

**THE INCORPORATION OF CHRISTIAN SPIRITUALITY
IN DRUG AND ALCOHOLISM REHABILITATION
IN KWA-NOBUHLE KABAH TOWNSHIP
IN THE EASTERN CAPE**

by

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Dedication

I dedicate this work to God Almighty who through His bountiful Grace has enabled me to finish this work under very difficult and trying circumstances.

"TO GOD BE THE GLORY"

Declaration

I declare that

The incorporation of Christian Spirituality in Drug and Alcoholic Rehabilitation in certain communities in the Eastern Cape taking Kwa-Nobuhle Kabah as the Black microcosm of South Africa is my own work and that all the sources I have used or quoted have been indicated and acknowledged by means of complete references.

.....

MICHAEL SIBUSISO MNYANDU

1992

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Summary

The purpose of this study is to incorporate the aspects of Christian spirituality into alcoholic rehabilitation. These spiritual disciplines are:-

- i. Prayer
- ii. Meditation
- iii. Solitude
- iv. Confession

The Kwa-Nobuhle which is a Black township in the Eastern Cape is chosen as the microcosm of Black South Africa for the purpose of analysis and evaluation of the extent damage of alcoholism with a view of coming with curative measures. The study report consists of 7 chapters which will be briefly discussed as follows:

Chapter 1. This is an introductory chapter which deals with the following aspects viz. Motivation; Objectives, Methodology together with the method of presentation of the study.

- Chapter 2. In this chapter The Kwa-Nobuhle Kabah which is the case study of this thesis is discussed. Attention is paid to the analysis of The Kwa-Nobuhle problems; the nature and the extent of the problem of Alcoholism in Kwa-Nobuhle; The extent of alcohol problem narrative in Kwa-Nobuhle and the response of the christian churches to alcoholism in Kwa-Nobuhle.
- Chapter 3. This chapter gives a detailed discussion of alcoholism as a disease. The analysis of the symptomatological nature, chronicity, psychosomatic nature of alcoholism is fully discussed.
- Chapter 4. Chapter 4 deals with the dysfunctional nature of the Black alcoholic family. The behavioral pattern of the Black adult children of alcoholics (BACOA) is fully analysed.

Chapter 5. This chapter deals with 4 aspects of Christian spirituality which are relevant to Black Alcoholic Rehabilitation. The historical background of these disciplines as well as their relevancy to the Black community life and to the Black church in South Africa is discussed.

Chapter 6. This chapter deals with the practical method of incorporating the aspects of christian spirituality into alcoholic Rehabilitation see. Annexures H - J at the end of this thesis. the dynamics of the Black Family; the dynamics of the Black church and the relevance of A.A. 12 steps in Black alcoholic Rehabilitation are fully discussed.

Chapter 7. This chapter deals with conclusions, recommendations and suggestions for the future.

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PART I - INTRODUCTION

CHAPTER ONE

1.1 INTRODUCTION

Alcoholism as a disease is a global problem. It is continuous, and it is a classless disease. As a devastating problem, it cannot be glossed over, but it ought to be dealt with from time to time. Many scholars have written about this problem. Counselling models for alcoholics have been formulated. Methodologies and strategies for helping alcoholics have been established. The existence of AA and Alanon, to name a few, are evidence of man's response to a problem of alcoholism.

Scholars in the field have exposed alcoholism as a socio-political as well as a spiritual disease. It has been further exposed that any alcoholic counselling which does not take into consideration the culture and the religion of a victim, is a gloss-over and it cannot bring about total healing.

Outstanding scholars, like S. Wegscheider, who is an authority in the field of alcoholism, writes : "Spirituality is the only force in man which enables man to hold things together".¹ It is upon this understanding of spirituality that this thesis follows.

Furthermore, it must be noted that to date there is no scholar who has written about the significance of spirituality in black alcoholism's rise in South Africa and how to incorporate the aspects of Christian spirituality into alcoholic and drug rehabilitation.

Alcohol rehabilitation cannot be dealt with by one agency. Because of its multi-phasic nature, it needs an inter-professional approach if it is going to be successful. Therefore, this thesis has as its area of interest, the analysis and evaluation of the aspects of Christian spirituality in the Black community; of faith with special reference to encouragement, participation and involvement of alcoholics, and the community, of faith in projects to promote alcohol and drug rehabilitation in order to foster a change of attitude towards alcoholics and drug addicts.

1.2 MOTIVATION

Over the past ten years - before the writing of this thesis - the writer studied the writings on the Christian doctrine of man, and the significance of total healing brought about by the realisation and encapsulation of "God-centred Therapy". The writer has been exposed to the theology of

Paul Tillich which states that: "God is the ground and meaning of man's existence".² The writer studied these writings in the context of Black believing community.

What was of particular interest, was the availability of God in the life of the Black church. Furthermore, it was of particular interest to the writer that the Black church was/is very religious and her faith in God is very strong. The writer, as a Christian Minister of Religion, has experienced total healing in the name of Jesus Christ. Also, the writer had counselled alcoholics, using spiritual disciplines, and had seen people recover from alcoholism. There is a dynamic power in Christian spirituality that no-one has ever fully written about.

Moreover, the writer has fully studied the literature in alcoholism, as well as the attitude of the church towards alcoholics. The writer had discovered the negative approach of churches towards alcohol and drug addicts. Many churches have this negative approach towards alcoholics, because they view alcoholism as a moral weakness.

This attitude shuns alcoholics and stops them from coming forward so as to receive help. It is the writer's aim to expose alcoholism as a disease and to establish a project through which alcoholics will be helped.

The writer has been exposed to different rehabilitation centres and according to the writer's observations, these rehabilitation centres do not take into consideration the Black cultural back-ground, and are mostly geared to benefit the White middle classes - not the grass-root Black.

Three years ago the writer studied in the U.S.A., as part of his degree requirement was to do a clinical practicum of 3 semesters in an alcoholic and drug rehabilitation institution called the "Family Counselling and Crintenton Services" in Columbus, Ohio. In that institution, the writer experienced a unique approach in counselling alcoholics and drug addicts. This unique experience was an inter-professional approach in counselling alcoholics and drug addicts.

Alcoholism is a multi-phasic disease and it needs more than one therapist. The inter-professional team should consist of the following: inter alia

- a medical doctor
- a psychologist
- a social worker
- a spiritual adviser/priest
- a lawyer
- an employer

- a state representative

This team is unique and it is very important in dealing with alcoholic counselling. Again, a cultural specific group-approach is quite relevant in counselling alcoholics and drug addicts.

In South Africa the Blacks are a religious nation. According to recent research, it was discovered that 80% Blacks are Christians. Therefore, it is important for the Christian church to work out therapy for alcoholics.

The writer had been greatly challenged by Mr E. Jabulani Mathe's thesis titled: "The Extent and Consequences of Drug Abuse in Schools". According to Mr Mathe's findings "72% of school pupils are affected by drugs and alcohol. 46% of pupils begin drinking between the ages of 12-16 years. 64% of pupil buy alcohol from shebeens".³ Mr Mathe's findings reveal that Black South Africa is faced with a severe alcohol and drug abuse problem.

This problem, which grows bigger day after day cannot be glossed over. It is a problem which needs to be dealt with.

In 1990, the writer was asked by the Valley Trust - which is a socio-medical and health as well as a Black empowerment agency, to start an alcoholic clinic. In order to facilitate the task, the writer came up with this instrument which helped to assess whether a victim who visited the Agency was an alcoholic or not. The contents of this instrument is covered in Annexure A at the end of this thesis. This instrument had its methodology which would enable one to assess progress and to monitor the recovery speed of the alcoholic victims.

1.3 THE SUGGESTED METHODOLOGY OF COUNSELLING ALCOHOLICS AND DRUG ADDICTS WHICH WAS USED BY THE WRITER IN THE VALLEY OF THOUSAND HILLS

UNDERSTANDING : Alcoholism is a genetic, hereditary disease which is fatal. it cannot be healed but it can be stopped. Its victims can recover from ailment. It is a psychosomatic disease - any form of therapy must take cognizance of this. It destroys families, societies and communities of this world. Therefore, we need to do something about it.

1.4 THE AIM OF THE SUGGESTED METHODOLOGY

To bring the awareness of alcoholism as a disease to the individuals, groups and communities irrespective of colour, race and creed, with a purpose of doing therapy.

1.5 THE OBJECTIVES OF THE SUGGESTED METHODOLOGY

1.1 Working therapy with alcoholics using 12 steps of AA as a model

The 12 steps of AA had been used in counselling alcoholics in the Valley of Thousand Hills and they proved to be very effective. The 12 steps were able to help alcoholics to find themselves and they were helped to discover that they are powerless over the use of alcohol and substance abuse and that the Power greater than them can help them to work towards their recovery.

Through the 12 steps of AA alcoholics came to realise that they have to quit fighting alcohol abuse because they are already defeated. As long as they continue to fight the reality of their crisis, either in trying to quit or control

their drinking, or simply by the slightest unconscious reservation about the reality of actual powerlessness, they continue to go down into defeat.

The first step which reads: "We admit that we are powerless over alcohol - that our lives have become unmanageable."⁴ This step had been very dynamic and helpful in The Valley of Thousand Hills. To some it proved to be a complete turning point into a new life of sobriety.

1.2 To journey with alcoholics with an aim of getting their drinking history in order to ascertain whether the individual is an alcoholic or not

The instrument in Annexure A was used in counselling alcoholics in The Valley of Thousand Hills and it proved to be very useful. It also helped to monitor the drinking behaviour of alcoholics. It enabled the counsellor to build an alcoholics' self-esteem and help them to take responsibility for their drinking.

1.3 To expose the psycho-somatic illnesses brought about by alcohol and drug abuse to the alcoholic's body with a view to helping the alcoholic

Sharon Wegscheider, who is an authority figure in the field of alcoholism and drug abuse, counselling through her intensive research, had discovered that because of a damaging

effect which drugs and alcohol have in the central nervous system, alcoholics are psychologically unfit and are mentally perturbed.

Alcohol and drug abuse also affect the peripheral and the digestive systems. Therefore an alcoholic is physically ill. These findings had been experimented by the writer in the Valley of Thousand Hills, in counselling alcoholics and they proved to be truthful. They are going to be discussed and be thoroughly explored in the following Chapters.

1.4 To expose psychological effects of alcohol and drug abuse to the life of an alcoholic

It has been discovered that alcohol and drugs affect the thinking faculty of a victim in such a manner that the victim perverts the reality of his existence.

An alcoholic needs thorough psychological treatment and the psychological treatment ought to be done by a well qualified psychologist in order to bring about a thorough and complete psychological healing in the life of a victim. This view had been explored in the counselling of alcoholics in The Valley of Thousand Hills and it proved to be very helpful in mending psychological defects in the lives of alcoholics.

1.5 To look at the dysfunctional nature of substance abuse in the victim's family and how to help in these situations

It has been discovered that people close to alcoholics are deeply hurt because of alcoholics' manipulative behavioural patterns. People like: a spouse, children, family, employer, neighbours and the society in which alcoholics live are deeply affected, therefore they need to be helped.

In The Valley of Thousand Hills it has been discovered that families of alcoholics are psychologically sick and they need counselling help in order to deal with their hurt.

1.6 To build a support system where alcoholics can come and touch base with one another

Recovery from alcohol and drug abuse is a continuous process. Alcoholics need to work for their recovery on a daily basis.

There is a need for a place where they can meet together to share themselves with others at least once a day. This helps them to stay sober. In The Valley of Thousand Hills the writer had asked the churches to provide a support system for alcoholics. The churches in The Valley of Thousand

Hills, through their weekly Bible studies, prayer meetings, revival meetings and Sunday preaching proved to be a valuable support system for alcoholics.

