1PM and also on Sunday mornings (from 10 AM to 1 PM) with an aim of fellowship with other participants in a “Christian spiritual activity or bun church” for spiritual well-being. Bun church is Christian mass where bun or pulla is traditionally been served with coffee to service users.

## **1.2 The aims and objectives**

The aim of this research is to raise “awareness” for social agencies or health service providers who are engaged in the provision of preventive services of substance abuse disorder. And also to the BSDC service providers, who are engaged in the provision of welfare services to substance abusers. It also purposes to include the importance and incorporation of spiritual measures and considerations in their client work, especially counseling and group works, which focuses to up lift social integration and dignity of substance abuser in their local community and broader society. The aim of this research project is also focusing on the environment and services available to the BSDC’s service users and how this environment is contributing a role in the empowerment of the service users’ spiritual needs and of social integration as it results into slowing down of the process of marginalization in Tampere municipality.

The objectives of the research project, which are being focused within the BSDC environment, are following:

1. How the role of BSDC environment in which they participate everyday has made contributed in the restoration and strengthening of their social and spiritual development?
2. Spirituality operates as Hill et al(2009) mention, in such a manner that it keeps the service users in communal unity as spirituality unlike religion is more personal where as religion is more institutional (cited in Hill &Hood 2009)
3. According to zemore (2007) Spiritual values such as “love with your neighbor” helps the service users and employees to find common working ground within mutual

cooperation to fight the substance abuse as an agent of social exclusion and build society in diversity?(Zemore 2007)

### **1.3 REASERCH QUESTIONS**

#### **1.3.1 The Research Questions for interviews**

1. Is environment at the BSDC conducive in the promotion of spiritual development of the substance abusers? As Avant et al (2001) wrote that spiritual development means that spirituality support an individual to cope with adversity by providing a sense of safety and comfort (Avants, Warburton & Margolin. 2001).
2. What are the spiritual experiences of the BSDC service users? These can be, for example, religious beliefs (Kendler et al (1997), attending religious services, prayers, and the practice of meditation (Aron, 1980), which are all negatively related to substance abuse.
3. Does spirituality have a role in the integration and strengthening of social network of BCDS to play? (1999) conference sponsored by the National Institute of Alcohol Abuse (NIAAA) and the Fetzer institute, involved in hundreds of empirical studies on spirituality and substance abuse, it found strong evidence for the protective nature of spirituality and religion (110 studies); of AA involvement (51 studies); and of spirituality and religious intervention (26 studies).The anecdotal, evidence of spirituality 'role is strong'.

#### **1.4 Rationale and motivation behind the Research Project**

Different field of scholars and school of thoughts are now and than expressing their opinions for the purpose of finding solution to the substance abuse and particularly alcohol problem. And quite often the spiritual dimension of the problem is ignored or underestimated in their discussion and therefore keeping this context in my mind, I

undertook this research as a non professional researcher to study this topic as part of my SCI module, and conducted my project research In BSDC. The sets of hypothesis are of the view that substance abuse specifically alcohol, and spirituality are bonded and associated together with all human over all time dimensions and as result of it, intoxication can morphed into genuine and substitute of spirituality and so is it same case with the service users of the Black Sheep Day Centre. Niemelä (1996) wrote that substance abuse is linked with guilt of the past, today's perception of worthlessness and hopelessness for the future. And second set is of the view that, as Gardner, Prescott (1997) stated that religion and spirituality contribute a role in the inverse process of substance disorder, particularly alcohol abuse

The reason why I conducted this research project is that in my young age, I was a worker used to spending evenings with substance abuser in my local church, St Thomas church Islamabad, Church of Pakistan. Where once in a week for three hours, a group of heroine abusers gather together along with their family members for the purpose of spiritual and marital counseling and spiritual activities. Spiritual activities included such as singing and praying etc. These counseling groups include elements, for example how to live life with one member of the family on substance abuse disorder, such as heroine or alcohol dependency and also develop strategies to build a safety network around such an abuser. They held their spiritual meetings with the tile "I CAN, which stands for, Islamabad Christians against Narcotics and it also means that with the help of Christ, I can overcome my addiction. And there, I was very curious to know more about this spiritual dimension in there addictive existence. And, how they understand the phenomenon called "spirituality" and its dynamic relationship with substance abuse and further this curiosity increased as I, moved to study in Finland and I observed the negative consequences alcoholism has in people lives here in Finnish society.

## **2 LITERATURE REVIEW**

According to (APA2000) Substance dependence is defined as a maladaptive pattern of substance use that leads to higher level of impairment or distress in individuals, as manifested by three (or more) problems in a 12-month period. So in this case, symptoms indicative of substance dependence includes: 1) A tolerance to substance.2) withdrawal symptoms3) constant thoughts or cravings for substance use 4) neglecting social, family, occupational, recreational activities in order to use substance(s) 5) and an excessive amount of time spent in pursuit or taking substance(s)

Essentially, as APA (2000) mentions that difference between substance dependence and abuse, is matter of severity. Symptoms of withdrawal or tolerance are characteristics of substance dependence but not required for a diagnosis of substance abuse. In some certain situations severity of substance dependence can, however step stones which lead individuals to addiction. (Cited in American Psychiatric Association 2000, 199) According to (Michael D.Lemonick 2007) "Addictions are repetitive behaviors in the face of negative consequences, the desire to continue something negative, which we know is not good for us (Time 2007)

However, in discussion at this point it is important to mention that as according to McCoy et al (2004).Christian theories of addiction theories that an absence of God is central to a substance use disorder. Therefore, faith-based programs often focus on developing a relationship with the divine. Central to this aim is the assumption that spirituality can change during the participation in substance abuse treatment programs. (Cited in McCoy, Hermos&Frayne2004, 1-11)

### **2.1 The Twelve Steps and Faith-Based Programs**

Cook (2004) and White and Whitters(2005) discuss faith-based organizations such as for example, BSDC ,Black Sheep Day Center for Substance Abusers and Criminality Tampere, Finland and ICAN , Islamabad Christians Against Narcotics Islamabad, Pakistan have historically played an important role in supporting people, and their

families suffering from substance abuse problems.( cited in Cook&white,whiters 2004-5,539-551.58-62).According to the twelve steps of AA worldwide services Inc (2001, 30) are one of the most common substance abuse treatment models. AA's primarily text, informally know as the "Big Book" substance abuse is a persisting and progressive disease: they cited that they know that no real alcoholic ever recovers control. And the text further narrate, that alcoholics of our type are in grip of a progressive illness. We get worse, never better.

They argue that central to this conceptualization is the belief that the "real alcoholic" is completely unable to control their substance use: Once someone takes any alcohol whatever into his or her system, something happens, both in the body and mental sense. Which makes it virtually impossible for him or her to stop (The) real alcoholic is completely unable to abstain: most alcoholics have lost the power of choice in drink. In the text they contend that their so called will power becomes practically nonexistent. The text further wrote that "we are without defense against the first drink" as AA World Services Inc (2001& 1981, 22-24) cited that Twelve step programs operate by guiding the substance abusers through 12 sequential steps. Broadly, these steps start with an act of spiritual surrender to God (steps 1 to 3), followed by self-explanation (Steps 4 to 7), and then reconciliation of social systems (Steps 8 to 10), before reaching a climax with a solidification of the spiritual lifestyle in the pursuit of a spiritual awakening (Steps 11 and 12). (Alcoholics Anonymous worldwide services)

## **2.2 Twelve Steps and Spirituality**

As alcoholics anonymous (1981-2001) and Piderman (2007) cited that spirituality is central to the Twelve Step model (Piderman, 2007-67). Basically, though they recognize the influence of biology in substance abuse. However the twelve Steps propose that alcoholism is a disease of the spirit. Where the longing for alcohol is a substitute for a person's inborn connection with God. According to Finlay(2000),Carl Jung, who held a important role in the foundation of AA , described this relationship with the phrase *spiritus contra spiritum*, that spirits (alcohol) are inconsistent with the Spirit (Finlay2000,3-12).Hence, because dependence is considered a spiritual-based

illness the Twelve Steps emphasize the need for a reconnection with God through a spiritual lifestyle. The “spiritual awakening” that occurs from accepting God and adopting a spiritual life fills the “spiritual void” thought to be inherent in substance abuse, restoring the individual to a state of being free from active addiction .

AA pointed out that in order to make the spiritual component of this theory more widely applicable; individuals are encouraged to use their own conceptualization of “God”. This is reflected in the third step: “Made a decision to turn our will and our lives over to the care of God as we understood Him” on big book page 59 is written that, for example, conceptualization of God may be monotheistic deity (the doctrine or belief that there is only one God). As it is the case based on the Judeo-Christian religion, a form of “New Age” spirituality, a universal law or truth, or the AA groups itself. (Cited in Piderman 2007; Finlay 2000).

It is because of this subjectivity, the term “Higher Power” is often used in AA as a substitute for “God”. Regardless of the exact conceptualization a person has, the foundation theory of the Twelve Steps is that surrendering to “God” will lead an individual to a spiritual awakening that will transform their whole character. Hence, the Twelve Steps are about a complete transformation of character and not just abstinence. This is demonstrated by the fact that only six of the 12 steps directly relate to God. The others deal primarily with issues of personal growth, morality, reconciliation and humility which makes their substance abuse continue indefinitely is manifested

As alcoholics anonymous (2001) describe that substance abusers are frequently being self-centered individuals who are excessively proud; have little insight regarding their role in interpersonal conflicts, the resulting stress, and the consequential cravings for substance abuse. Deny engagement in problematic substance use behaviors; are reluctant to seek or maintain treatment; and are resistant to changing their substance use behavior. (Blume (2005), Ritter Lintzeris (2004) and Stroebe (2000) stressed the important role of motivational enhancement in the treatment of substance disorder and they supports the view that this population is often resistant to change.(Cited in Blume,Ritter Lintzeris&Stroebe 2004-5)

Furthermore, authors like Lin et al (2004) are of the view that substance abusers have been shown to have higher levels of trait anger than non-substance abusers .They often described as being rebellious and resentful toward society and lacking in purpose and

meaning in life. The big book on page 64 particularly emphasize resentment as a hindrance to recovery; “resentment is the ‘number one’ offender. It destroys more alcoholics than anything else. (Alcoholics Anonymous incorporation and also cited in Lin,Stroebe& Enright 2004,1114-1121)

### **2.3 Empirical Research and Faith-based Substance Abuse Programs**

According to Neff et al (2006) research on spirituality and substance abuse is generally considered to be limited in scope. They argue that though there is probably more research on the topic than is often acknowledged, several issues do hinder progress in the area. (Cited in Neff,Shorkey &Winsor 2006,49-61). As Anglin and Conner (2008) mention that it’s because firstly and possibly more importantly, research is generally inhibited by the lack of guiding theories, so systematic research is rare (Longshore, Anglin &Conner 2008, 189-198). Rather studies often investigate isolated hypotheses or take broader exploratory approaches and results are rarely research are cause to broke into fragments and not as progressive as it otherwise might be, secondly, as Miller (2003) pointed out that both “spirituality” and “recovery” are difficult constructs to define as these are an idea or theory which contain various conceptual elements, typically one considered to be subjective and not based on empirical evidence and therefore their many dimensions may interact in a variety of complex ways (Miller,Thoresen,2003,24-53)

Thirdly, Chitwook et al (2008) think that empirically trained scholars interested in mechanism of behavior change often hold secular attitudes and overlook or minimize the potential influence of spirituality and religiousness in the recovery process (Chitwook, Weiss& Leukefeld 2008,653-688).Ellard et al (2002) said that matters of spirituality or religion are rarely a part of undergraduate or postgraduate behavioral sciences curricula and are often seen as being more suited to philosophy or theology (cited in Ellard,Miller,Baumle&Olson 2002).Thus, Chit wood et al (2008) argues that scholars whose primary interest is religion or spirituality rarely publish in the substance abuse field. (Cited in Chitwook, Weiss& Leukefeld 2008, and 653-688)

Fourthly, APA (2000) pointed out that substance abusers participating in research may also be suffering withdrawal symptoms (American Psychiatric Association 2000) and has long histories of abuse and potential cognitive impairments. Parsons (1998) views that these factors may impair their ability to reliably participate in research. (Cited in Parsons 1998, 945-961)

And finally, Zemore (2007) wrote that it can be difficult to differentiate the effects of spiritual development from the effects of program participation and commitment (Zemore, 2007). But however despite these barriers according to him, research is progressing in the field across three broad fronts. Firstly, early research focused on establishing a negative relationship between religiousness and substance use behaviors. Secondly, research has explored the effectiveness of faith-based programs. Thirdly research has begun to explore how religiousness and spirituality may operate on recovery –based outcomes. (Cited in Zemore 2007, 76-79)

#### **2.4 Spirituality as a “Shield” Against Substance Abuse**

McCullough et al (2001) discussion bring an the important point to our attention that religion is associated with number of positive physical and psychological health outcomes such as For example,cardiovascular heart and its muscle disease (McCullough, Larson& Koenig 2001,211-222). Authors like Koenig et al (1994) stressed that religion and spirituality also inversely associated with substance abuse and missus behaviors. For example according to them religious beliefs, attending religious services and prayer all are negatively related to substance abuse. This has generally been taken to imply that religion and spirituality can protect an individual from substance abuse and has provided a basis for research into the role of spirituality in substance abuse treatment. (Cited in Koenig, George, Meador, Blazer& Ford 1994, 225-231)

#### **2.5 Spiritual Development in Substance Abuse Treatment**

The Twelve Step and Christian theories of addiction theorize that an absence of God is central to a substance use disorder. Therefore, faith-based programs often focus on developing a relationship with the divine. Central to this aim is the assumption that spirituality can change during participation in substance abuse treatment programs. In support of this, scholars have stressed the role of spirituality development and spiritual awakening in the recovery process. Zemore (2007) also explored the role of spiritual awakening in recovery in alcohol abusers. It was demonstrated that increases in Twelve Step involvement predicted greater odds of abstinence at one year follow up. Furthermore, this relationship was mediated by the experience of a spiritual awakening and increase in spiritual practices. (Cited in Zemore 2007, 76-79)

According to Zemore (2007), specifically up to 82% of the clients who reported experiencing a spiritual awakening also reported complete abstinence at the 12 month follow-up in comparison to 55% of non-spirituality awakened clients. This provides some evidence that Twelve Step Involvement can operate on recovery through spiritual development. In the same manner Sterling et al. (2007) also investigated whether multiple dimensions of spirituality changed and influence abstinence throughout a four week residential program (n=72). Spiritual maturity (a balance of spiritual support and spiritual openness), daily spiritual experiences (e.g. feeling a longing for God or feeling supported by God) spiritual beliefs, religious coping and forgiveness significantly increased during treatment. (Cited in Sterling, Weinstein, Losardo & Petrone 2007, 56-61)

Furthermore, three month-follow-up levels of spiritual maturity significantly decreased for participant who relapsed, but not for participant who continue to abstain. These findings are consistent with the results of Zemore (2007) and give evidence that dimensions of spirituality can change through brief rehabilitation programs and have associations with recovery that extend beyond program discharge. Though Zemore (2007), Sterling et al (2007) and Kaskuts et al (2003) demonstrate a relationship between spiritual development and recovery they do not provide any insight into how these relationships operate. (cited in Zemore 2007, 76-79; Sterling et al 2007, 56-61; Kaskuts 2003, 1-6).

## **2.6 Spiritual Experience in Substance Abuse Treatment**

According to Robinson et al (2007) a body of research has been explored by them about the mechanisms by which spirituality may operate. In this body of research ten dimension of spirituality were assessed, including: spiritual beliefs, spiritual practices, spiritual experience, positive and negative religious coping and perception of God. Forgiveness and purpose in life were also assessed. These self-report measures were completed at intake and six month follow-up. Spiritual practices, daily spiritual experiences, forgiveness, positive religious coping (e.g. seeing God as loving and supporting or using prayer in time of distress) and purpose in life significantly increase over time. Furthermore, they pointed out that fewer heavy drinking days at the six month follow-up were predicted by change in daily spiritual experiences and purpose in life. These researchers are of the view that because spiritual practices and experience changed over time but beliefs did not. The potential of behavioral and experiential dimensions of spirituality appeared more prominent than cognitive dimensions.

Finally, in support of Zemore (2007) and Sterling et al. (2007), the results also highlighted the role of spiritual development in the recovery process, suggesting that the purposeful cultivation of spiritual experiences and purpose in life could have important possible consequences for treatment outcomes. Together, the results of these series of studies suggested that change in spiritual beliefs; practices and experiences as well as spiritual maturity may operate on recovery via purpose in life. Forgiveness and improved religious coping responses. The significant relationship of purpose in life and on recovery outcomes also suggest that psychological wellbeing may play a role in the spirituality-recovery relationship. (Cited in Zemore2007, 76-79& Sterling 2007, 56-61)

## **2.7 Spirituality, psychological wellbeing and Coping in Substance Abuse Treatment.**

Sherman et al (2001) investigate the relationship between spirituality and psychological wellbeing in substance abusers (n=263) According to their research, spirituality and religious faith were significantly correlated with optimism, social support and hardiness to stress, trait anxiety. Furthermore, while spirituality predicts optimism, social support and lower levels of trait anxiety, religious faith predicted resilience to stress. The results highlights the relationship between spirituality and mental health among recovering

substance abusers and support it as another potential way in which spirituality promotes recovery.(cited in Sherman,Stump Pardini& Plante 2001,107-138).

Piedmont (2004) also examined the relationship between spirituality and psychological wellbeing, specifically. Piedmont investigated the influence of spiritual transcendence or existence and experience beyond the normal or physical level: on coping abilities, stress levels and psychological wellbeing of substance abusers participating in an eight week outpatient program. Spiritual transcendence is described as the ability to view the “basic unity underlying the diverse strivings of nature. Spiritual transcendence at intake was significantly correlated with follow- up levels of coping ability, stress, and life satisfaction. Spiritual transcendence also predicted between 13% and 25% of the variance in each of these variables. (Cited in Piedmont1999, 985-1013)

As Avants et al (2001) cited that the results suggest that spirituality may operate to enhance recovery by increasing one’s ability to manage adversity and maintain wellbeing and also may help an individual to cope with adversity by providing sense of support and comfort .The research reviewed so far suggested that change in spirituality is important in the recovery process, spiritual experiences and spiritual maturity ( and to a lesser extend spiritual practices and beliefs) are associated with recovery outcomes; purpose in life and psychological wellbeing may be associated with the spirituality-recovery relationship ,and that spirituality can provide a sense of support and comfort that is different from social support and is associated with improved outcomes.(cited in Avants, Warburton &Margolin2001,39-45).

## **2.8 Summary of the Empirical Literature on Faith Based Programs and Spirituality**

In summary, the literature reviewed suggests that spiritual -based treatment program can be as effective and potentially more cost effective that secular program. Furthermore the empirical evidence suggest that spirituality can develop during brief treatment periods and that development of spirituality, the experience of a spiritual awakening , spiritual maturity and daily spiritual experience can be positively associated with recovery outcomes, Because spirituality and recovery are multidimensional constructs ,an idea or

theory considered to be subjective and not based on empirical evidence. These are likely to be many ways in which the two are linked. This complicated the task of determining how the relationship operates as there are likely to be multiple mechanisms involved. Nevertheless, the literature reviewed suggests spirituality may be operated on recovery through purpose in life, forgiveness, optimism, self-worth, social support, self-efficacy, resilience to stress and anxiety and, or as comforter in time of stress. However, it is important to note that the majority of the findings supporting this potential mechanism have not been reproduced and should be considered preliminary. Additionally, Timmons (2010) suggested that even though Christian faith-based programs are one of the most common treatment options for substance misuse, most of the research about spirituality is done within the Christian faith-based programs (Timmons, 2010)

## **2.9 Background information of Christian program**

According to McCoy et al, (2004) Christian faith-based programs can be distinguished from secular services by a unique Christian theology of addiction. (McCoy, Herms & Frayne 2004, 1-11). They contended that this theory acknowledges the role of biological, environmental, and psychological determinants. But basically they view substance abuse as sin. Cook (2006) and Stanford (2008) are of the view that particularly, substance abuse is often interpreted as a form of idolatry. It's because an individual who is dependent on substance is not focused on worshipping and serving God with their whole being as is commanded in Christian scriptures. Rather, it is substances that rule and direct their lives. (Cook 2006; Stanford 2008)

According to Milne (2009), Christianity teaches that sin is overcome through an acceptance of Jesus Christ and a subsequent process of sanctification. Sanctification is generally considered to be progressively growth in holiness that occurs as one commits to the Christian faith and connections with God. (Milne 2009) Christ and the Holy Spirit. Hence McCoy et al (2004) think that a relationship with Christ, as the driving force in the recovery process is central to the Christian theory of addiction. McCoy et al (2004) argue that these service providers of faith-based programs often passionately emphasize that it is the salutary role of Christ in the treatment process that ultimately

differentiate their program from other secular approaches.(McCoy,Hermos&Frayne 2004,1-11)

However, Timmons (2010) McCoy et al (2004) also cited that qualitative research has identified several stages in a Christian faith-based recovery. Firstly, they wrote that a client must acknowledge that they are having had a “God centered crisis”. This means accepting their substance use disorder and its associated harmful consequences, accepting that the management of this disorder is beyond their ability, and accepting God as an eternal and supportive presence in their life. Secondly, they are further of the view that a client must strive to strengthen their relationship with God through communication. This is an essential component of Christian recovery because it both fosters spiritual development and keeps the abuser focused on recovery.