1.7 To establish a Rehabilitative Programme in which alcoholics who are unemployed can work so as to get sustenance money while under the rehabilitation programme

Alcoholics are hit hard by alcohol and drug abuse. Their self-esteem and morale is very low, therefore a rehabilitative programme which boosts the self-esteem of alcoholics is needed. In the Valley Trust the writer started an assignment whereby unemployed had to do a progressive work and were paid. That boosted the morale of alcoholics and speeded their recovery and sobriety.

1.8 To establish group counselling for alcoholic dysfunctional families

There is a great need for the creation of a support system for alcoholic families so as to grow through the experiences of others and be helped as well as be supported in their problems. Group counselling had been tried in counselling alcoholics in the Valley of Thousand Hills and it proved to be useful.

1.9 To work closely with schools and concerned members of communities so as to educate them about the problems of alcohol and drugs

The recent research by Mr E. Jabulani Mathe reveals that Black schools are heavily affected by alcohol and drug abuse. There is a great need for a preventative method in Black schools. Both teachers and children need to be taught about the extent of damage from drugs.

1.10 To create a network with members of different persuasions and professions so as to deal with alcohol and drugs

Alcoholism and drug abuse is both a national and a global problem. It is a complex problem. it is a social, political, religious, economical, psychological, medical and physical problem. There is no single approach which can solve alcoholism and drug abuse problems. Therefore an inter-professional approach which involves all relevant professions is needed.

1.11 To work co-operatively with the Community Health Workers so that they can provide support systems in the communities which they serve

The Valley Trust as a socio-medical agency responsible for the promotion of good health in the Valley of Thousand Hills, trains people who are chosen from the community. After completing their training, they are sent back to serve their communities. In this manner good health is promoted

even up to the grass-root level. Because of the Community Health Workers' influence and their usefulness, a program which fights against alcoholism and drug abuse ought to bring them in so as to touch the grass-root people.

1.12 To establish contact with the existing companies

Alcoholism as a disease affects the economy of the nation. It is therefore important to involve companies in dealing with this problem. Workers need to be taught about the dangers brought by alcohol and drug abuse. Those who are alcoholics ought to be helped in their working situations. There is a need for companies to support Rehabilitation Programmes.

While undertaking the Valley Trust Project, the writer discovered that alcoholism and drug abuse is the major problem prevalent in the Valley of a Thousand Hills community.

Most of the alcoholics who attended an Alcoholic Clinic were unemployed because of excessive alcohol use: most of the alcoholics who attended an Alcoholics Clinic had broken homes because of excessive alcohol and drug abuse: most of the clients who attended an Alcoholic Clinic were males of 23-40 years of age.

Because 90% of the clients who came to the Clinic did not have jobs or food, the writer introduced an assignment system whereby each client was given a piece of work and was paid. This assignment system proved to be useful in lifting up the self-esteem of each client.

Another dominating factor is that all clients who came to an Alcoholic Clinic had religious affiliation. After counselling, they were linked to their religious denominations and these denominations provided a wonderful support system. It is on the basis of the support system provided by the church and its relevance, that the writer wants to pursue in this thesis.

1.6 OBJECTIVES

1. To establish a greater understanding of alcoholism as a disease.
2. To broaden the disease-concept of alcoholism among the Blacks.
3. To expose the dysfunctional nature of a Black alcoholic family.

4. To study the attitude of churches towards alcoholics.
5. To incorporate the aspects of spirituality into alcoholic and drug abuse rehabilitation.

1.7 METHODOLOGY/METHOD OF STUDY

This thesis has proceeded along the following lines:

a) Literature Review

The writer had studied all current literature on alcoholism and drug abuse, as well as existing rehabilitation centres. The writer had also conducted case studies through the Valley Trust - a socio-medical agency situation in the Valley of a Thousand Hills, Botha's Hill. The writer also studied the Kwa-Nobuhle City Council through which the writer collected most of the data on alcoholism and drug abuse.

b) Questionnaires

Different questionnaires were constructed to elicit information on the different aspects of Kwa-Nobuhle City Council - which is the case study. These questionnaires were:

1. a questionnaire to the Kwa-Nobuhle City Council
2. a questionnaire to the Kwa-Nobuhle Traffic Department
3. a questionnaire to the Uitenhage Police Department
4. a questionnaire to the Kwa-Nobuhle Social Workers' Department
5. questionnaires to Kwa-Nobuhle churches.

c) Interviews

As a supplement to the questionnaires, interviews with the Kwa-Nobuhle City Council officials and Kwa-Nobuhle Welfare organizations were conducted. Interviews were also held with Lulama Rehabilitation officials. These were also held with alcoholics and their next of kin. This helped to clarify and explain in detail the extent and effect that alcoholism has in the Black community.

1.8 METHOD OF PRESENTATION OF THE REPORT

The study is presented in 4 main parts.

Part I (Introduction)

This part contains introductory chapter.

Part II (The extent damage of alcoholism as a disease)

Three chapters are included in part II. Chapter 2 concerns itself with a detailed analysis of Kwa-Nobuhle Kabah which is the area which had been chosen as a case study of this research. The analysis of the extent damage of alcoholism in Kwa-Nobuhle and the Kwa-Nobuhle Christian Church's response to alcoholic problems is fully covered.

Chapter 3 pays detailed attention to alcoholism as a disease. The chronic and multi-phasic nature of alcoholism is fully discussed. Chapter 4 pays a detailed analysis of the dysfunctional nature of the Black alcoholic family.

Part III (The significance of Christian spirituality to Black Alcoholic Rehabilitation)

Two chapters are included in this part. Chapter 5 which deals with the discussion of Christian spirituality and the 4 christian disciplines which are relevant to the context of Black Alcoholic Rehabilitation.

Chapter 6 which deals with the incorporation of the aspects of Christian spirituality into alcoholic rehabilitation. This chapter gives a detailed analysis of the Black Church and the Black family.

Part V (Conclusion and Future Direction)

Part V consists of one chapter i.e. chapter 7 which deals with conclusions and recommendations as well as possible improvements in the study of alcoholic rehabilitation.

PART II - THE EXTENT DAMAGE OF ALCOHOLISM AS A DISEASE

CHAPTER TWO

The Kwa-Nobuhle Kabah Township

1.1 INTRODUCTION

The Kwa-Nobuhle was chosen for the purpose of this study as the microcosm of Black South Africa because of the following reasons:

i. The Kwa-Nobuhle is one of the largest black townships in the Eastern Cape.

ii. The Kwa-Nobuhle township is a black plural society because it is made out of different cultures. For example at Kwa-Nobuhle there are the following races:

(a) Xhosas

- (b) Zulus
- (c) Tswanas
- (d) Sothos
- (e) Vendas

Research in this area was conducted. For the purpose of gathering the needed data, annexures B, C, D, E and F were used. These annexures are enclosed at the end of this thesis.

These annexures were used to gather the following information:

- i. Whether alcoholism is a problem in Kwa-Nobuhle and how does the Kwa-Nobuhle City Council deal with the problem of alcoholism.
- ii. To ascertain whether alcoholism is a problem in Kwa-Nobuhle churches and how do Kwa-Nobuhle churches deal with alcoholism as well as the Kwa-Nobuhle churches attitude towards alcoholism.
- iii. To find out the extent of the damage of alcoholism from the social workers department, Traffic department, Policy department of Kwa-Nobuhle.

- iv. To assess the relevance of christian spirituality in Kwa-Nobuhle.

The above-mentioned points are the objects of the research.

The Kwa-Nobuhle City Council documents which outlines how is administered and the problems faced by Nobuhle were studied. The Kwa-Nobuhle memorandum which gives its historical background and its present history was studied. Interviews with Mr Scholtz, who is the Secretary of the City Council, were held. Interviews with welfare organizations were held. Interviews with church leaders and community leaders were held.

Recovered alcoholics who are church members were interviewed.

The major focus of this chapter is:

1. To look at the historical background of Kwa-Nobuhle.
2. The Kwa-Nobuhle problems.
3. Nature and extent of the problems.

- a. Housing
- b. Unemployment
- c. Pensions

- 4. The extent of problems narrative.
- 5. The extent of problems in data.
- 6. Observation

It must be stressed that the information on Kwa-Nobuhle Kabah background is taken from the Kwa-Nobuhle historical archives with the permission of the City Council.

1.2 The historical background of Kwa-Nobuhle

Kwa-Nobuhle Kabah is a Black neighbourhood situated in the Eastern Cape. The area was first set aside for residence for Blacks as proclaimed in 1943 by notice in the Government Gazette. Initially, only basic services - streets, stormwater drainage and water were provided. The area provided approximately 4600 high-density residential sites

and families were permitted to erect their own dwellings. The dwellings ranged from wattle and daub to brick and iron buildings.

Formal housing from National Housing Funds was erected during 1955-1959 in three phases. These consisted of :

608 x 3 roomed semi-detached sub-economic houses

404 x 4 roomed single unit selling scheme

With the passage of time 243 selling scheme dwellings converted to letting, leaving 161 active participants currently in the selling scheme.

The proclamation of Kwa-Nobuhle in 1965 as residential area and its gradual development, made the relocation of Kabah residents there possible. The first relocation in Kwa-Nobuhle took place in 1967 in the first 2500 housing scheme; the second in 1976 in the second 2000 housing scheme and the third in 1981. The families moved to Kwa-Nobuhle as and when a housing scheme was completed.

The relocation necessitated the redefinition of the Kabah area from time to time. The area was first redefined by publication in the Government Gazette in 1966 which repealed

the 1943 proclamation. Further curtailment publication appeared in 1972, 1978 and 1981. An application for a further curtailment of a substantial portion of Kabah has passed through all phases of process and a publication is imminent.

As a result of lodger families from Kwa-Nobuhle who thought they stood a better chance of obtaining a new house in Kwa-Nobuhle when residing in Kabah, together with a steady influx from the rural areas since 1981, it was estimated that by 1983 the population figure had remained static with no significant decrease in numbers. All that happened was that the now smaller area became increasingly congested and over populated.

The Kwa-Nobuhle City Council's document titled 'The Kwa-Nobuhle Memorandum' reports that :

"The steady influx continued until 1984, when, during the riots that broke out, the situation became entirely volatile, and control collapsed. Virtually overnight, the population grew to more than 7 000 families constituting +/- 40 000 souls."

Rendering of essential services became an impossibility and conditions constituted an acute health hazard. Residents had squatted on any vacant piece of land, even on streets, and the area was for the best part, completely inaccessible for rendering of services.

Except for those who lived in formal housing, the entire population, which had reduced the area to a patternless slum, was served by only 50 communal taps.

Other than 200 bucket latrines, no toilet facilities existed; and open spaces, streets and holes in the ground were used for this purpose. It is important to mention that Kabah / Kwa-Nobuhle was, and is, governed by the Kwa-Nobuhle City Council - consisting of councillors elected from the community by the community. It was during these times (as mentioned above) that the councillors were terrorised and extorted into resignation. It was this event that led to the appointment of the City Administrator in July 1985.

The Council was then faced with the immediate problem of finding a solution for the numerous problems facing it. To this end, it established contact with representative bodies in the area. This proved to be the only successful method. Keeping contact with the general public and a medium through

which to channel needs and desires to the Council. At the same time, it was used as the means to influence the contact groups favourably and to identify leaders among them as potential Councillors.

These groups ranged from extreme radicals to the more benignly disposed groups with all the various shades in between. The radicals, influenced and encouraged by white political aspirants, decided among others, that the area of Kabah was to be upgraded as a medium class residential area for Blacks. The White groups which involved themselves, were prominent members of the Progressive Federal Party and the Urban Foundation. Some church organizations were also instrumental in upgrading the standard of living at Kabah and in resolving housing problems.