And according to their discussion the mechanisms of communication include private and group prayers, scripture readings and study sessions, and informal discussions with fellow clients. Importantly, these communicative processes are not just mechanisms of fostering a relationship with the divine but are also reported as being effective coping strategies for triggering situations and cravings. And then the final process of faith-based recovery involves planning for a future that is in agreement with God’s purposes. This final process encourages an individual to be cognizant of the risk of relapse if they drift from God’s purpose by failing to resist to secular and self-centered temptations. Faith-based programs can be differentiated from secular programs by their use of spiritual activities, beliefs and rituals this may include Bible study, church service attendance, group and private prayer, and pastoral counseling (Cited in Timmons 2010; McCoy, Hermos&Frayne2004, 1-11)

And these authors also think that these activities are not only used to cultivate a relationship with God and Jesus Christ but also to foster cohesion within the community. Which often plays an important role in the faith based recovery process. However, one of the major treatment approaches that blur the lines between faith-based and secular programs are the Twelve Steps of Alcohol Anonymous. (Cited in Timmons 2010; McCoy, Hermos&Frayne2004, 1-11)

### **3 BLACK SHEEP DAY CENTER FOR SUBSTANCE ABUSE AND CRIME WORKS, THE PARISH UNION OF TAMPERE**

#### **3.1 Introduction of Black Sheep Day Center**

Tampere parishes union's program of Black Sheep Day Center is for person with in marginalization in society due to homelessness and addiction problems. BSDC has been serving the homeless individuals with substance abuse problems in Tampere area over three decades now. BSDC offers a dining place. Clean place to rest and the living room for those who do not have their own to come on day time, instead of staying on the streets. The work was organized for men and women, whom everyday lives are out of order due to compound problems of alcohol and drug addiction, homeless, unemployment and also for those service users who are with family breakdown, mental health problems, imprisonment and loneliness etc. Black Sheep Day Center was founded in February 1982 under the aegis of The Parish Union of Tampere. Night homeless residents of Salvation Army had to go out every morning as they were not allowed to stay during daytime inside their living quarters and, BSDC founder Kaija Hakala noticed on one morning that some homeless individuals were shivering on the beach outside and then she decided to establish a place where people could warm up and spend time with others under one roof and around dining table from early morning to midday. The place was given the name Black Sheep Day Center with a thought that everyone would remember that black sheep are also part of the flock of Christ. In the beginning work was done on volunteer basis without paid employees nevertheless, service users were offered tea, bread and Olympian branded cheese. Individuals with substance abuse problems were uncertain in the beginning about the place.

The homeless individuals were not accustomed to the fact that the churches would arrange a place just for them. But very quickly informed by the alcoholic's anonymous grapevine magazine that BSDC is place which mean just for them, not for any other group. The visitors started to pour in and over the years grown from three thousand visitors a year and still number are increasing to the present year. The work has

professionally trained staff and expanded, but volunteers are still an important resource without which the operation would not be possible. The BSDC excursion and camp activities are many in the last many years which results in day house major expansion. Black Sheep Day Center aspires to continue to serve Tampere region's homeless people and substance abuse problems, without forgetting the Christian perspective. The scope and mission of Deacon's Center Substance Abuse and Criminal works are mean for men and women whom lives are undermined and have been dominated by the daily abuse of drugs and which mostly are alcohol and drug addiction, homelessness, unemployment, family breakdown, mental illness, imprisonment, and loneliness. The day centre carrying social responsibility and therefore the day centre under the deacon's board's auspices is maintaining the BSDC substance abuse and crime works

Deacons also work with Roma people and others in need. Substance abuse work is a unique encounter with service users and helping in emergency situations, acute physical distress relief, case management, pastoral care, service users house visiting work, camps, excursions and group activities, Sunday morning churches, devotions, visits to institutions and public events. The BSDC's service users are often left out of the rest of the society, and also other assistance outside the parish. BSDC, service users would have the opportunity to meals, washing clothes, and hygiene related treatment to keep health in good shape. BSDC is a low-threshold service, whose primary aim and goal is to prevent service users from, reduce and correct the substance abuse-related social and health problems, and to bring hope of a Christian perspective in the lives of client's daily existence. The BSDC employees are on the pedestrians next to the service users. BSDC is close to the everyday life of substance abusers and also close to God, of course, as they understand God (BSDC operation of the year 1210 intoxicant and crime works)

### **3.2 Physical Structure of the BSDC**

The observation framework of Black Sheep Day Center (BSDC) physical outline yield the view that BSDC is situated in the middle of the Tampere market square. Black Sheep day centre is build in the compound of Deacon works department of Tampere parish and its build on the ground floor of the compound; the entry access leads the service users to the main body of the building through broad wooden steps along

handrail for service users to stay stable while walking up and down stair building itself is old and made mostly with wooden material and the inner space of the day centre is consist of three main room chambers. Main portal door which opens up into main room is furnished with two small tables and computer table, these tables are been occupied with edible items and some pieces of sofas are also been put in this room for the service users to take rest and some of them have turned these sofas into temporary sleeping beds, so far as the idea behind this room seems to me that it's made to give home feelings to the service users within a house with TV and living room.

The immediate room next to the drawing room is library and Christian Spiritual room as its shelves are stacked with spiritual themed books and an altar. And certain times during the week food aid in is also been distributed among substance abuse service users the third room is kitchen with tables and chairs and Here victual provision is made to the service users and its walls are furnished with portraits, carrying biblical themes and verses. The rest of the space is being occupied by offices and food store rooms etc. Down on right hand of main portal door with is northern south side of the wall is a door which leads into the underground facility which aims to provide clothing aid to the service users. Clothing aid includes various items of all sorts and sizes and for all seasons to make sure that the service users can withstand the harsh whims of weather and also this part is equipped with shower and cloth washing machines to facilitate substance abusers on streets to stay hygienic. The interior environment of the BSDC exudes a sense of spirituality as it walls are decorated with biblical depictions and the central part of the BSDC was taken up by an altar.

The observational review of the Black Sheep Day Center also yield the outcome that the administration has created a cozy home like atmosphere inside the day centre and it is based on social justice where everyone is permitted to exercise their right of access to all possible areas and opportunity in the Black Sheep Day Center, The closeness of the inner space of the day centre exudes a strong spiritual atmosphere on the customer and also on the service providers. The service providers are very friendly and generous in there giving of food aid and they are also very mild and kind in their dealings with the service users, of course with a hint of firmness in their approach if needed in certain situation. Most of the service users at the BSDC, with a rare exception who are young, are quite much advanced in their age and. However as the day centre is make to soaked

in spiritual atmosphere by the church as it is required by the church law and ethics ,the petty complain by the old aged service users are being handle with utmost patience and with professionalism by the workers.

As the space of the day centre is not very wide in The sense and lot of service uses are visiting the day centre on regular basis therefore the general trend among people carrying different attitudes and patterns in the personality is not on collision course, for example service users who find it hard to relates with others due to many reasons , the service users are finding themselves within an appropriate and reasonable space at the dining table and were provided an opening to broach subjects of different issues and interests and its actually are an opportunity to developed friendships and comfort in times of there being socially excluded .

It seems to me that the original architecture of the building housing Black Sheep day center is not only designed for the provision of substance abusers needs; rather it's also aimed for the use of other purposes and type of groups, for instance during summer time, a part of the building is being opened for temporary use for the purpose of dispensing food aid to those service users who are not necessary are on substance abuse disorder or are in need of crime involve or legal aid support services, but rather are facing tough financial constraints and need deacon work's support to ease them out of this constraints. However inside environment has signs of Christian spirituality which supports the concept of Christian values and traditions , it means all measures were taken seriously to make service users feel welcome inside the house and food, medical, hygienic, and clothing aid in also being provided in line with love your neighbor and good Samaritan principles of the scripture.

The architecture has kept in his mind to facilitate an easy access to those who are in need of, and utilization of its spaces, especially substance abuser with old age, Inside frame work of the black sheep is designed and arranged in such a way that the service users have an unobstructed and easy access to service counters and parts of the buildings. Different facilities around the building are also arranged in such a manner to minimize the efforts being put by the service users to reach them for example showering and food obtaining facilities. The cliental work such as housing or welfare funds counseling and other tasks which has direct impact on the health of the Service users

has also been located in free access of the service users reaches, however it had been condition with beforehand notification in order to make the working process.

### **3.3 Conversation with Leadership of the Black Sheep Day Centre**

The day center of the Black Sheep Day Center client list contains about 600 service users from the city of the Tampere. The all have a day center membership card, which will entitle them to free food and the right to use the club facilities, such as showers and washing machines. Employees shall advice and assist the various petitions and applications for the preparation. About a hundred of our service users live entirely on the street, and at the end of the day, almost all in the constant threat of homelessness, say Marko Ajanki (head of BSDC) the leading deacon of the church. He has been leading the daily activities of the center for the time of last five years. Usually service users have a substance abuse problem, so the limits have had to create. The staff request disorderly to leave and the staff look with hope to the following flow of the activities in the center. We have ratio of one pro mille of the alcohol limit. He points out those suffering substance abuse problems should not feel guilty. Almost anyone can slide down and end up being our service user. Tampere society is deeply involved in our daily organizational and professional activities for service users welfare . In their own house (Black Sheep Day Center) in various volunteer positions. The work is important as we have only seven paid employees. Self-esteem and morale is raised in the camps and community -based campaigns. The black sheep people self carried out, for example a photo exhibition. And the homeless fashion show was a big success.

#### **3.3.1 Love, Courage and limit**

Peer support is an important issue for BSDC. Here are rotating people, who have the same kind of life and history. We held each other for concern, if someone during the days, not shows up then we check out for them. BSDC is part of the Tampere parish diaconal work, but the place is a house with a low threshold. At the door no one asks about spiritual beliefs. And Christianity is not hidden. Wednesday and Sundays, morning devotion, “Bun church is a gathering where people come together as we also hold the Wednesday club to discuss spiritual matters”, says substance abuser worker

XXX. She enjoys her work and life among heavily burdened hearted men. Our work is immensely important as one service user among others said that he did not where to go if this BSDC would not have. Christmas is often one of the hardest times for the homeless and marginalized in Tampere city. Then doors will be exceptionally opened through shifts. For us, come up to hundreds of people. For many, this is the only place where you can celebrate Christ's birthday celebration. "Love, courage and limit she said are the basic principles of Black Sheep Day Center for substance abusers and crime works. (Anwar, field diary 2011 march)

## **4 RESEARCH PROCESS AND ETHICS**

This study as final thesis was part of my degree program in social services. Black Sheep Day Center's employees and my teachers from Diak Järvenpää, Unit supported me in all possible level in the planning and composition of this study initiative. Series of participation in seminars at campus and discussion meetings at BSDC bear fruits in this study. Series of valuable critical exchanges was a significant contribution from my diak teachers toward the completion of my final thesis. During evaluation, it's also important to mention here head of deacon work and his support and interest in this study. Together with my placement supervisor, we conducted a questionnaire to fit for BSDC service users Participant was selected for interviews by my thesis supervisor at BSDC and also question paper was distributed among the group by the crime work employee. The aim, procedures and confidentiality of the research to each service users were explained and clarified. A free consent was requested to service users. Service users willing to participate completed instruments and gave interviews for data collection procedure. Participant was informed that the interviewer and instruments were thesis purpose and the researcher is student of Diak, University of applied sciences. The survey took approximately 5 minutes from an individual to fill, while thematic interviews average 40 minute.

### **4.1 Research Methodologies**

In my thesis, I use mixed methods of collecting data are used. In my thesis it refers to technique employed for the purpose of collecting data in qualitative (thematic interviews) and observation, as well as quantitative (survey questionnaires) methodical forms. Mix methods recognize the value of collecting both quantitative and qualitative data. One of the major advantages was that it combined the strength of both qualitative and quantitative research. Providing both an in depth looks at context, processes, and interactions and precise measurement of attitude and outcomes. Mix method has flexibility in choosing methods of data collection, and the presentation of results can be convincing and powerful when both summary numbers and in-depth portraits of a

setting are included. However, mixed methods research has some disadvantages. Besides knowledge and skills needed in both methods, it requires more time and resources to complete than a study using only one type of data. (Cited in Spaulding, &Voegtle2006, 282)

I applied mix methods as its suits my data collection need. It was a good method because it provided me with a window of opportunity to collect empirical data with reliability. Telephone conversation with service users or sending emails to them for data collection purpose was not appropriate methods for me apply, so therefore, I participated in group activities and some of the questions were answered on the spot. A mixture of both methods will be reflected in this report.

## **4.2 Design of data collection**

I constructed qualitative (thematic interviews) and observation, as well as quantitative (survey questionnaires) methodical forms. Appointments were requested by me from service users and leadership for thematic interviews. Which was granted to me on different occasion at BSDC and private home setting as it deemed comfortable for the interviewees then. The thematic interviews were conducted in series of conversation with the help of an interpreter as service users were not much skillful in English language. And Finnish language questionnaires were distributed among BSDC service users and filling up of the questionnaire or giving answers in thematic interview was an act of pure volunteering from service users and it means that not threat or force was used by me or by any mean whatsoever. The approach to deploy this self developed instruments were through descriptive research. Self developed instruments were measures created by me to gather the perception of the samples within the specific setting of substance abusers participation in BSDC (Sapaulding &voegtle2006, 105)

### **4.2.1 Survey questionnaires**

I utilized self developed instrument as unlike pre-formulated instruments for data collection purposes for a specific setting. These instruments were more tailor made and

served the purpose of data collection more efficiently. These instruments required innovation which was good aspect of this type of instrument development process. However after thorough review of the literature in which key themes were identify and survey items will be developed.

#### **4.2.2 Thematic Interviews**

I used thematic interviews as mix methods includes interviews as it will help me to verify observations, An interview is basically a purposive conversation with a person or group of person. I conducted one –on –one interview as I was interested to determine the participants feelings, interpretation or reaction to an event, set of circumstances or life experiences (also known as “life histories”). In one-on- one interview, I let the participant to express his or her thoughts in their own word. The number of interviews conducted is four in total from service users and a piece of interview from head deacon of the Black Sheep Day Center.

#### **4.2.3 Thematic Interview Protocol**

I constructed the protocols of the interview as explained the brief script for the purpose of explaining the study to the interviewee’s places to record the date and background information on the interviewee. And preliminary questions as starting point to begin the discussion and would then ask additional questions based on the person’s responses. It was looked like of an actual conversation than an interview with set questions and answers. I conducted nonstructural interview as they are more conversation like and allow for the greater flexibility, I would simply jot down a list of topics that I want to cover in the interview. My supervisor will determined the right person among the black sheep day center for this very purpose of conducting thematic interviews

### **4.3 Research process and ethics**

The head deacon of Black Sheep Day Center granted me a research permit as written statement on 7.12.2011.Appendex2, which stated the formal permission to conduct research thesis within the Black Sheep Day Center of The Parish Union of Tampere, and the head of the deacons work operation has also allowed me to mention his name in this thesis. I started the interview by introducing myself as it's important that I should have had some sort of contact with the participant before interview take place and it was included introduction of the general topic that I discussed . On this stage I will told to the participant about the confidentiality issue and will ask to the participant about his or her participation in the study. I will obtain also general descriptive information. This type of descriptive information could include information about the participant or the issue or phenomena being studied. During interview process, I strove for neutrality,

I was a good listener and non judgmental in my reactions, be sensitive, never display shock or upset by what I heard because be judgmental is likely to limit interaction and may cause the participant to question his or her level of trust in me. I must need to recognize that as I am conducting then qualitative interview, my values and personal biases as well as those of respondents are a factor related to the kind of information I gather. As such anticipate and document these to the best of my ability and consider the possible influence these might have on the data collected. As my interviews are nonstructural therefore I tried to follow up on the comments made by the participant with probes, it's a follow up question that is asked to get clarification about the respondents. Record the interview date, I taped record the conversation to preserve the integrity of the data, the recording instruments was loaned from Tampere parish material services. (Sapaulding &voegtle 2006 105,106)

### **4.4 Descriptive Survey Research**

My descriptive survey research instrument is composed of seven questions in total. The sample group being surveyed are the service users who are participating BSDC. These

questions include service user's perceptions, beliefs, feelings and, actions about their participation and BSDC environment and service user's beliefs on religion and spirituality as a safety or protecting wall against substance and alcohol abuse. I used 34 questionnaires as the main tool to collect data in a descriptive survey research study. I stated on the questionnaire the purpose of the research. I made clear to them that participant's answers would not be shared with anyone or by any mean. And I would strictly observe anonymity of the respondents as questionnaires were not having service user's name. The survey participation was voluntary in the nature as because leading deacon delivered the questionnaires on the table and those who were interested to participate in research picked them up voluntarily.

#### **4.5 Implementation Strategy**

My role in the implementation of this plan is important in the sense that I was the one who conducted this research project and coordinating it with other participants. I slowly familiarized myself with the environment of my placement at BSDC and I thawed the ice of being outsider by participating in the activities of the BSDC on certain occasion. However as shown by various researchers in the field of social studies of science and technology the social position and social interactions of investigators influence their own research as well as how their results are viewed by others. This is true not only in laboratory science, but also in social science such as the present study; the interactions of the investigator and the participants become data for analysis. The investigator's (namely mine) presence at Black Sheep Day Center meant that the service users with whom he worked could communicate with him for example transferring and receiving small packages of food and clothing items around the BSDC and outside in other social care entities. More easily with his direct participation in different actions in day center, it also means service users make fun of each other and create a family atmosphere together, As a final example, the investigator was involved in raising awareness of the desire of the BSDC service users in their effort to make municipal authorities in Finland to make cognizance of their health and homeless condition on street and make rigidly regulated bureaucratic processes easy for their service access. This qualitative study employs direct observation and interviews from

chief leader and service users of Black Sheep Day Center, four interviewees in formal setting and group discussions, accompanied by theories of spiritual dimension in the treatment of addiction and faith, care and recovery, research in Christian conversion.

#### **4.6 Thematic Analysis process of the data (interviews)**

There are five steps to analyze the data

(1) The first step is to preparing and organizing the data.

Data was prepared and classified into different groups to get analyzed. Transference of recorded interview in to written form and focusing on the general issues and ideas that are been reported using participants' own words as much as possible.

(2) Second step is to review and code the data

I read the data to gain an overall sense to what is in them and whether enough data has been collected as the real purpose is to immerse myself in the data and gain a sense of their possibilities. And then further I, organized them into separate codes.

(3) Third step is to constrict descriptions of people, places and activities

The goal is to provide rich, in-depth description, places, and events in the study Often referred to as thick descriptions, of the experiences, Perspectives and physical settings representing in the data,

(4) Fourth step is to building themes

I tried to identify the minor and major themes in the recorded data. And the themes are organizational framework to see if they provided deeper understanding of the data

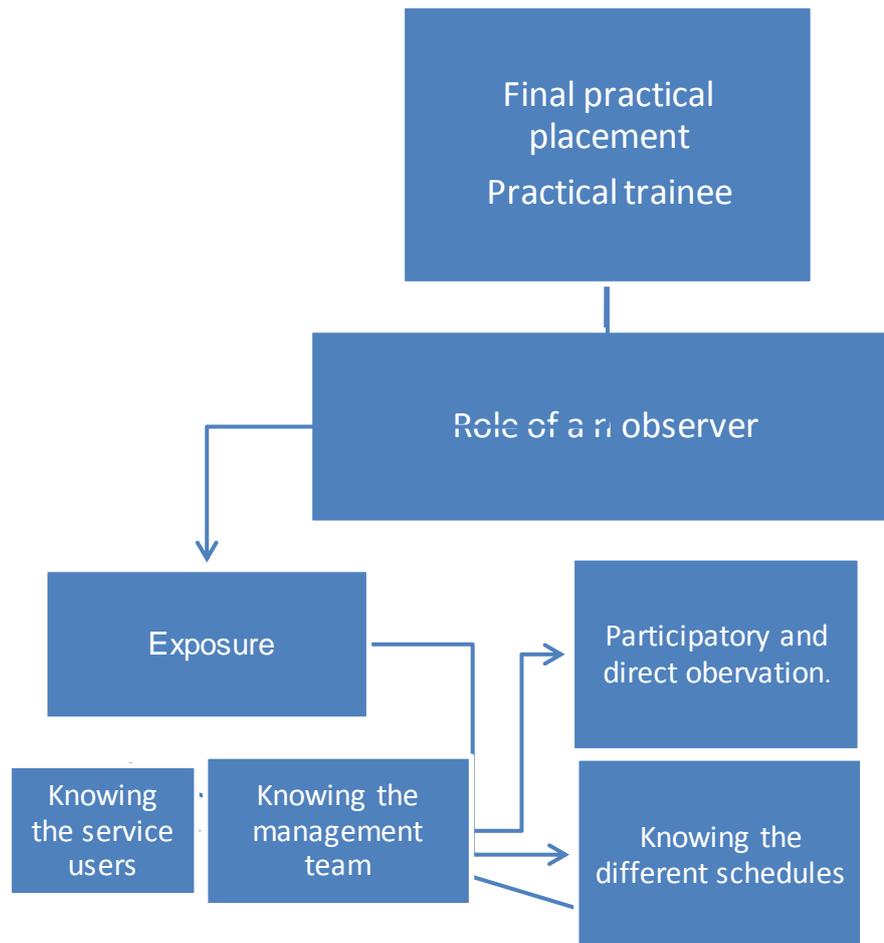
(5) Fifth step is to report and interpret the data

The end stage was to be concluded by reporting and interpretation of the data in a narrative manner (Spaulding&Voegtler2006, 301-302)

#### **4.7 Role in the participation**

I had to find a placement of my own. The placement was my final placement of my studies. So I choose Black Sheep Day Center as it fits my thesis environment. I participated in six weeks program in the BSDC activities. I was not given specific tasks nor given special responsibilities. I enjoyed the BSDC. I learned few new words of Finnish language, few stories, different names and at the same time I was focused on what I wanted about my assignments from the school. After the second week, I planned to gather raw material and recorded data. it was from service users , from employees and from other related authorities such as head of deacon works in BSDC; I developed my role in the placement from as an observatory participant toward action researcher. I began to ask appointment dates; I gathered both informal and formal data and information.