Representations were made to the central government who assisted only as far as making technical staff available to study the viability of such a venture. From a lay-out prepared for Kabah by the groups, it became evident that only 2 800 residential sites of medium density could be made available in the area. Further, that the area formed an enclave, bounded in the west and south by colored residen-

tial areas, in the east by White residential areas and in the north by farms. This made expansion of the area in any direction impossible.

Notwithstanding these facts, the radicals were adamant and insisted on upgrading the area. Aided by the government regulations that were published previously and the presence of the SADF troops and the Municipal Police, it was resolved and made possible to take steps against identified residents and squatters illegally residing in the area. In May 1986, the Supreme Court in Grahamstown ruled that all Kabah residents should be moved from Kabah. This entailed the eviction from the area of all the persons prosecuted, within a given period.

In view of the expected impending efflux from Kabah, arrangements had to be made expeditiously in order to accept the residents in Kwa-Nobuhle. Transport was laid on by the Council, and tents as temporary shelters were purchased to be put up as and when the need arose.

Even at this stage the radicals agitated very strongly against any movement out of Kabah. However, on the 15 July 1986, after having been informed of the facilities provided for their removal, people accepted rehousing, and moved. This moment sparked off thousands of residents into streaming to the Council's make-shift depot in Kabah, spontaneously requesting transport and assistance to be rehoused in Kwa-Nobuhle. By mid-November 1986, the entire population of Kabah had been rehoused in Kwa-Nobuhle.

The total cost of the rehousing came to +/-R11.m; made up of transportation, tents, latrines and rations. It is relevant to state that no coercion or pressure was brought upon the residents other than was exercised by the Council in so far as their removal was concerned. They all reacted spontaneously to the Council's appeal to move, and every single one is now happy and content and enjoys the freedom from radicalism and improved conditions and services in Kwa-Nobuhle.

Kwa-Nobuhle was originally proclaimed a Black residential area in 1983. At the time an area of 991 hectares was proclaimed. Over the years, more land was acquired and today Kwa-Nobuhle covers +/- 1923 hectares. Up to this present

time, Kwa-Nobuhle is run by the City Council. The housing, sanitation and living facilities are very poor because of the socio-political situation.

Blacks were treated as inferior compared to the Whites. Kwa-Nobuhle community is a poor community because of the high rate of unemployment. Those who work in Uitenhage (the only city near Kwa-Nobuhle) and surrounding areas, are lowly paid. Kwa-Nobuhle is under-developed. There is a population explosion, and there is no adequate housing. There are many children who do not go to school because there are not enough schools. Parents have no money to pay for school expenses.

There are so many problems in Kwa-Nobuhle, but the drug and alcohol abuse is the most devastating problem. There are so many lives which have been wasted and which are being wasted in Kwa-Nobuhle. The security of Kwa-Nobuhle residents is at its lowest ebb. In the midst of the ocean of poverty in Kwa-Nobuhle, drug dealers are becoming richer. They are the most feared persons in the community. There is nothing as painful and intimidating than owing a drug dealer money. The Kwa-Nobuhle community are extremely concerned about this problem.

1.3 Nature and extent of the Kwa-Nobuhle problems

Kwa-Nobuhle township, as mentioned in the writer's introductory remarks, opened in 1943. Development in Kabah / Kwa-Nobuhle occurred as follows:

1965 - 1966 - Extension 1	2500 x 4 roomed free standing houses
1975 - 1976 - Extension 2	2000 x 4 roomed free standing houses
1981 - Extension 3	1749 x 4 roomed free standing houses

66 Self-built upgraded dwellings were erected by individual home owners and employers. The following years had further extensions because of the housing demands :

1984-1985 - Extension 4	5204 free standing dwellings
-------------------------	------------------------------

1985-1987 - Extension 4	500 material loan dwellings erected by CPA
1986-1987 - Extension 4	80 houses were erected from the Council's own revolving fund
1986-1988 Approximately	500 houses were erected by private developers for sale to buyers

Having noted the housing development in Kwa-Nobuhle, it is important to note that housing is inadequate and living conditions are poor. According to the data collected from Kwa-Nobuhle, there are family imbalances. This is shown in the following analysis :

A. NUMBER OF MEMBERS PER FAMILY IN PERCENTAGE:

CHILDREN		PARENTS		SIBLINGS	
Male	Female	Male	Female	Male	Female
4%	7%	4%	5%	0.6%	2

Total - 13.2% (Each family lives in a 4 roomed house)
It is a noted that Kwa-Nobuhle is experiencing an imbalance problem - females are in the majority and males are in the minority.

B. UNEMPLOYMENT

The Kwa-Nobuhle Black township is surrounded by White farms. The nearest town is Uitenhage which is an industrial area. There are two major firms in Uitenhage, these are Volkswagen and Good Year. At the time of writing, the whole of South Africa is drought-stricken and many farmers are becoming bankrupt. Because of the dwindling economy due to disinvestment in South Africa, many people are losing their jobs. Therefore the unemployment rate in Kwa-Nobuhle is as follows:

Male	Female
57%	45%

It must be stressed that, because of unemployment, thugery, violence, murder and alcoholism is rampant in Kwa-Nobuhle. One of the contributory factors of high unemployment is that many people are illiterate and they are not trained for jobs.

C. OLD AGE PENSION AND DISABILITY GRANT

According to information made available by the Labour Relations Office at Kwa-Nobuhle, old age pensions and disability grants are as follows:

Male	Female	Amount
12%	20%	R300 after two months

D. PRIVATE PENSION

According to information made available by Kwa-Nobuhle Social Welfare officials, private pension rates are as follows :

Male	Female
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13%	9%
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It must be noted that +/- 78% of Kwa-Nobuhle residents spent their lives working as farm labourers, therefore their pensions are very low ranging from R60-R100 a month.

E. UNEMPLOYMENT COMPENSATION

It must be noted that the South African Social Welfare is poor and inadequate. Unemployed people are not taken care of as in the U.S.A. There is also a disparity in the South African Social Welfare because Whites are getting higher pensions and higher unemployment compensation than Blacks. In Kwa-Nobuhle, according to the information made available by the Kwa-Nobuhle Social Workers' Department, unemployment is as follows:

Female	Male
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0.1%	3% Temporary
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F. CHILD SUPPORT

The Kwa-Nobuhle Social Worker's office is facing a crisis of insufficient funding. They cannot meet their social needs adequately because of the lack of funds. There are so many street children who are homeless and without parents. There is no child support. Child support in percentage is presented as follows:

Male

Female

0%

0%

G. FAMILIES WITHOUT INCOME

The standard of living is below the normal standard of living because seventy-five (75) families out of 100 families do not have enough, but are just surviving. Forty (40) families out of 100 families have nothing to live on.

H. HEAD OF HOUSEHOLD

According to information made available by Kwa-Nobuhle City Council, families are managed in the following manner:

Age

21-25	14%
26-35	30%
36-55	64%

Most of the families are headed by females.

I. HOUSEHOLD INCOME

According to information disclosed by the Kwa-Nobuhle Social Welfare, household income is as follows:

30% of the working population = R1000-R2000 per month

70% of the working population = R100-R1000 per month

J. EDUCATION

The educational facilities in Kwa-Nobuhle are inadequate, and pupils are not motivated to further education because of the socio-political situation. Students who go to school are as follows:

College students/University students	=	20%
Non-college full-time students	=	40%
Children who do not go to school	=	60%

1.4 The extent of problem narrative:

Kwa-Nobuhle Kabah is the oldest, lowest income location. In its early years, Kwa-Nobuhle Kabah was a good place to live and to raise a family. Old tenants fondly reminisce about those good years, the years before alcohol abuse and drugs. The recent research conducted in Lamontville, Nobuhle and The Valley of a Thousand Hills has found that the drugs most used in Black Townships are:

1. Dagga
2. Gavin (A poisonous home-made gin)
3. Isigatha (A poisonous home-made brew)

4. Mandrax pills
5. Glue smoking

These illegal drugs are sold by dealers who charge exorbitant prices. The Kwa-Nobuhle residents feel strongly about their community and want desperately to regain their neighbourhood from the present devastating drug and alcohol related crimes. At the point of writing, the morale is low in Kwa-Nobuhle. People are discouraged, people are scared. What makes this condition traumatic, is the change in the township caused by dagga and other illegal drugs as well as home-made liquor as mentioned above. The erupting of many shebeens in the township is a matter of concern.

Kwa-Nobuhle residents now find that they can no longer walk safely at night, gunfire erupts where their children play, their homes are broken into and residents have become isolated from their neighbours in fear. This fear has shredded the fabric of the village, leaving a climate of hopelessness. Information made available by the Kwa-Nobuhle City Council reveals that alcohol and drug abuse is one of the devastating problems. It mostly affects unemployed males and females. Approximately 40% males and 20% females.

Causes for alcohol and drug abuse are:

1. Frustration because of unemployment.
2. Lack of education concerning alcohol and drug abuse.

It must be noted that there is no alcohol rehabilitation in Kwa-Nobuhle and the Kwa-Nobuhle City Council's response to the problem is nil. This is because the Council does not know what to do, and they are shifting the problem to the people. It must be noted that there is no sound liaison or working knowledge among the City Council, the social welfare offices, community organizations as well as the church.

The Kwa-Nobuhle residents observe that police intervention in the problem of alcoholism and drug abuse as provided temporary relief. However, when the police force is removed, as the police force is not resident in the community, the problem has continued. The single approach to solving the problem only contributes to partial solutions. Therefore a community-centred, holistic and innovative systems-approach is needed in Kwa-Nobuhle.

This needs to involve broad-based resident action to create a sense of community identity, alleviate fear as residents act together to obtain more effective law enforcement intervention which directly responds to resident actions, provide education and prevention activities for residents and children, to alert and accurately inform them of the personal consequences of drug abuse and the provision for intervention and treatment for those residents who have become victims of drug and alcohol dependence to effectively reduce the consumption of these substances in the community.

Intervention and treatment in Kwa-Nobuhle is imperative as access to these services are nil and because treatment specific to the socio-economic and cultural make-up of the community is needed so that the community can begin to heal itself from within.

1.5 The extent of the problem data

The Kwa-Nobuhle Police Station covers the following areas:

1. Kwa-Nobuhle Township
2. Kwa-Langa Township

3. Despatch Township

These are Black townships surrounding Uitenhage. The Kwa-Nobuhle Police Station is administered in accordance with Act 5 of the South African Police Government Gazette.

a. Problems faced by the Kwa-Nobuhle Police Station:

The Kwa-Nobuhle Station Commander of the South African Police reports that the following crimes are the major crimes:

1. Killings
2. Assaults
3. Raping
4. Battering
5. Incest
6. Drunken driving

It is reported that all these crimes are alcohol related. According to the information made available by the police, about 260 car accidents per year occur in Kwa-Nobuhle, Langa and the Despatch townships; 90% of car accidents are caused by alcohol and drug abuse. It is stated that 75% of crimes committed are drugs and alcohol related; 65% of deaths are drug and alcohol related.

It is further noticed that alcohol and drug abuse is the major cause of relationship problems among occupants of Kwa-Nobuhle. Drugs and home-made illegal alcohol are sold in Kwa-Nobuhle. That activity generates the criminal offences listed above. The increasing illegal drug activity and arrests in Kwa-Nobuhle are mirrored by the narcotics cases which have been filed in the Uitenhage Municipal court. These cases include drug trafficking, possession, manufacturing and miscellaneous drug charges.

It must be noted that information made available by the Kwa-Nobuhle police station, should not be received as comprehensive of the number of drug and alcohol related

arrests in Kwa-Nobuhle. This means that if a person is arrested for driving a stolen car, and it is discovered that he is also carrying illegal drugs, the primary charge recorded in the records is that of driving a stolen vehicle. This obscures the influence of illegal drugs, and to a degree the information available through police records minimises the problem.

The department responds to the above-mentioned problems by:

1. Arresting people who sell illegal drugs
2. Road-blocks - searching for illicit drugs
3. Arresting people who break the law

b. The Kwa-Nobuhle Traffic Department

This department covers the whole municipal area of Kwa-Nobuhle. The Traffic Department is run by a superintendent who is directly in charge of and responsible for the Kwa-Nobuhle Traffic Officers. The administration section consists of :

1. One superintendent (full-time)
2. One typist (full-time)
3. Two typists (part-time)

The Law Enforcement section consists of 8 traffic officers. The responsibilities of the Traffic Department are:

1. To render services to the Kwa-Nobuhle community by promoting road safety in general.
2. To ensure that the vehicles using the roads in Kwa-Nobuhle are in a roadworthy condition.
3. To ensure a free-flow of traffic.

The department meets its responsibilities by:

1. Giving road safety lectures and films are shown at schools on a regular basis.

2. Training is also given to some schools which have scholar patrols in operation.

3. During peak hours, the traffic officers do point duty at busy intersections, and ongoing selective law enforcement takes place to try and improve the level of roadworthiness of the vehicles.

i. Problems faced by this Department

This department experiences the following problems:

1. The tracing of persons failing to pay their fines.

2. Car Accidents.

The Kwa-Nobuhle area experiences an average of 188 car accidents per year.

The causes of these accidents are the following:

1. Alcoholism (drunken driving)

2. Pedestrian crossings

3. People driving without driver's licences

According to information made available by this department, about 65% of car accidents are alcohol and drug related. In response to its problems, this department works closely with the police department, more especially in the area of searching cars which smuggle illegal drugs.

C. The Kwa-Nobuhle Social Worker's Department

The Kwa-Nobuhle Social Worker's Office is administered by the Cape Provincial Administration. It covers the following areas:

1. Kwa-Nobuhle
2. Langa
3. Kayalitsha
4. Despatch

These are Black townships around Uitenhage.

i. Responsibilities

This department is responsible for rendering the following services:

1. To render Welfare Services of statutory nature to children so as to alleviate their suffering and protect them as stipulated in the Child Care Act.
2. To render social services, such as -
 - i. caring for the needy
 - ii. caring for displaced persons
 - iii. caring for the aged who have nobody to look after them

ii. Problems faced by this Department

1. Insufficient resources for meeting the social needs of people
2. Manpower to run the administration offices
3. Alcoholic problems in the communities served by this department.

D. The Kwa-Nobuhle Black Churches

According to the information gathered from the research conducted among the Black churches in Kwa-Nobuhle. It was discovered that:

1. The Kwa-Nobuhle community is a very religious one because of the impact of religion in the area;
2. There are approximately 17 Christian denominations serving a community of 40 000 people."² (legal figure)

i. Administration

The Kwa-Nobuhle churches are administered according to their different constitutions, but they all have common ground - they all rank Jesus Christ as the supreme

authority and Holy Scriptures as supreme authority. The Kwa-Nobuhle churches in which research was conducted, are registered.

ii. The composition of Kwa-Nobuhle churches is as follows:

Male	Female
Young - 25%	Young - 35%
Old - 35%	Old - 45%

iii. Problems faced by Kwa-Nobuhle churches:

These problems are listed in a chronological order:

1. Alcoholism
2. Unemployment
3. Old aged persons

4. Teenage problems

5. Polygamy

The extent of alcoholism in Kwa-Nobuhle churches is as follows:

Male

Female

Young - 40%

Young - 18%

Old - 30%

Old - 22%

1.6 The response of the churches to alcoholism and drug abuse:

The christian citizenship of the Christian churches had formed Temperance departments within themselves. These Temperance departments formed the Temperance Council of Christian Churches which came with the following statements:

1. Education and Health

- i. To stimulate the churches to ensure that every child under their influence received definite teaching regarding the nature of alcohol and the perils of alcoholic indulgence.
- ii. To ensure, through public opinion, that the provisions made for Temperance education are utilised to the full in every locality.

2. Alcoholism

- i. To give wide publicity to the problem of alcoholism in the country and the inadequate provisions made by the government for its treatment, and to stimulate public opinion to urge the Ministry of Health Service.

- ii. To help the churches to play their part in the prevention of alcoholism, and in the rehabilitation of alcoholics by spiritual as well as medical means.

3. Licensing Legislation and Administration

- i. To collate information regarding the inadequacy of many sections of the Licensing legislation.
- ii. To urge the government to bring in legislation, by which a more effective and more uniform administration of the alcohol licensing laws may be secured.
- iii. To resist the many efforts which are continually made to extend the facilities for drinking.

4. Waste of foodstuffs

- i. To encourage the sale and consumption of fruit juices as wholesome alternatives to alcoholic beverages.

5. Social Centres

- i. To persuade the public of the value of well appointed community and recreation centres and refreshment canteens without intoxicating liquors, and to urge local authorities to extend such facilities.
- ii. To appeal to the churches to consider taking some part in meeting this great social need.

6. Road Accidents

- i. To educate the public to the serious danger of even small amounts of alcohol, both to the pedestrian and particularly to the motorist, and to impress upon it the grave irresponsibility of any who combine drinking and driving.
- ii. To press the Minister of Transport to take further steps to prevent road accidents due directly or indirectly to alcohol.

7. Advertising

- i. To combat liquor trade advertisements with a view to its limitation.
- ii. To seek the help of the churches in persuading the press and other advertising agencies to curtail their services to liquor advertisement.

It must be noted that the existence and the work of this Council do nothing in any way to diminish the value and necessity of the separate denominational Temperance departments. The Temperance council of the Christian churches renders a service which could not be given at least so effectively by the separate denominations in their resolution : "The closer examination of the Church's response to the problem of alcoholism" reveals that it is of a preventative nature.

Very little is being said about the rehabilitation of alcoholics. In the beginning of the 20th century the church's attitude to drinking was negative. Arnold and Addis, two ardent scholars in the field of Theology and great advocates of Temperance movement, in their work write: "The church holds that drunkenness is a mortal sin. Hence all her children are bound at least to be temperate. Total abstinence is necessary to some, but only of council to others. Those who cannot be moderate or who know that drinking, even in moderation, is a dangerous occasion of sin to them, are bound to abstain

altogether." As the times change the position of many churches have changed concerning the attitude of viewing alcohol drinking.

"Whilst all are not agreed on Total Abstinence from intoxication liquor as a beverage, there is no room for doubt that such abstinence of the sake of others, and as a contribution to the stability of industrial and social life, is a splendid privilege of Christian service".

Observation

In conclusion, it must be noted that because of the growing problem of alcoholics, some churches are moving away from a negative attitude towards alcoholism as a moral weakness and a mortal sin. In the life of the Black church the discipline of prayer is a stronghold, which has a transforming power.

Interviews carried out by the writer among men who are active Christians, reveal that 6/10 of men who got converted into Christians were alcoholics, but because of prayer and of the support system provided by the church, they recovered from alcoholism.

It must be further noted that, according to the research conducted in Kwa-Nobuhle, it was discovered that alcoholism is a major problem in all societal spheres. It was also discovered that very little is being done in order to deal with the problem of alcoholism because very little is known about alcoholism. The purpose of this study is to incorporate the aspects of christian spirituality into alcohol rehabilitation. Before doing that a clear background of understanding alcoholism and the study of the Black alcoholic family needs to be undertaken. Therefore the following chapter will look at alcoholism as a disease.

CHAPTER THREE

ALCOHOLISM AS A DISEASE

1.1 INTRODUCTION

There are so many scholars who have written about the problem of alcoholism and alcoholics, but there is no one who has written about the extent of the damage of alcoholism among the Blacks in South Africa and how to incorporate the aspects of Christian Spirituality into drug and alcoholic rehabilitation. There are no scholars to date who have done a thorough research of the Black church. The dynamics of the Black family and the black church within the South African context have not been exposed.

Many theories have been formulated concerning how this problem can be dealt with properly. These theories have been formulated within the White cultural context. Nevertheless,

alcoholism continues to be a growing problem in human society. It has become one of the greatest human problems in the 20th Century.

Therefore, alcoholism is a devastating problem for the 20th Century. It cannot be glossed over. It needs to be dealt with thoroughly if such research is to be useful. For the purpose of the study, the dynamics of the Black family and the Black church, the extent damage of alcoholism among the Blacks are to be studied.

The impact which the aspects of Christian Spirituality can make on a person suffering from alcoholism are to be explored, especially among the Black Christian communities. The reasons for this are that in the Black church spirituality is central and it forms the basis of its existence. Alcoholism is a human problem, according to the Christian doctrine - "Man is a created being who derives His beingness from the Creator"¹.

Man in his predicament needs God because "God is the ground and meaning of man's being"². For the purpose of this study this theological point is to be explored for purposes of bringing about spiritual healing in alcoholics.

1.2 SYMPTOMATOLOGY

A careful study of the literature about alcoholism, reveals that alcoholism can be viewed as a disease. The greatest expounders of alcoholism as a disease are:

Gerald Bennett, who is the Professor of Mental Health and Psychiatric Nursing, and reknown scholar in Alcoholism in the University of Georgia;

Donna S. Woolf who is a Clinical Pharmacist in Georgia; Christine Vomakis, a Researcher in alcoholism in the University of California.

These scholars will subsequently be accepted and treated as such for the purpose of this study.

Other persons who will be regarded as the normative scholars and expounders of the concept of alcoholism as a disease are:

Dr S. Apthorp, who is a consultant in Alcohol and Drug Prevention in Massachusetts;

Sharon Wegscheider, who is a Chemical Dependency Counsellor and family therapist in the U.S.A.; and

Dr J. Johnson, who is a Pastor and an Alcoholic Counsellor in U.S.A.

Each and every disease has a list of distinct characteristics which enables one to recognise its presence and effects. A historical study of alcoholism reveals that there was and there is controversy concerning whether alcoholism should be viewed as a sign of some emotional or moral disorder. It was in 1956, after a careful research on the subject, that the American Medical Association formally recognised alcoholism as a disease.

Dr Stephen P. Apthorp, in his book titled, "Alcoholism and Substance Abuse", defines alcoholism as "A biochemical disease which is primary; it is a progressive disease. The physical, emotional and spiritual symptoms become worse when chemical use continues. Alcoholism is a chronic disease. Its victim is susceptible to pathological chemical use. It is also a fatal disease"³. Alcoholism as a disease has symptoms.

Professor Johnson, in his book entitled "Intervention", gives symptoms which verify the reason why chemical dependence can be diagnosed as a disease. These are compulsion to drink, inappropriate, unpredictable and excessive drinking. The American Medical Association writes "Alcoholism is a chronic illness, psychic or somatic or psychosomatic, which manifests itself as a disorder of behaviour. It is characterised by the repeated drinking of alcoholic beverages, to an extent that exceeds customary dietary use or compliance with the social customs of the community and that interferes with the drinker's health, or his social or economic functioning"⁴. It must be noted that there is a difference between alcoholism and social drinking.

Alcoholism deals with people who have reached "rock-bottom" in their drinking. Johnson writes, "Alcoholics are those whose dependence upon alcohol has attained such a degree that it shows a noticeable mental disturbance, or an interference with their bodily or mental health, their interpersonal relations and their smooth social and economic functioning"⁵. This definition of alcoholics shows that alcoholics are sick people who need to be helped. It must be further noted that alcoholism need not be viewed as "a moral weakness" but as a disease.