The figure1, below demonstrates my changing role in six weeks placement



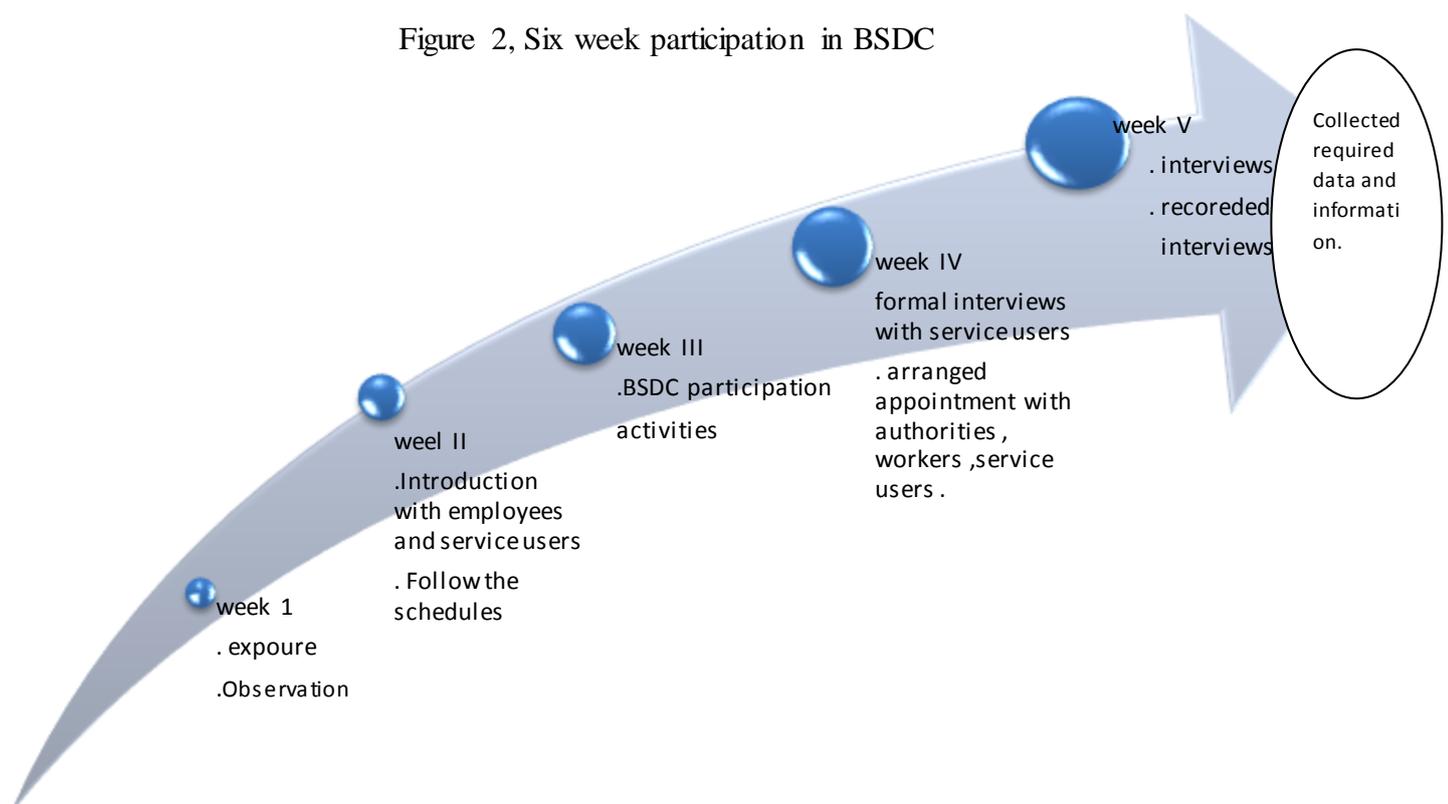
#### 4.8 Schedule of the thesis process

The research project conducted by me will also provide me an opportunity to collect material for final thesis, which will be analyzed to have a hopefully, clear picture of the role of spirituality in lives of substance abusers. I carried out a project of six weeks of six week from March 7<sup>th</sup> to 15<sup>th</sup> April 2011 at Black Sheep Day Center (BSDC) to gain a deeper understanding of these spiritual phenomena. This report briefs the contours of the project in Black Sheep Day Center and will further elaborate different areas of interests and methods later on. However it's also important to mention that the reason of my project at Black Sheep Day Center program of Parish Union of Tampere, Deacon Works was to conduct a research project for the purpose of implementing the study module (Strategies for change and innovation) during my placement of six weeks. In brief the aim of the project, was to get familiar with the only Finnish speaking environment of the BSDC of Tampere Parish Deacon works among substance abusers

and crime works as a foreigner student, and to obtain data through thematic interviews and through direct and participatory observation in BSDC activities, such as participation in groups and spiritual activities, for example in bun church and also, food collecting from markets and dispensing work among homeless individuals. It was also meant to give an insight of my experience out of my research project to stake holders at BSDC and also to share final findings with them. (Anwar, field diary 2011 march)

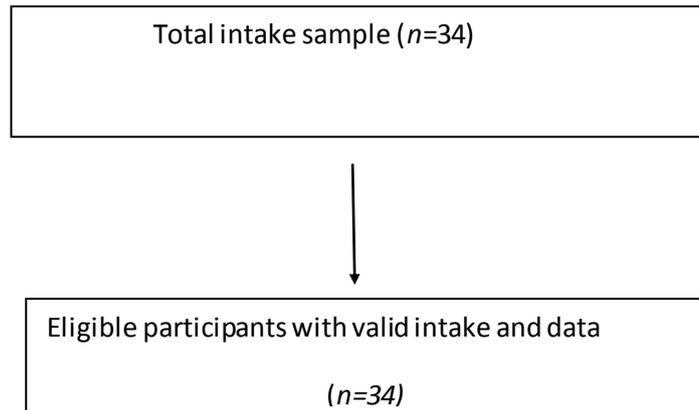
There were few objectives during the initial stage of the process. However the role of the placement was clear to me. During my six weeks of participation in Black Sheep Day Center, I was following the routine everyday activities of BSDC. Besides participating in the activities; I was contributing as a broken Finnish speaker in the BSDC. Therefore, service users were interacted with me to improve my skill more. At the same time, service users were practicing their English. I was interested in the different opinions about BSDC. I also participated in the spiritual groups Interaction program were organized by different employees. I apprehended the BSDC was rather peaceful and understanding with some rare exceptions. Slowly, mutual trust and interaction started with no time. I started to be friend with the service users and employees. At the same time, I was supposed to be more cautious in sharing my opinion for service users and employees. Being neutral was the most difficult part in the whole thesis process. However, the six weeks direct and some time participatory observation were interesting and challenging. The timeline during my practical placement is shown as follow.

Figure 2, Six week participation in BSDC



## 5. RESULTS FROM QUESTIONNAIRS

### The data analysis based on 34 questionnaires



#### 5.1 Subject Demographic Characteristics

Most of the study participants were (n=34) were male (n=26) Never married (n=19) and Lutheran (n=21) Finnish ethnic (n=32) With regard to education level, finished primary education prevailed (n=32) few participate finished secondary or higher education. With confirmed subject low education level, when asked about participation in religious practice (bun church on Sunday) they answered that they participate in the religious actives related to their belief and that they consider religion important in life.

**Table.1 BSDC's participants demographic information**

Study variables		Frequency
Gender	Male	26
	Female	8
		<hr/> 34
Age in years average (M and F)	29.5	18
Highest level of education		
	Basic school certificate or less	29
	Professional or higher school certificate	3
	Non university tertiary education (e.g. . . a trade certificate)	1
	University degree (under or post graduates)	1
		<hr/> 34
Marital status (%):		
	Married	1
	Divorced /Separated/Widowed	9
	Common law partnership	5
	Never married	19
		<hr/> 34
Ethnicity (%):		
	Finnish	32
	Roma	1
	Other	1
		<hr/> 34

Study variables	Frequency
Religious belief	
Evangelical Lutheran	19
Charismatic and others	8
Atheist	7
	<hr/>
	34
	<hr/>
Importance of God/higher power	
Yes	19
No	5
Do not know	10
	<hr/>
	34
	<hr/>

The items provided basic demographic information are stated in the table.1 As the items in the table are evident of the fact that main participants of the BSDC group is consist of male gender, two third (77%) with an average age of 29.9 years. it means that men are more active member of the BSDC group than women, women are in the table above aged (23.5 %) although on the other hand it's also the fact that women are more paid service producers in number at BSDC (W: 5, M: 2)

The central tendency of the BSCD group performance on education level is (85.2 %) in basic and above education. some individual are highly education in the group. However results indicates the fact that substance abuser in the BSDC group are not equipped with higher education and it can be interpreted that they do not have solid foundation for capacity building which may be results into low yield in income and therefore their livelihood earning capacity is limited due to availability of only basic education. Especially at this time of intense job competition in the market and high demands for

diversifying skills, this tense situation can be implied as view Blume (2005) that this population is often resistant to change.

The focus of the central tendency of the BSDC participant's group is of the indication that most of the members of BSDC are belong to Finnish ethnicity (94%) and they are not married (56%) and also they are part of main religious-spiritual Lutheran group of the country (61%). The data indication of BSDC group which is majorly associated with some sort of religious group (61% Lutheran and 22 % charismatic and others) can be mean that these groups are interested in spiritual pursuits and BSDC's spiritual and other types of supports is an important tools in their lives to cope with substance abuse addiction.