Johnson writes, "Rather than being a symptom of an underlying emotional or physical disorder, chemical causes many such problems or aggravates those that exist. These cannot be treated effectively unless the chemical dependency is treated first"⁶. On the basis of what Johnson is saying it is obvious that chemical dependency is a disease which needs to be treated, if left untreated it is fatal.

It must be further noted that alcoholism is not an ordinary disease because, according to Wegscheider, it affects human being on all planes i.e. physical, mental, emotional and spiritual. Alcoholism is a disease has an indelible effect on the lives of alcoholics and it blocks any other cure which might be administered to alcoholics.

1.3 Chronicity

Johnson observes that a chronic stage in alcoholism is a stage in which an alcoholic is affected in all planes of his existence and this stage is marked by a total dependence in substance abuse. At this stage an alcoholic does not feel normal without substance abuse. Furthermore a research on the chronic nature of alcoholics reveals that this stage is

marked by (to use Jellinek's words) withdrawal symptoms that follow convulsions, hallucinations, delirium, delusions, and tremors.

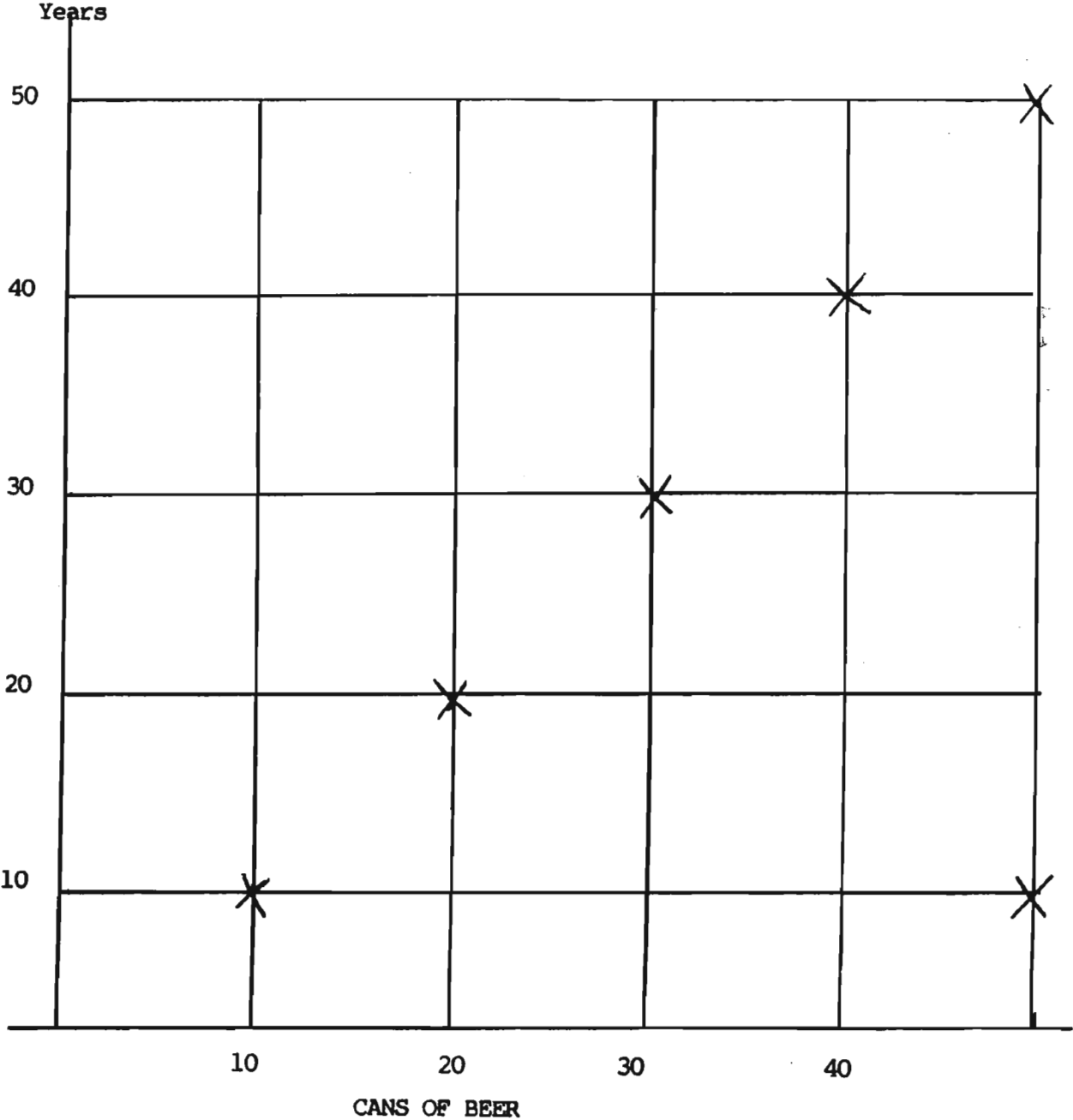
It is clear that withdrawal symptoms are a manifestation that an alcoholic has reached "rock-bottom" and this stage is marked by complete physical addiction. The blood stream is filled with alcohol, and, according to Johnson, a chronic stage of alcoholism can be demonstrated by a feeling chart as follows:

(NOT USING)	"N O R M A L"				4
		1	2	3	
PAIN	EMOTIONAL DELUSION				EUPHORIA

This feeling chart, shows that at this stage an alcoholic experiences mood swings. Substance dependency has taken over. When he/she is not using he/she experiences a lot of pain. He/she cannot even write without a boost. In order to be "normal" she/he needs a couple of drinks. Thereafter an alcoholic experiences euphoria and he/she becomes emotionally delusional.

In this chronic stage there is a considerable increase in the intake of alcohol. In order to feel "high" a victim needs to take more than he used to take so as to feel high.

This can be shown by means of a graph as follows:-



This graph shows the progression of alcohol intake in the life of an alcoholic. The crosses symbolise "get high". This shows that as years go, alcohol consumption changes in the life of an alcoholic. It rises when a victim's system turns into alcohol, then the pendulum swings down.

Wegscheider writes, "A loss of alcohol tolerance is commonly noted at this time and indefinable fears and tremors become persistent. Sporadically, these symptoms occur also during the crucial phase, but in the chronic phase they are present as soon as alcohol disappears from the organism. In consequence the addict "controls" the symptoms through alcohol. The same is true of psychomotor inhibition - the inability to initiate a simple mechanical act - such as winding a watch - in the absence of alcohol. The need to control these symptoms of drinking exceeds the need of relieving the original underlying symptoms of personality conflict and the drinking takes on an obsessive character"⁷.

The writer agrees with Wegscheider because a close study of a chronic stage of alcoholism shows that a victim develops mood swings and experiences a distortion of reality. A victim's emotional potential becomes perturbed. A victim can become very angry, within a few minutes a victim can become so nice - this is a destructive stage.

A victim is fearful because he, according to G. Bennett, a well known scholar in alcoholism "sees sounds and hears pictures". His/her projection and defence mechanism is high and the family suffers a lot. In the following Chapters this thesis will endeavour to look at the damaging impact which alcoholism has in an alcoholic family.

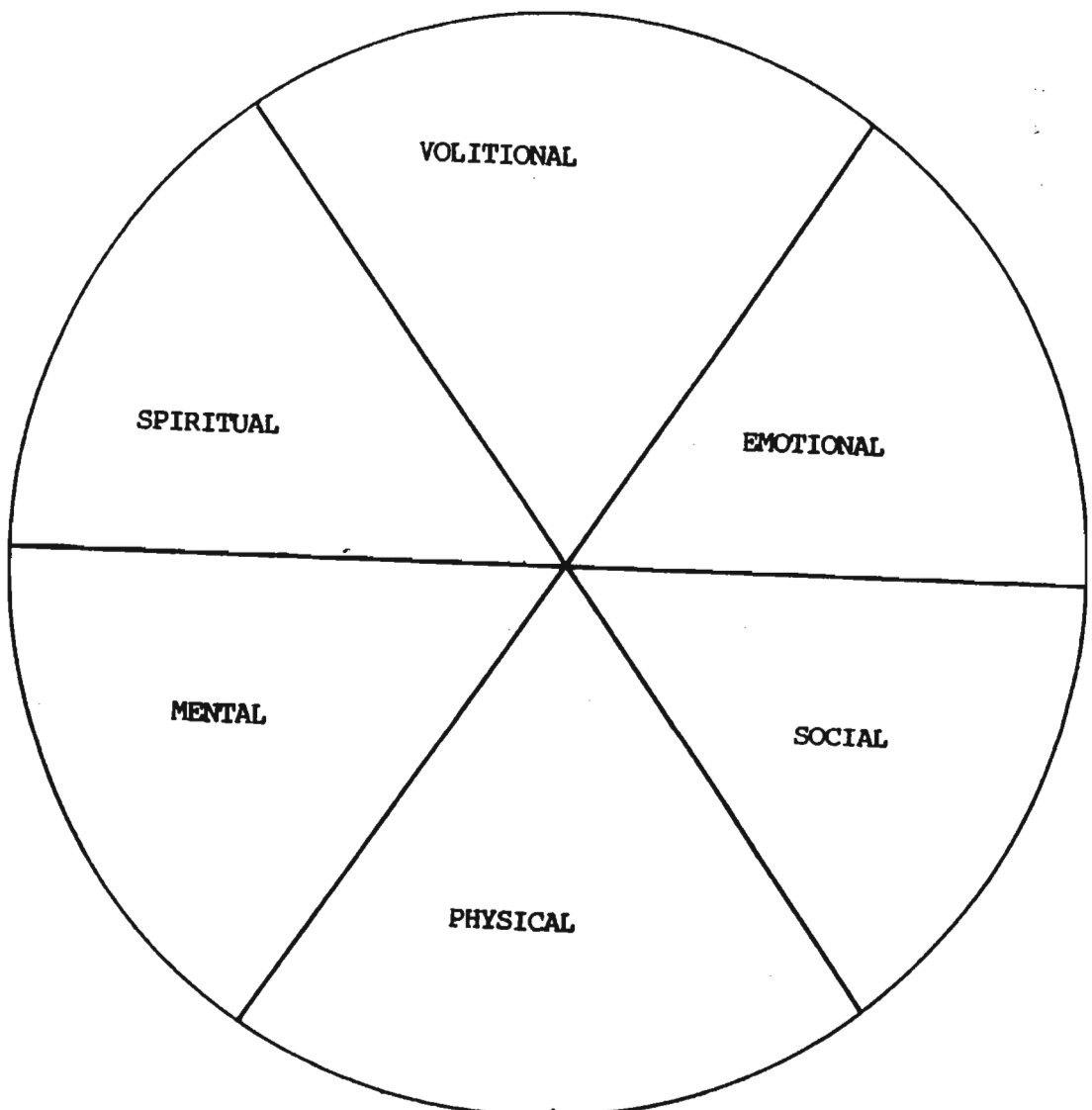
For the purpose of this study, it has been pointed out in Page 1 that according to Christian doctrine of man, expounded by Paul Tillich and Augustine, who are the greatest theologians to date, man is a created being. "God is a ground and meaning of man's being". Man cannot be understood as a created being outside the creator. God, the creator, is in the centre of man's being. Without God man is out of focus. Further, man is destined to have fellowship with God. Therefore alcoholism is a disease, as a multivariant problem, can be healed if an alcoholic is helped to touch base with the "ground" of his/her existence.

After the review of alcoholism as a disease and the extent of damage it causes to its victims and dependents, spirituality will be discussed, and how it can be used so as to bring healing to alcoholics and dependents.

1.4 THE MULTIPHASIC NATURE OF ALCOHOLISM

Wegscheider observes that, "Each and every created being is "multivariant" i.e. there are many planes which constitute a human being."

These planes can be presented in a diagram form as follows:-



THE WHOLE PERSON WHEEL

This diagram shows planes which compose a human being. However, these planes which compose a human being are not limited to this diagram, there are other planes which can be included in this diagram, but these planes are mentioned so as to help to understand the damaging extent to which alcoholism has gone into a human life.

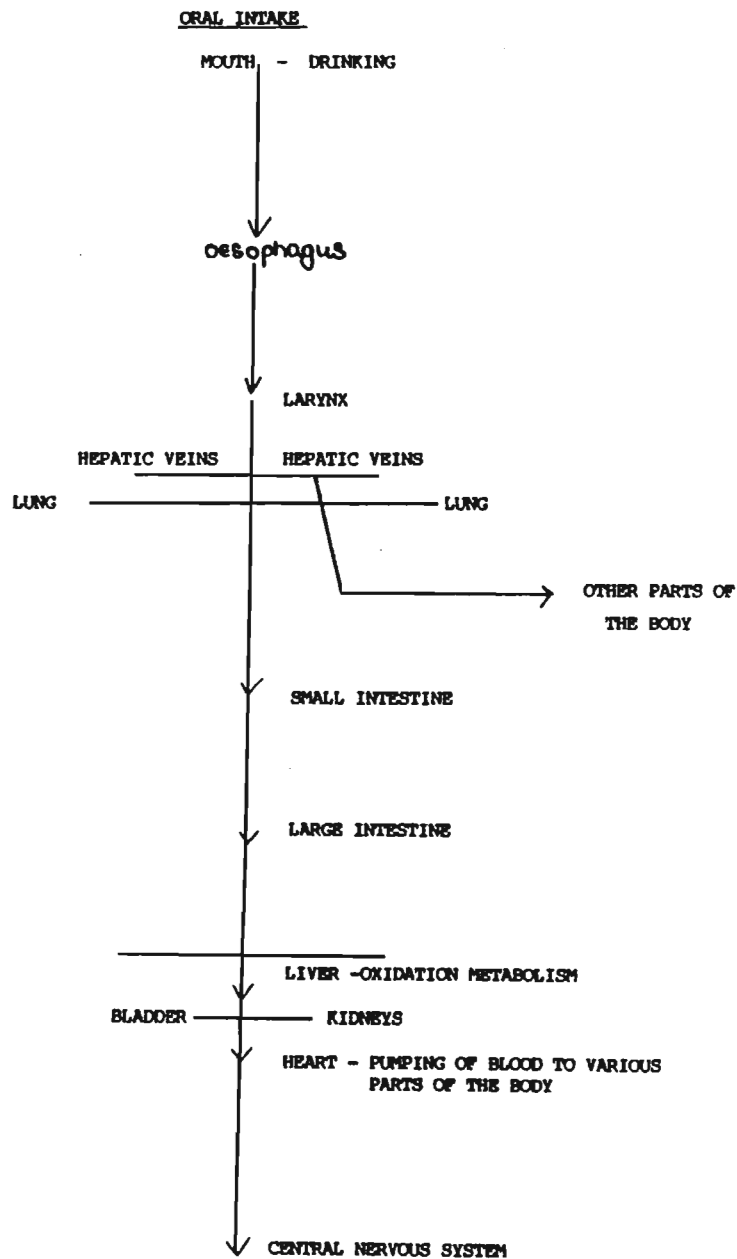
I. PHYSICAL

Each and every created being is created with a body (physical). Wegscheider writes, "Physical body is the foundation of health, strength, endurance, swiftness, agility, dexterity, grace, beauty, energy, sexuality, sensory, awareness, communication and much more".⁹

It must be noted that the human body is the basis of all human potential; it enables human beings to be in contact with the world and it warrants the translation of all what is happening in the world and puts it into practical expression.

It must further be noted that the physical plane is not independent. It is dependent upon other planes. An extensive research in the field of substance abuse reveals that there is no disease which deteriorates the human body as alcohol.

This can be clearly understood by looking at the routes of alcohol intake - metabolism. This can be clearly presented diagrammatically as follows:-



To an alcoholic who has reached "rock-bottom", alcohol intake is very dangerous. A study of alcohol intake by Donna S. Woolf, reveals that "alcohol is one of the primary causes of mouth cancer, larynx cancer, oesophagus cancer, cirrhosis of the liver and heartache."¹⁰

According to the research discovery by the American Medical Association, "Alcohol affects the CNS, peripheral nervous system and the digestive system. The CNS is responsible for integrative and interpretation of messages. The peripheral nervous system is responsible for conducting information from the various parts of the body to CNS. Alcohol depresses CNS. It affects cerebral cortex - the mid brain spinal cord.

It must be further noted that alcohol affects other parts of the body, for example, it causes irritation to the stomach - gastritis: Pancreas - pancreatitis. It also causes Hypogonism - depletion of male hormones. It increases blood pressure. It causes cardiomyopathy - weakness of heart muscles.

It also affects the digestive system because it makes the small intestine fail to absorb and digest food. Hence: i. Malabsorption ii. Maldigestion and iii. Malnutrition. Alcohol also destroys folic acid and vitamin B - these two are

responsible for giving blood cells red colour. The deficiency of folic acid and vitamin B results in MCV - mean corpuscular volume (Anaemia)"¹¹.

1.5 Miscellaneous Effects of Alcohol in the Body

Donna S. Woolf, a Clinical Pharmacist, writes: "Alcohol is a hypnotic and sedative drug depression of the CNS (Central Nervous System). The cortex which is the brain area involved in the most highly integrated thinking processes and the voluntary of behaviour, is thus susceptible to alcohol depressant effects. With increasing doses the depressant effect of alcohol progresses down the brain stem and will finally depress the medulla oblongata, resulting in the respiratory arrest."¹². Consequently alcoholics experience excessive periods of sleep during intoxicification.

It must be stressed that alcohol as a hypnotic and sedative drug reduces the percentage of rapid eye movement (REM) sleep during drinking periods. REM sleep increases dramatically during withdrawal and this results in insomnia. Alcohol also damages skeletal muscles. Among the six planes which constitute any human being, the physical plane is greatly affected by substance abuse.

Wegscheider writes, "As alcoholism progresses, the accompanying stress brings about a slow erosion of the physical potential, not only of the victim but of the entire family."¹³ Alcoholism as a disease is fatal as it totally destroys its victim. God who is Omniscient, who created men, is powerful enough to bring about healing in the life of an alcoholic. How? This question will be dealt with in the Chapter which will focus on the incorporation of the aspects of Christian Spirituality into Drug and Alcoholic Rehabilitation.

II. SOCIAL

S.P. Apthorp observes that a created being is a personal, interpersonal and supra-personal being. God is a community, a relational as well as a rational God who created beings with a capacity to relate with one another. Relationships form the core of human existence. Humanity is grounded in love and is meant to have the right relationship with the Creator.

Gustav Aulen, an outstanding theologian in the field of Christology to date, writes: "The person of Christ came to put right the relationship between a created being and the Creator. This signifies the importance of interaction, relationships, socialisation among created beings. It must be further noted that any individual can only be judged in terms of relationships, socialisation. A created being was not meant to be an 'island'."¹⁴ Therefore, social potential is a very important plane in human life because it is a capacity for one to relate to others.

Wegscheider writes: "To be cut off from all contact with others, as in solitary confinement, is viewed by many people as torture"¹⁵. In support of Wegscheider it must be noted that, God grounded humanity in relationships. For example, a little new born baby is introduced into the world through parents who have a relationship. That little baby learns to relate to parents and form a relationship with his/her family. As he/she grows, he/she becomes aware of his/her society as a result he/she chooses friends. He/she goes to school and forms relationships. Even the adult world is made out of relationships - marriage, work place, etc.

In other cultures social potential plays an important role: for example:

- * In the Black South African culture - community thinking forms and integral part.
- * "I cannot exist outside community which forms part of me". The philosophy of "I am because you are" is very profound in the Black culture.
- * The content of one's character is assessed according to how best one can relate to others.
- * Human beings are meant to share all facilities and resources which are available to all the walks of life - life is offering so very much.
- * Alcoholism is a disease, a disease which affects all those concerned and which can be very contagious.

"Contagious" is used in this statement to mean that which can be transferred from the victim to his family members and other community members - utterly destroys social potential in the life of the alcoholic. It does not only affect the life of an alcoholic, it also affects his family, his/her work, church, society relationship.

However, it must be noted that no matter how devastating and destructive alcoholism can be, God as a ground of man's being is responsible for the orderliness of the societies of this world and for the life of this world. This God can bring about healing in the life of the alcoholic, whose social potential is destroyed.

III MENTAL:

According to the doctrine of men embraced in Christian theology, man as a created creature is unique because he is endowed with a rational capacity, therefore he/she can reason. Though man is nature, because of his mental potential he can rise above nature, though man is in time and space he has a capacity to rise above the time and space.

Dr Martin Luther King Junior, the renown Black Christian Theologian, writes: "Man is God's marvellous creation, he can think a poem and write it, he can think a symphony and compose it, he can think up a great civilization and create it."¹⁶ It is obvious that the mental potential distinguishes man from lower animals. It must be noted that mental potential differs from person to person.

Don Wegscheider, in his book entitled "If only my family Understood Me", gives a very enlightening description of mental potential in man. According to him there is a tricotomy in human mental faculty. Men's mental powers focus on the past, present and future.

i. Memory:

Men have a capacity to store things in brain, remember things, etc. Memory is very useful and valuable because if it is coupled with feelings, it leads to experience and experience is the best teacher.

ii. Present:

Men's mental abilities can enable man to focus on the present through ideas. A person is able to formulate ideas, lay out plans, investigate alternatives, and organise priorities.

iii. Future:

Human mind has a capacity to imagine and fantasise things. The imagination enables a person to try out new activities and explore possible consequences, to "rehearse" actions. The imagination lends colour to logic and freedom to order.¹⁷

Therefore the mental potential enables men to link and to adapt the past so as to interpret and live in the present for the future. Alcohol as a drug disturbs the entire CNS. This results in mental derangement and the victim loses control of himself.

iv. Spirituality

Each and every created being has a capacity to relate to his/her creator and to have a relationship with the creator as well as to have the meaning of life in the light of his/her creator. Hence a being has a spiritual plane. However, it must be noted that spirituality differs from person to person and from faith and faith.

For the purpose of this study spirituality is looked at in the light of Christian faith. According to Christian faith, spirituality as a state of awareness of God's fatherhood and filial dependence on him, teaches that "Humanity's beingness centres around God who revealed Himself in and through Jesus Christ and that the whole of mankind has a capacity to relate to God who was, is and shall be the ultimate reality."¹⁸

Further, man's spiritual plan enables men to relate to what is a source of man's existence and derive a meaning thereof. The spiritual plane enables men to understand and to interpret the meaning of life in the light of the "ground of their being". Moreover the spiritual plane enables men to assimilate the past so as to live the present in order to point towards the future - thus endeavouring to give meaning and purpose to life.

Wegscheider writes: "In a fully developed person the spiritual potential can find expression in a wide variety of both inner and outer activities: meditation, prayer, discipline, organised religion, development of the higher self, human service, commitment to causes fostering justice, health, human dignity, and respect for other parts of our planetary community - to name but a few."¹⁹

In support of Wegscheider it must be noted that the spiritual plane is a very important plane because it holds the entire being together and it is the source of human values. Therefore a lack of sound spirituality can result in disillusionment, boredom and frustration and it can even lead to a lack of purpose for existence. Alcohol is a drug that destroys the entire CNS and the spiritual plane is destroyed, hence a victim finds himself in a reckless way of living, whereby he cannot control his life.