This interpretation can be also established by the empirical research that religious faith, spirituality and psychological wellbeing in 263 substance abusers. as Sherman et al(2000) Spirituality and religious faith were significantly correlated with optimism social support and hardiness to stress .Trait anxiety, furthermore, while spirituality predicts optimism, social support and lower levels of trait anxiety, religious faith predicted resilience to stress (Cited in Plante& Sherman 2000 107-138)

## **5.2 Participation in BSDC Program**

The Self developed instrument were distributed among the BSDC group 34, the item in the scale was mean to measure the participatory level of the group in BSDC program. Item inserted into the instruments was with an aim to gauge the monthly participatory level of the group at BSDC. The resulting participatory level of the group of 34 subjects is over average which means that 50% to 70% of the participants of the BSDC visited the BSDC in period of one month. The service users' participation intensity in the BSDC program was 50 % to 67% of the variance among items. It evident that environment of BSDC was conducive in the development of the individuals spiritual development. As according to the Christian theology of addiction McCoy et al (2004), this theory acknowledge the role of biological, environment, and psychological determinants

However the environment do have positive influence on service users as even though, an individual who is dependent on substance is not focused on worshipping and serving God with their whole being as is commanded in Christian scriptures, rather, it is substances that rule and direct their lives. Hence a relationship with Christ as the driving force in the recovery process is central to the Christian theory of addiction. (Cited in McCoy&Hermos 2004, 1-11)

### **5.3 Participation in Spiritual Activity and Development**

The aim of the self developed instrument employment was to measure the relationship between service users's participation in bun church and the spiritual development of BSDC group. Most of the member of the BSCD expresses their spiritual development in mediocre level, even though they were participating in spiritual activity with the title of bun church on Sunday on almost regular basis; however the items inserted into instrument were of positive direction toward the relationship between participation of the BSDC group in bun church and their spiritual development. It can be interpreted that spiritual services with a focus on Christian philosophy contribute positive impact on service users and enhance the role of spirituality in the provision of safe guarding the service users from substance abuse.

The items inserted were of positive direction of the relationship between participation of the Black Sheep Day Center group and their spiritual development. Relationship is moderately strong and the finding is consistent with the results of Zemore (2007) and demonstrate that dimensions of spirituality can change through brief rehabilitation programs and have associations with recovery that extend beyond program discharge. (Zemore2007, 76-79), Though Sterling et al (2007) demonstrate a relationship between spiritual development and recovery they do not provide any insight into how these relationships operate. (Cited in Sterling Weinstein 2007,56-61) and Koenig (1994),religion and spirituality are inversely associated with substance abuse and missus behaviors, for example religious beliefs, attending religious services, prayer, all are negatively related to substance abuse. This has generally been taken to imply that religion and spirituality can protect an individual from substance abuse and has

provided a basis for research into the role of spirituality in substance abuse treatment. (Cited in Koenig, George, Meador, Blazer&Ford1994, 225-231)

#### **5.4 Staff and Volunteer Behavior toward Service Users**

It is difficult to express behavior pattern of BSDC group in numerical terms toward service providers, however an attempt is made. The central tendency of the views of the service users was toward positive direction, but not very encouraging. Items inserted were mean to serve the idea of what service users think about the workers in their environment. Items inserted ranged from sigma 0.91 to 3.2 which amounted to 61 % to 70 % of the variance among item. It can be interpreted that most of 34 subjects regards the spiritual and social role of employees and volunteers with high respect. Nevertheless some time disagreements over some certain issues among them can occur.

As I observed, a bus driver was being requested to preach peach of spiritual encouragement to his fellow friends. The Christian idea of support and minimizing the pain and suffering of fellow human beings is visible in the action and words of the workers at the day centre and volunteers who are very active in their services to black sheep customers.

The service user's views about the behavior of the service provider are above average and positive direction in the variation itemized scale. The communication rhythm between the service provider and service users is operating on normal level. However breaking in this communication is sometime inevitable as energy levels do not necessary on the same level, everyday. The candid communication can be evident in the environment as one service user that, volunteers are just doing fine job here as what they are doing. The service provider as spiritual role model in the BSDC environment has positive impact on the service users as spiritual character and arrangement of spiritual services. as one interviewee said that believer can be like hands and feet of Christ and I think our workers and volunteers is some kind of doing the work of Christ by helping these people and it can be very concrete help and by giving food and giving clothes and you can wash yourself, homeless people can use shower here in BSDC

### **5.5 Role of Spirituality in Abstinence or Reduction of Alcohol Consumption**

The aim was to make an attempt to measure the relationship link between alcohol consuming behavior and spirituality of the individual in BSDC group. Items inserted were toward positive direction on scatter plot. Scatter plot is a graphic tool to measure two variables between items. The relationship of the link is strong as variables on the scatter plot were thickening together in positive direction it means that some of 34 subject views substance abuse as of a form sin (Cook 2006). And inclined toward spiritual development as its remedy.

The relationship of the link is strong as variables on the scatter plot were thickening together in positive direction as one alcohol individual (Niemelä 1996) of the view that why, some time in difficult circumstances, he shifted the mind ever to think about the use of alcohol. Why, some time in difficult circumstances, thoughts of booze not come in front. He said that "I would understand it something, this area is then purified and to the inside it all be cleansed out" (Niemela 1996 ,130-131) therefore the evidential pattern of stability in service users lives which results in reduction of alcohol consumption and Christian environment which induce spiritual services like worship and prayers is strong. And in my observation, service users were singing spiritual songs with loud voice and some of them were mediating on the spirit of the songs (Cited in Koenig, George, Meador, Blazer&Ford1994, 225-231)

### **5.6 Self Perspective about God or Higher Power of BSDC Group**

Items were inserted like substance abuse is sin, spirituality safeguard me against substance abuse, is world is a dangerous place or God/some higher power is judgmental or merciful or not and spirituality has give me a new perspective to see things. Total BSDC group, which is consist of 34 subjects filled the slots with their views about these above mention options with "Yes, No and Do not know." 19 members which were 56 % of the group affirmed their opinions in favor of the above mention items, means yes. 5 members which were 15% said no and the rest which were 10 members, 29% of the

group of 34 said that they were not sure about their opinions. So 56% of 34 subjects were of the view that spirituality has protective nature. To gain into spiritual experiences of the service users like do the world is a dangerous place or God/some higher power is judgmental or merciful or not and spirituality total BSDC group, which is consist of 34 members 19 members which are 56 % of the group affirmed their opinions in favor of the above mention items, means yes. 15 % which are 5 said no and the rest which are 10 members, 29% of the group of 34 said that they are not sure about their opinions, as it is in literature that one of those reasons might be, as the sole species as far as we know capable of contemplating its own death.

We needed something larger than ourselves to make that knowledge tolerable. "Anticipation of our own demise is the price we pay for a highly developed brain "In many ways, a God experience is a brilliant adaptation. It's a built-in pacifier." and the most important survival role religion may serve is as the mortar that holds a group together (Time2004). However as I observed, many a time the service users broke spontaneous conversation toward spiritual topics and everyone is giving their own version of the things under discussion about spiritual matters and its actually is serving a good platform to the service users to air their views and thoughts and hold a verbal conversation to stayed engaged in dialogue as many a time the service users are very much stayed aloof from each others.

## 6. RESULTS PRESENTED HERE FROM INTERVIEWS

### 6.1 Regional Relationship link Between Religion and Alcohol

During interview process the data suggested and that people in Lapland area got with close religious ties and activities, the rural region (Ostrobothnia ) is a regional point of intersection for three of the five religious movements. The religious revival movements had negative effects on alcohol consumption, as one interviewee said that he think about these issue seriously and thought that how there (his family relatives lives who were on alcohol drinking) changed, when they joined Pentecostal form of Christianity. Another interviewee said that he had been ten years without alcohol and that the women with whom he was living commit suicide and then afterword he bought five bottles of whiskey and drank it without stop for one month. One of these spiritual friends helped him to overcome all these ten years without alcohol as he asked “Are you ready to receive God and he said that and I said, I am so ready that I can be never before. These views were also confirmed by the literature as koening et al ( 1994) that if spirituality is a new religions for the addicts than in this case it’s at least not killing them, Religion and spirituality also inversely associated with substance abuse and missus behaviors (Koenig, George, Meador, Blazer&Ford1994,225-231)

Religious festivities provide a strong spiritual platform to people and family to stay in contact with each other over the year round and thus it results in strong emotional and psychological bonds, which is necessary to keep alcohol abuse at bay (Piedmont, 2004). as interviewee said that these links nurture the friendships and it encourage to those who cannot manage to ”cut it through” and the feelings of being tiredness from alcohol abusers do not fall only on the shoulders of family members but spreads to the whole community

## **6.2 Maternal influence and prevention from substance abuse.**

The data from interviewees who came from rural part of Finland in my interview suggested that the repeated pattern that some alcohol abusers (later obtaining long term sobriety) are those whom mothers were holding strong theological/religious or spiritual background. The interviewees who later in life stages become substance abuser (mostly alcohol) due to some serious traumas or crisis during life course, do managed to gain control over their lives and the control was earlier than expected as one interviewee said that his mother was a Christian woman and she took him and all the children to Harmala parish and all the children were going to Sunday school and from there he got very basic Christian values which he kept all his life ,even though he was an atheist. The evidence corresponds between mother's inclination toward spirituality and her siblings future recovering or sobriety has bleak and intangible line, but according to my observation from data as it suggested, it did exist. the evidence of the interaction between individual religiosity and community context as mother's religiousness had an effect on their children's abstinence in more religious region (the rural region of Finland) but not in more secular region (the urban region of Finland).(Alcohol and Alcoholism)

## **6.3 Substitution of Family and Community Relationships with a Service providing Agency.**

Substance abusing habit and its concomitant lifestyle can easily drift the individuals away from their love one, family friends and also from healthy activities within their own community. In western world, including Finland this family bond got bad very weak as the addiction progresses and at the end it got broke altogether. as one interviewee, of the view that he understand the alcohol problem and that he understand that relatives, friends usually got tired, when alcoholics always put the alcohol first position in their lives and he can understand that, how it works that Black Sheep Day Center and other services here in Tampere come to replace the place of the relatives and friends, when usually the service users are lonely because they have lost their contact to relatives and he thought that in western world, you can lose your contacts and relative

more easily than in Asia, because in Asia and Africa , relative do not give up easily and they are fighting to the last point to keep their relative and its quite similar actually in Lapland.