1.5 OBSERVATION

This Chapter concludes by noting that alcoholism is a disease - it has nothing to do with moral judgement. As a multi-phasic disease it involves the whole person ie. the body, mind and spirit. As a transferable disease - alcoholism affects the whole family of an alcoholic - the place of work and the social contacts of the victim. Alcoholism is a disease that cannot be cured, but it can be arrested and its damage healed if the victim is helped to stop drinking immediately. God as the ground of men's being can restore the victim into "normal" life.

CHAPTER FOUR

The dysfunctional nature of the Black alcoholic family

1.1 Introduction

Alcoholism as a multi-variant (it includes many phases) disease in the black community destroys the very fabric of the Black community. This is because the Black family is community orientated as opposed to individualism. A close study of the Black family reveals that conjugality and consanguinity form the basis of the Black family. The Black family is inclusive. The dynamics of the Black family and the Black church will be fully discussed in chapter 6.

Alcoholism as a disease affects its victim on all planes and it is transferable from a victim to those who are close to him, or his family becomes sick and members of his family end up being sick. For the purpose of this study the extent

of damage of alcoholics in the Black family is to be studied. After the analysis of the alcoholic family god-centred therapy is to be explored as a means of bringing healing to alcoholics and their family members. It has been postulated in the third Chapter that "God is the ground and meaning of man's being".¹

Dr F.B. Turner, who is the expounder of God-centred therapy across cultural barriers and a well-known therapist, writes: "Any "client" for counselling is helped to discover who he is in relation to God, as soon as a client is helped to discover that he/she is the son/daughter of God, he/she becomes aware that God is the source of his/her strength. Further a client is helped to look at his/her relationship with God. This inward introspection helps the client to discover that his/her real problem is separation from God."² What Turner says is true in the Black church. Therefore this Chapter is going to outline the extent of damage of alcohol abuse in the Black alcoholic family and thereafter look at God centred therapy as a curative factor.

1.2 WHAT IS A FAMILY

For the purpose of this study, the family as a concept is to be discussed with a view of getting a clear understanding of the Black family. The word "family" is a very wide concept which can be a topic for a thesis on its own. Therefore this Chapter acknowledges its limitation in discussing what is a family. In simple terms the word "family" can be defined as "any group of people who are closely related by blood or marriage who are living together or living apart. It can further mean a group of descendants of a common progenitor."³

However, the concept of family may differ from culture to culture and its dynamics may differ from generation to generation and it must be noted that there are various definitions and types of families. There is a commonality between the definition of family concept and the Black family. Wegscheider who is both an alcoholic and family therapist defines family as "a system made up of component parts that are linked together in a particular way to accomplish a common purpose. She further suggests that a classic family in-

cludes a mother, a father and one or more children. However, not all families follow the same pattern. It is stated that all the component members of the family are linked together by family rules and these rules determine the functions of each person, the relationship between persons, the goals toward which they are all heading, how they intend to get there, and what will be required and forbidden along the way.

The rules in the family help to establish attitudes, expectations, values, goals for the family and to determine who will hold the power and authority, how will they be used and how members are expected to respond to them. Family rules help to anticipate how the family will deal with change in itself as a unit, in its members and in the outside world as well as to dictate how members may communicate with one another and what they may communicate about."⁴ In support of Wegscheider it must be stressed that Wegscheider's definition of the family is the same as that of the Black family. For example, the Black family has rules, goals, standards etc.

At this point it is important to mention that the concept of family is at the heart of God and it is as old as the world itself. The doctrine of creation portrayed in the book of Genesis reveals that God blesses family and throughout the Old Testament God unfolds himself as a family and a community God. Gen 1:25f

As it has been indicated earlier in this chapter that there are many definitions of the family concept, Kaufman, who is the Black family analyst defines "family" as the matrix of its members, having identity of belonging and of being different. He further argues that the family's chief task is to foster its members' psycho-social growth and well-being throughout their life in common.

Kaufman writes "The family also forms the smallest social unit which transmits a society's demand and values, thus preserving them. The family must adapt to society's needs as it fosters its members growth, all the while maintaining enough continuity to fulfil its functions as the individuals reference group."⁵ It must be noted that Kaufman recognises that the human family is a social system that operates through transactual patterns and these patterns become familiar and preferred, this is time in the Black South

African family therefore the family system tries to maintain itself within a preferred range and deviations which pass the system's threshold to tolerance usually illicit counter-deviation mechanisms which re-establish the accustomed range.

It must be noted that families are unique and they differ from each other and some families are rigid, some are flexible, some are closed, some are open and some are "healthy", some are "unhealthy". Kaufman further argues that some families have a very big degree of pathology and that pathological family members are chronically trapped in stereotyped patterns of interaction which are severely limiting their range of choices, but no alternatives seem possible. He further observes that the family history is manifested in the present. It is possible to explore any family members' past or open up alternatives relative of being within the family origin.⁶

As it has been mentioned by Kaufman in this Chapter, some families are healthy and some families are unhealthy. Wegscheider argues that healthy families have healthy rules which are human, flexible, encouraging, and have open communication systems whereas unhealthy families have unhealthy

rules which are inhuman, rigid, enforcing and closed communication systems. She teaches that inhuman rules "are often unrealistic, impossible to keep, encourage one to be dishonest and manipulative with others to punishment and rejection. These families are encouraged to be dishonest with oneself and to avoid feelings of guilt whereas human rules are made for the benefit of the whole family, not just the rule-maker and they (human rules) accept each person for who he is ---- human, possessed of feelings, well meaning but sometimes fallible and they validate the worth, everyone involved in the family."7

Following Kaufman's statement. It must be noted that the well-being and "healthiness" of each and every family depends on the personality of parents, for example if a parent who makes rules in the family has a high self-esteem or self-worth, his or her expectations, rules are human, realistic and flexible because he owns all his strengths, weaknesses, actions and his feelings.

As a result he can tolerate imperfection in himself/herself and in others, whereas a parent with low self-esteem or self-worth sets impossibly high standards for

himself/herself and others. Having formulated unhealthy and rigid rules for his own improvement he/she extends them to the family.

Lastly, as it has been indicated in the beginning of this Chapter, there are so many definitions of the word "family". Becvar, who is the well known scholar in family dynamics, defines "family" as a system which is characterised by boundaries. He goes on to say that family's boundaries are defined by behavioural patterns which are redundant; , behavioural patterns in the family are sufficiently distinct as to give a family its particular identity.

Therefore, "family members as defined, are thus able to be distinguished from other families and systems by the information or communication which flows between them".⁸ Becvar argues that each and every family as a system needs to interact with the environment in which it exists. And he further argues that a family, as a unit, is part of other families and it must maintain relationship with other families. It must be noted that communication is very essential in each and every "healthy" family because it is a means of defining the nature of relationship in a family system.

It is important to note that the relationship in a family system is enhanced by communication and each member of the family becomes sensitised to the understanding of mutual inter-action in the family. Lastly, Becvar sees family as a system which has both entropy and negentropy - meaning to say that each and every living system has interaction in its environment. Therefore, a family as a system receives input from other systems which is needed for its continued existence." All living systems are open, and thus are capable of intake of matters rich in high energy, maintenance of degree of order and even advancement."⁹ In support of this statement it must be noted that the Black family as a system is open and needs maintenance.

1.3 THE BLACK ALCOHOLIC FAMILY

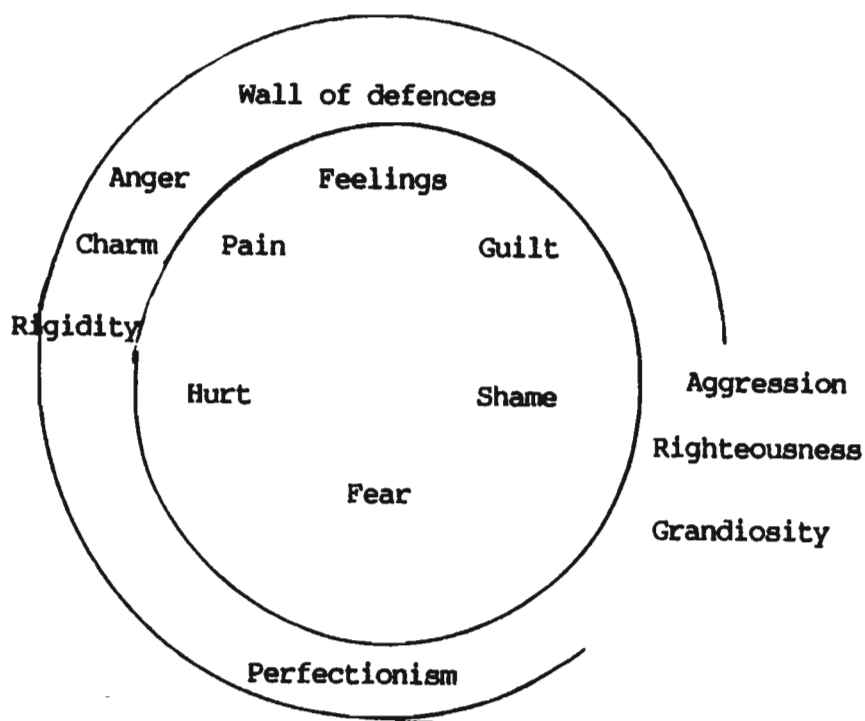
To begin with, it must be noted that Alcoholism as a disease is no respecter of persons, and as distinguished from a dependent person, it is a progressive illness. It involves the learning of increasingly harmful behaviours, both by the person who is dependent and those around him/her.

The behaviour of all these people can be type cast into typical roles played by the dependent person and those who care about him/her. Together the players create a downward spiral which ends in the complete disruption of the relationships. The behaviour patterns of members in an alcoholic family lead into a very dysfunctional nature of the family.

Wegscheider, who has done an extensive research in the field of alcoholic families, came to the conclusion that people around an alcoholic are deeply hurt. These people include a spouse, children, other members of a family, employers, neighbours and so on. People around an alcoholic are very angry, more especially the spouse because they are being manipulated by an alcoholic's behaviour.

They love the alcoholic but they hate what they are going through because of the alcoholic's dependency on substance abuse. The controlling behaviour pattern of the Black alcoholic can be best illustrated in the following diagram.

The Black Alcoholic



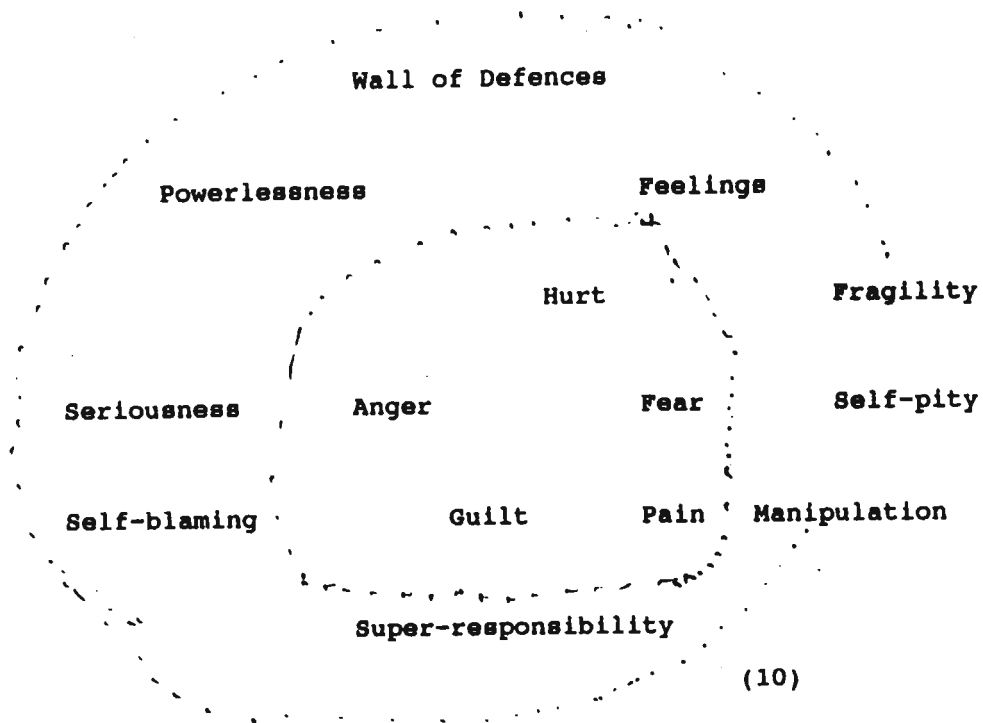
This diagram reveals the nature of an alcoholic. The wall of defences compulsively covers up the true feelings and the dependent lives in the trap of self-delusion. From the out-

side he shows aggressiveness and righteousness. It is very difficult to understand him. He can be very happy and within a very short time he can become very aggressive.