As literature reveals the view of a substance abuser as he said that as he was wondering, every pub door pulls him inside. “I have been going to every door. Am I, really going? I realized that in the past when I have been here, I have always gone through the doors of those clicking “Enter”. (Male 30) (Niemelä1996, 151) .As the data from interview of the service users confirmed the fact that the Black Sheep Day Center has become a sort of family home for many service users as one service user said if this place is not available to us, then I do not know where I can resort to. and another interviewee said that one of his day priority was to visit Black Sheep Day Center and talk with people and things like that, this spiritual belong to its environment supports to stabilize these service user `s lives and findings also suggested that some service users find it possible to cut their daily doses of alcohol intake as the Black Sheep Day Center policy of reduction of alcohol volume in blood stream requires them to conform the rule in order to enter inside. (Operation plan year 2010)

This rule even though seems unfair, actually helps them to gain control over their dinging pattern and its also because then they can take care of themselves within the framework of discipline and Black Sheep Day Center environment. As literature reveals that a proper setting of care provision does results into recovery. As ( Niemelä 1996) is of the view that Alcoholics do not recover because we take care of them. Service users improve by themselves (Niemelä 1996, 130) and (Vaillant 1993; Koski-Jännes 1985) relapse avoidance used by cognitive program emphasizes The development of functional skills A way of life arrangement, renewal of membership from cognitive and all of these got faith in its use and practice, and moreover utilization of care for avoidance from exposure to relapse.And affirmation of personality in caring Christian environment or home. (Vaillant 1993, 314) The use of protecting role (Niemelä 96 , 130- 131 )

#### **6.4 Substance Abusers as Social Assets and Spirituality in Action**

As popular perception which states that usually individual on substance abuse are social liability and cost on the health system. In Finland, for instance, it is estimated that some 20 per cent of all health care costs are attributable to substance use. (Juha Aaltonen 2007) However, as one interviewee pointed out that the workers of substance abuse and criminal work are extended hand and feet of Christ. And they want to help the service user of the day center in a very specific and concrete way. The investment of this positive spirituality is evident in the output of the service user social action. Especially as they replicate the behavior which was based on humanitarian support to their own fellows in BSDC. These service users have been engaged in many local community services. For example, as interviewee said that, volunteering in the maintenance of hygiene of public building, running of the black sheep day center and collection of food items for their fellow companions from market Suggestive the relevant evidence is existed in the positive attitude of the substance abusers, toward their social responsibility and the development and progress of the local community of the Tampere city.

As the evidence is ingrained in the literature that spirituality is concerned with whomever or whatever is most important in a person's life (George, 1990). Essentially, spirituality involves attitudes that are based on beliefs about our relationships with our self, with other human being, with our world (including our physical and social environments) and life (as to its meaning and purpose), and ultimately, with God, a Higher Power, or "Universal consciousness "(Whitefield, 1984). And he wrote, provided these beliefs were formed in circumstances of unconditional love, acceptance, and trust in all of our relationships. Interviewee also affirmed it and said that as he was walking home yesterday from work and he saw two of service users who were standing outside of the, Alexander Church. They were waiting outside for service to start and we spoke there and, one service user said to me that as you can see, on free time we go to church and do volunteer work and do not drink.

Evidence that service users as social asset comes from the views of the interviewee that said that service users are always willing to help as much as they can to other serve others. For example last winter they did all the snow work in our back yard and they did it very good and clean. And he further said that he think there is some kind of spiritual motivation in service user to serve others as XXX went to Alexander church and there were also other people like XXX in Church and they clean the stairs together and did a lot of volunteer work. According to interviewee service users are willing to do as much as we can offer, they would like to do more and particularly on Christmas time BSDC is open all night so homeless could sleep here, he said that there are lot of homeless people come on Christmas season, and we can not managed to do all the work without regular participants in BSDC. For instance last years we have 20 thousand kilo grams of food and it was supplied in by cold storage truck to service users. He said service users help is paramount important and nobody only wants to be only helped but they also want to help others. The interviewee said that in bible are many spiritual fruits, for example patience, love, and care for others and he can easily identify these fruits in BSDC service users , according to him, they have good heart and they want to help others and they said that they want to give honor to the church.

Prezioso(1987) also identify this aspect of spirituality in substance abusers and called it positive spirituality. Which, he said, reflects,” a sense of gratitude and acceptance, a sense of Connectedness with others and with a benevolent power greater than self. Anchored in the belief that life has meaning and purpose and that, although imperfect, each of us is acceptable, loveable, and worthwhile” (Prezioso1987, 239)

### **6.5 Intoxicants as focus of spirituality**

The data in interviews suggests that substances can easily become interests of BSDC’s service users’ focus of spirituality as an interviewee said that after a trauma, he went to purchase five bottles of whiskey and he started to drank for five days without any stop for one month and after that he himself took action and went to Pitkäniemi hospital for mental health. As literature reveals (for instance, Ringwood 2002) for some however, drugs become a counterfeit God, rather than escaping, alcoholics are seeking, usually

God or serenity or a spiritual life, as well as many addicts. Some spoke of trying to fill a “God sized hole with drugs or alcohol. “Addicts discover the cure for their symptoms in substance abuse. However literature also reveals “that most alcoholics do not drink to sedate psychological problems, but for the lift, the glow, and the positive effects of alcohol. They are not looking for the sedation so much as for solace, trying to satisfy the hunger of the heart.”(Ringwood2002, 13)

## **6.6 Vital spiritual Experience of Conversion**

The service users held firm views about their stable life situation through a personal spiritual process of conversion. During the time of incarceration in prison or harrowing process of trauma or crisis, especially domestic in nature like suicide of the spouse, some social network of friends paves the path which leads them toward conversion, particularly in spiritual nature at Christian rehabilitation environment through Christian personalities. As one interviewee share his experience that, he come to talk what happen with him last Sunday. He went to Nokia mission, in Tampere arena and there was one friend of him who said, go straight there where XXX is inviting and he go there on the front and XXX was asking all these question which XXX was asking when he become child of God and he was saying “Yes” to everything and there was also some other people with him and then comes there one XXX who pray with interviewee and then they go to a silent place and there interviewee told the XXX about all the sickness he has, and they pray together and that God would released him from all his sickness and when they prayed.

An interviewee noticed that some kind warm “fluid” running in his legs and then he said to the XXX that now I feel something is really happening to me. And after that they pray and thank God for a long time and they hug each other. And there after when he come away from praying room, his friend from Nokia mission said that when he to interviewee, he said to him that his step is firm and longer by now. The interviewee further said that praying and reading bible is something that he cannot afford to neglect. He said during day time meeting friends who are not under any alcohol or narcotic influence is important for him and also AA club is important for him, for without it he can not do very well. according to interviewee, Holy spirit makes things possible and he said that when a new person comes to AA club then the first thing is that he must

decide that he will believe in himself that he can not anymore take care or its not under his control that how much he is drinking or using alcohol. And he has to give in and surround to God and plead to God that I am giving this matter to you and that it is not anymore under my control but it's under your control. It is because you are greater than I am and he also said that this process may take many years. But if he do self reflection after surrendering himself to God and this new person will got to know what kind of person he has been and what kind of person he really wants to be in future with the power of God.

Another interviewee said that we can pray, we can offer help but we can't stop drinking or stop using drugs for them. This is their own decision and spirituality in many situations is very important matter. A lot of service users come to faith and become believers in prison and it has changed their situations. And when they have got free from prison, they got some people from the parishes who are there spiritual supporter and who has helped them to set there matters straight. So in many situations when you see how service users, once has been received God or Jesus so the change is amazing and you say that may be other help could not get it to that situation. It is because many individuals on alcohol abuse want to go to psychology or something else but God can go anywhere and reach you.

The interviewee further said that in Finland there is a saying that everybody lives in jumala salan takana or back side of God as there is no any place, where God is not, God is everywhere. The evidential pattern of stability in service users lives which results in reduction of alcohol consumption and Christian environment like worship and praying spaces is strong. The literature elaborate on this spiritual experience of conversion as, input from faith satisfied the thirsty soul, inside emptiness and meaninglessness, of which detected in alcohol abuse. Religious experience has shown that kind of power who vanquished the drinking patterns of alcohol.

According to Niemelä (1996), new religious interpretation is that, the real freedom is freedom of intoxicants. Experience of mercy and forgiveness influences countered to relapse and some immediate experience of internal purity and renewal. And as a result inner life was felt cleansed of guilt; the moral conflict will be set freed, to "rest in God's benefit" the will was made whole (unbroken) and the opportunity to self correct itself by spiritual experience. One interviewee stated that as"he shifted the mind ever to think

about the use of alcohol. Why, some time in difficult circumstances, thoughts of booze not come in front. He said that “I would understand it something, this area is then purified and to the inside it all be cleansed out”. Alcohol consumption, the need and, or forced liberalization is a familiar phenomenon in Christian literature in which recovery from alcoholism is described through life biographies. (Cited in Niemelä1996 131-132)

### **6.7 Alcoholism and morality**

Interview data suggests the evidential link of moral issue between alcohol abusers and society’s unnecessary negative attitudes toward them. As one the interviewee were of view that alcoholism is a disease like any other disease and people have a moral judgment easily about it but why they are not moral judges when they themselves have disease like cancer, diabetes. Niemelä (1996) suggested that alcoholism can be genuine moral dilemma; excessive use of substances (alcohol and drugs) has been undermined by the overall balance of personality and integrity. “Real I” and “actually I” are diverged. Human autonomy has not been able to develop favorably in neediness and tension (Niemelä1996, 54- 55)

## 7 DISCUSSION

According to Casaldalig et al (1994), in Bible spirit is not opposed to matter or to body, but to evil (destruction); it is opposed to flesh, to death (the fragility of what is destined to die) they further argued that our spirituality will be the measure of our very humanity. (In Christian terms, spirituality, as what is most profoundly human, would be what makes people be most "in the image and likeness of God," and what best reflect their sharing in the nature of God.) Spirituality is not the exclusive patrimony of special people, professionally religious, or holy; it is not even exclusive to believer. Spirituality is the patrimony of all human beings. And more, spirituality is also community reality. It is as it were the conscience and motivation of a group or a people. Every community has its culture and every culture has its spirituality. (Casaldaliga & Maria 1994, 6)

And in this context the value of mental and spiritual qualities in the health care field has gained ground recently in some certain universities where their clinical psychology programs has expanded to include spirituality. Some scholars have the view that "We can grow healthy and move past suffering if we don't simply look at isolated but look at ourselves as part of the greater consciousness of love." It's hard to argue against the positive effect of love in caring for others, especially for the person who feels isolated and lost due to drug addiction. The significant role that compassion and other mental and spiritual qualities can play in the treatment of ailments is significant, and it's being taken seriously. In some quarters people are rethinking the foundational elements of health selves as isolated but look at ourselves, as part of the greater consciousness of love.

The literature part of the thesis explain the contours of the spirituality and gives an idea of the role of spirituality in human beings and specially focuses on recovery process of the substance abuse disorder in addicts with the help of spiritual mechanism .BSDC is an important place in Tampere for homeless substance abusers and provides a resting space to their service users. It can be said that it's in line with the scripture as Jesus said, all you who are tired come to me and I give rest to you. The self developing instruments were new experiences to me. However when the service users were not English speaking then the work load was twice.

The substance abuse is contributing marginalization in service users. In job market these service users are not either well equipped with required skills and as low education level

suggested. Therefore, the marginal process of the substance abuser is twice serious than I thought it to be. More than half of the service users (total 34) are in positive agreement with the positive aspect of their spirituality. A good news is also that their participation in BSDC is simply not for material support due to their tight finances but rather, for spiritual support which come from the most parts as members belonging to each other and to the Black Sheep Day center community.

As head of deacons work said it's not our first goal and it can happen but we cannot get credit out of it because I think it is always a person own decision to stop drinking or to stop using alcohol, we can offer help and or fellow workers yhteiscompanit offer help also but it is also we have many service users who have stop drinking and they have got a better situation and of course with the help of black sheep it's very important, because may be in some situation we have helped to got apartment, of course it changes your situation, it's much harder to be sober in the streets because everybody is there so it's much harder though there are service users who don't use so much alcohol even there are on the street also. But we can pray, we can offer help but we cannot stop drinking or stop using drugs for them .it is their own decision and spirituality in many situation is very important matter. The trainees and volunteers are doing good work, alongside with regular employees in daily operation of the BSDC and also service users are themselves taking responsibility and sharing their skill for the benefit of all. I feel very happy to be in BSDC and especially for their cooperation and kindness in my trainee time among them.

## **7.1 Conclusion**

As we know that Social problems exist everywhere. However persons with addiction problems need sets of new ideas and support, but also spiritual support in its various forms to overcome various problems as according to the Carl Jung is the view that modern man is seeking his soul and thus I think deacons got the important spiritual role in the deliverance of services to substance abusers. BSDC is a model of individuals residing in a community. The deacons epitomized the spiritual and social agents in BSDC as they are significant part of contribution in spiritual fulfillment of service users within BSDC environment Acquiring knowledge about them connotes developing social, physical, intellectual, spiritual tactics. The employees and volunteers participate in the day center with the knowledge to enhance social integration of the service users

within and outside of BSDC environment. A spiritual leader helps service users to find possible means of dialogue in different manners. Discussions between service users produce an argument which helps to create different opinions. Hence, sharing opinions between service users and spiritual councilor leads service users to gain knowledge and self empowerment.

There are many different kinds of field research in which researchers can take any number of roles. I participated in the settings and situations which wish to study or simply observe with participation I, immerse myself in the setting and live among those being studied and come and go from the setting for short periods of time; sometimes gone "undercover" and not disclose my real purpose for being there or disclose my research agenda to those in the setting. This means direct observation with no participation. Being a complete observer means studying a social process without becoming a part of it in any way. It is possible that, because of the researcher's low profile, the subjects of the study might not even realize that they are being studied. This is how some social scientists feel when they observe cultures and social groups that are different from their own, as it was in my case, being foreigner, it is easier and more comfortable to sit back, observe, and not interact with anyone. In choosing between direct observations, participant, however, different situations require different roles for the researcher. While one setting might call for direct observation there are no clear guidelines for making the choice on which method to use. The researcher must rely on his or her own understanding of the situation and use his or her own judgment. Methodological and ethical considerations must also come into play as a part of the decision. And for me in order to implement, my research strategy, participatory observation was also an inevitable element in research for me as I, become part of the Black Sheep Day Center operational activities with service users. (Babbie 2001)

On the account of professional development, it was my first time ever to make a thesis for my graduation purpose. So in its initial stages, not an easy task to accomplish but however with teachers and supervisor support, I slowly managed to work out the difficulties. The spiritual tension between of an addict's addictive behavior and his spirituality was an interesting topic for me and it was nice that I got an insight into this idea, during the process of making this thesis. However I must need to acknowledge. That it was not an easy idea or theme to work with to make a thesis. This thesis has open a window of opportunity to me and to the readers to see and gain an insight into

the value of spirituality, especially as it operates to liberate the addicts from the shackles of addictions. There is neither golden nor set standard to measure the spirituality. However an attempt has been made in order to measure this process so that results can be produced to depict the spiritual experiences of the 32 strong group of the BSDC.

## **7.2 Recommendations**

These recommendations intended for BSDC spiritual group work leader and also to case workers whom field of expertise includes elements of spiritual counseling to BSDC service users and social or health agencies as well, and these recommendation are also requested to the scholars whose are interested in matters of spirituality and religion because due to the fact that matters of spirituality or religion are rarely a part of undergraduate or postgraduate behavioral sciences curricula and are often seen as being more suited to philosophy or theology (Ellard Miller, Baumle&Olson2002). Thus, scholars whose primary interest is religion or spirituality rarely publish in the substance abuse field. (Chit wood et al 2008) and therefore in this context spirituality should be made a part of curricula as spirituality addresses the dynamics of inner most core of human beings. Systematic research in dynamics of spirituality as it relates with substance abuse is rare (Longshore Anglin&Conner2008). Rather studies often investigate isolated hypotheses or take broader exploratory approaches and results are rarely research is fragmented and not as progressive as it otherwise might be and here it is important to more fund allocated toward systematic research. Scholars should view spirituality as living force with humans because empirically trained scholars interested in mechanism of behavior change often hold secular attitudes and overlook or minimize the potential influence of spirituality and religiousness in the recovery process (Chitwook, Weiss&Leukefeld, 2008).

Religious beliefs (Kendler et al 1997), attending religious services, prayers (Koenig et al1994), are all negatively related to substance abuse and its very important in this respect that BSDC administration arrange more of such kind of spirituality services or groups in which service users more often take part because any preventive measure is good to initiated due to severity of substance abuse. Addict's involvement in religious groups, it means moral and spiritual teaching can strengthened their efforts in

prevention of drug abuse, as well as health and other social services. Spiritual groups of service users at BSDC can strengthen the community bonds and aid each other in addiction. And these self help groups can perform these tasks more cost effectively and humanely than government agencies.

### **7.3 Future Trend of Spirituality and Substance abuse**

While the spiritual model of what cause substance abuse addiction was dominant prior to the rise of modern science and medicine, it has been largely replaced during the past centuries by the physiology, however recently spiritual model has re emerged again and it argues that the spiritual model remains useful, even central, in accounting for aspects of the sensation and behaviors accompanying alcohol addiction which the physiological model has not been able to satisfactorily explain. Human beings thus face a choice between two competing powers, as we are not neutral beings, so we will be drawn into the sphere of influence of one or the other. The one will enslave, and the other will result into freedom. These themes have been developed in terms of worship and idolatry and recovery etc. Alcohol dependence, with its narrowing of the repertoire of enjoyment of alcohol, its salience of alcohol over people and matters and its subjective compulsion towards harmful behavior is just such an orientation of life under the power of sin but however as anything that is not God, acts to block and disorientate joy.

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## APPENDEX1: RESEARCH QUESTIONAIRE

Ikä: Age: Sukupuoli Sex:  Nainen female  Mies Male

**Background Taustatiedot**

--

1. Ethnic origin (check  **only one**) Etninen alkuperä (rastita vain yksi vaihtoehto)

- Finnish    Romani Finnish   Suomalainen   Romani  
 Sami Finnish   Saamelainen  
 Other: \_\_\_\_\_ Muu

2. Are you currently (check  **only one**): Oletko tällä hetkellä (rastita vain yksi vaihtoehto)

- married naimisissa    separated avoerossa    widowed leski  
 single yksin asuva    divorced eronnut   avoliitossa

3. Please indicate below which religion you practice. Valitse alla olevista vaihtoehdoista, mitä uskontoa harjoitat

- Lutheran evangelic Evankelis-luterilaisuus    Catholic Katolilaisuus    Charismatic Karismaattiset liikkeet  
 Islam Islamilaisuus  
 Atheist Ateisti Juutalaisuus, buddhalaisuus, hindulaisuus  
 No religion or other Specify : \_\_\_\_\_ Ei uskontoa tai jokin muu, mikä

4. Tell about your education background. Kerro koulutuksestasi.

- Unfinished primary school Keskeytynyt peruskoulu     
 Finished primary school Peruskoulun päättötodistus Unfinished Lukio (Ammati koulu)  
 Keskeytynyt opiskelu lukiossa tai ammattikoulussa    Finished Lukio (Ammati koulu) Lukion tai ammattikoulun päättötodistus    Unfinished korkeakoulu/University  
 Keskeytynyt opiskelu korkeakoulussa tai yliopistossa    Finished korkeakoulu/University Korkeakoulun yliopiston päättötodistus

5. How many times during the **past month**... Kuinka monta kertaa viimeisen kuukauden aikana...

Ei kertaakaan, vähän, jonkin verran, paljon,  
aina

Most	All	None	A little	Some
of the	of the	Of the	of the	of the
time	time	time	time	time

1. Were you visited black sheep center? 1 2 3 4  
5  
Olet vierailut Mustassa lampaassa?

2. Were you took part in pulla church? 1 2 3 4  
5  
Olet ottanut osaa Pullakirkkoon?

3. Were your spiritual needs satisfied in  
black sheep center? (Prayer, Love of Christ) 1 2 3 4  
5  
Hengelliset tarpeesi tulivat tyydytetyksi ustassa lampaassa? (Rukous, Kristuksen rakkaus)

4. Were you touched by the Christian 1 2 3 4  
5  
behavior of the staff?  
Koit Jeesuksen rakkautta henkilökunnan kautta?

**6. How much has Holy Spirit encouraged you in reducing of your alcohol consumption? Kuinka paljon Pyhä Henki on rohkaissut sinua vähentämään juomasi alkoholin määrää?**

<b>Ei lainkaan,</b>	<b>vähän,</b>	<b>jonkin verran,</b>	<b>paljon,</b>	<b>kaiken</b>
<b>Not at all</b>	<b>A little</b>	<b>Some</b>	<b>Most</b>	<b>All</b>
<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

**7. In the PAST WEEK, did you ever have any of the following feelings? Onko sinulla ollut seuraavia ajatuksia tai tunteita viime viikon aikana Ei, kyllä, en tiedä**

1. Increased thirst for alcohol?..  No  Yes  Don't know

Kasvanut alkoholin tarve?

2. Your Spirituality helps you to adopt to new behavior/thoughts No  Yes  Don't know

Hengellisyytesi auttaa sinua hyväksymään uuden tavan tai ajatuksen

3. Are you in connection with high power/God?....  No  Yes  Don't know

Olet ollut yhteydessä korkeampaan voimaan/Jumalaan?

4. Drinking alcohol is sin ..  No  Yes  Don't know

Alkoholin juominen on syntiä

5. Fear of God (as you understand Him) is start of new life  No  Yes  Don't know

Jumalan (niin kuin ymmärrät hänet) pelko on uuden elämän alku

6. I am the imagine of God (as you understand Him)  No  Yes  Don't know  
Minä olen Jumalan (niin kuin ymmärrät hänet) kuva

7. Do religion protects from alcohol abuse?  No  Yes  Don't know

Suojaako uskonto alkoholin väärinkäytöltä?

8. Do you see world as unsafe place  No  Yes  Don't know  
Näetkö maailman turvattomana paikkana?

9. Is God/god if any, is harsh and unforgiving and not relevant to you?  No  Yes  Don't know

Onko Jumala kova, armoton ja sopimaton sinulle?

APPENDEX 2: Permit provided for research in BSDC is attach with hard copies