Therefore an alcoholic is an unpredictable person. His inner "being is deeply hurt. His feelings are that of pain, guilt, shame and fear as well as low self-esteem. It must also be noted that an alcoholic is irresponsible and is highly dependent on substance abuse and his family cannot depend on him/her. A person who is close to an alcoholic - it can be a spouse, parent, friend or co-worker is normally called an enabler.

This person is also sick. According to R. Gibson, who is a renown Black alcoholic counsellor in Ohio, U.S.A., the behaviour of a chief-enabler can be best illustrated in the following diagram.

THE CHIEF ENABLER



This discernment of a chief enabler in the Black alcoholic family reveals that an enabler is a very sick person. She/he is so affected and wounded by an alcoholic in such a manner that, as shown in the diagram, the wall of defences compulsively covers up the true feelings and the enabler lives in the trap of self-delusion. Johnson observes that an alcoholic's spouse feels very ashamed of the outrageous and

embarrassing behaviour of an alcoholic in front of others at times. Johnson further writes, "it is painful to see someone you love - about you - change as harmful dependency progresses and it hurts to become involved in arguments or witness angry exchanges between that person and others."¹¹

Furthermore a spouse of a Black alcoholic has feelings of fear of uncertainty because it is intimidating to live with someone who is chemically dependent because no one can depend on that person. A spouse lives with a person whom she/he never knows. All responsibilities including financial bills become a Black spouse's responsibility.

A spouse also experiences loneliness because there is a stress in relating to an alcoholic and communication is broken and the spouse feels unwanted, cut off, unloved and rejected. Wegscheider reveals that, because of the alcoholic's manipulative behaviour a spouse and children within a family develop a pathological behaviour.

Members of a family realise that they have a problem, but they deny that alcohol is the cause of their problem. They develop defence mechanisms and they cover up their problem without facing it. There is a lot of projection in a Black alcoholic family.

According to Wegscheider, "an alcoholic family is a very sick and unhealthy family all members need treatment. There is no need to prolong sickness/suffering and keep on maintaining an unhealthy family because there is no healthy way of adapting to alcoholism except treatment."¹²

Following Wegscheider's comment, it must be noted that a comparative study of families reveals that an alcoholic family is an unhealthy family. In the Black alcoholic family there is a communication breakdown and the Black alcoholic family is not an open family where rules are flexible and clear.

The morphogenesis (that which enhances growth) and morphostasis (that which unites forces) in the Black alcoholic family are very low. Wegscheider further reveals that the Black alcoholic families are leading an acutely painful life

and members pay no attention to themselves individually and they all direct their attention to the alcoholic. An alcoholic's behaviour in his family is so manipulative and controlling in such a manner that an alcoholic family tends to be rigid and over protective to the alcoholic - thus enabling him to continue with his drinking.

This reveals that in the Black alcoholic family, as it is stated in the beginning of this Chapter, alcoholism is transferable from an alcoholic to the members of his family. Because of his controlling behaviour all members are paying attention to him, and as a result they end up having no time for themselves.

Wegscheider writes: "Alcoholic families, like other families, evidence a broad range of rules, rituals and quality of rituals. Hence they also show considerable variation in level of ritualization, clarity of ritual performance and intentionality regarding ritual enactment."¹³

However, following Wegscheider's view it must be postulated that a close study of the Black alcoholic family reveals that alcoholism disrupts family rituals and good behavioural patterns within the family.

Further, it must be stressed that alcoholic families "homeostasis" is narrow and inappropriate in the settings: this means that alcoholic families over-react to anything challenging the family's status quo. By homeostasis is meant all the forces which makes the family intact.

Commenting about the Black alcoholic family, Steinglass, who is a well known scholar in Black family studies and Black alcoholics, writes: "Any event that destabilizes the alcoholics' internal environment provokes a strong response regardless of the events real threat to the family. Thus one characteristic of problem - solving in the alcoholic family is that it is easily activated and often is disproportionately aggressive in relation to the magnitude of the problem at hand. This is one way in an alcoholic family in which a regulatory style leads to the behavioural rigidity typical of this family."¹⁴

It must be noted, following Steinglass' view, that the Black alcoholic family is a family in which alcoholism disrupts family's regulatory processes and it hinders family growth and development. On top of that in an alcoholic family there is a central identity issue and it is an organising phenomenon for all behavioural patterns within a family. Furthermore Wegscheider notes that the alcoholic family is a very dysfunctional family and that a "rule maker" in this family is a dysfunctional person.

Wegscheider writes: "Alcoholic families are governed by rules that are inhuman, rigid and designed to keep the system closed. They grow out of the alcoholic's personal goals, which are to maintain his access to alcohol, avoid pain, protect his defences, and finally deny that any of these goals exists."¹⁵ This is true because in the Black alcoholic family an alcoholic's use of alcohol is the most important thing in the family and everyone in the family enables him/her to go on with his/her drinking habits - this is said because conveniently or inconveniently members in the alcoholic family allow an alcoholic to abuse and manipulate them.

As a result they end up having no time for one another in the family. It must be further noted that because of the complications brought by alcoholism in the Black family, ventilation of feelings is denied and family members have no time and they are scared to discuss what is really going on in their family.

They try to maintain the status quo in the family. Therefore as it has been said earlier on in this Chapter, in the alcoholic family it is not only the alcoholic who is sick but the entire family is sick and the whole family needs treatment.

The extent of sickness within an alcoholic family is well demonstrated by Wegscheider in her book entitled "Another Chance" (See Annexure B for table at the end of this Thesis). The table in Annexure B shows the inside of the Black alcoholic family. This is a very unhealthy system. It is clear that in this family nobody is true to his/her feelings. Furthermore, it is clear that in this system nobody is normal because all members are living in a very abnormal setting.

Lastly, children of this type of a family grow up like all other children and they become adults who take their places in their respective societies. therefore, in the following sub-topic, the behavioural pattern of the Adult Children of Alcoholics is going to be looked at.

1.4 THE BLACK ADULT CHILDREN OF ALCOHOLICS (BACOA)

The well known scholars in the field of alcoholism, like Wegscheider, Apthorp, Bennet to name a few are of the opinion that growing up in a Black alcoholic family is a traumatic experience. This is because such a family does not prepare one to be a better adult "who has it together". Therefore BACOA's have rough times in their adult lives: anyone who comes across them needs to be very sensitive and hospitable to them because they didn't choose to be members of alcoholic families, but circumstances beyond their control made them members of such dysfunctional families. Having said all this, this Chapter is going to discuss how one can identify the BACOA's. For the purpose of this study, thoughts from J.G. Woitz's book titled "Adult Children of Alcoholics" will be used. She is a renown scholar in the field of counselling the Black adult children of alcoholics.

To begin with, it is important to note clearly and candidly that the Black adult children of alcoholics, because of growing up in an abnormal family, grow up not knowing what normality is as they have not experienced abnormality and this shows in their interaction with other people in the social, adult world.

Woitz, in her research concerning the behavioural pattern of Black adult children of alcoholics, discovered that BACOA's, because of not knowing what sanity and normality are, end up copying what they guess and think it is normal, but this does not always work for them. "In order for a person to be happy and be respected as a person, he/she needs to be himself/herself and be true to his/her feelings, but to the contrary BACOA's do not know how to express their feelings."¹⁶

As a result they end up being hurt and disillusioned because of the dysfunctional nature of the families in which they grew up, they bypass all stages of growth, for example, they do not know how it is to be a teenager. Hence when they be-

come parents, they fail to handle their children and they seem to want to practice what their alcoholic parents did not them even though they are not alcoholics.

Furthermore, Woitz writes: BACOA's do not know how to ventilate their feelings and they feel threatened when surrounded by people who are free to ventilate their feelings."¹⁷ This shows that BACOA's need to be helped in order to be able to be themselves. In the Alcoholic family lying is basic; BACOA's tend to lie even when it would be just as easy to tell the truth. The writer as a Black pastor who is involved in Alcoholic counselling in South Africa supports what Woitz says about the Black Adult children of alcoholics.

Any therapy which is given to BACOA's needs to be sensitive and understanding. In God-centred therapy, people are helped to understand themselves in the light of god who is "the ground of their existence".¹⁸ People are helped to channel their problems to the source of their meaning with a hope of allowing God to transform them. Therefore people with alcoholic and other related problems can be helped by "God-centred therapy". How? The following Chapter on the incorporation of the aspects of Christian spirituality will deal with this question.

Woitz's research on BACOA's revealed that BACOA's have difficulty following a project through from beginning to end. This is because of the dysfunctional nature of the families in which they grew up. Woitz further reveals that "BACOA's have a negative attitude toward themselves and they judge themselves mercilessly because they grew up in a setting where they were constantly criticised and told that they were not good enough."¹⁹

It becomes difficult if their instructors are not demanding - they become bored and end up criticising those in charge as being loose - on the other hand when they become bosses or instructors they become over-demanding, hence they end up having problems and even in their marriages they are over-demanding to their spouses and children.

It must be noted that there is no extensive research which has been done in the field of BACOA's - hence counselling which is given to them is very scanty; if ever there are people, they are treated as BACOA's. Again as it has been mentioned on the previous page, God-centred therapy can be used so as to bring healing in BACOA's.

As far as pastoral perspective on therapy is concerned, "God is the ground of man's existence".²⁰ Therefore, people with problems can be brought to the light of God - who can only give a true meaning in life and can help us to be what He intends us to be. Woitz observes that BACOA's take life very seriously and they seldom have fun, because they grew up in families where their parents did not have fun, and life was always a serious and angry business. Having fun, being childlike, is interpreted as being foolish by BACOA's.

This is true in the Black alcoholic family because BACOA's grow in a family which does not prepare them for normal life. Inside the family the situation is always tense and dysfunctional. A research made on BACOA's by the writer among the Blacks in The Valley of Thousand Hills, reveals that BACOA's fail to handle intimate relationships because they grew up in families where they did not experience intimacy.

Again it is revealed that BACOA's over-react to changes over which they have no control and they always seek approval and affirmation in their inter-action with other people. This is

because they grew up in situations where they had no control over their lives; their alcoholic parents' lives were inflicted upon them.

It has been discovered that BACOA's - when affirmation is offered to them - find it difficult to accept. This is because they have a low self-image of themselves, so accepting affirmation changing their perception of themselves is difficult to embrace.

Another characteristic of BACOA's, according to Woitz, is that "They are either over-responsible or super-irresponsible, and they come across to those around them as if they are different from other people and it is hard for BACOA's to believe that they can be accepted because of who they are and that the acceptance does not have to be earned."²²

This is because they do not know that in reality every person needs to be accepted for who he/she is rather than for what he/she is. Woitz further notes that BACOA's appear to be extremely loyal, even in situations where loyalty is not

wanted and the opposite is also true. This is because they grew up in alcoholic families which are "very loyal" thus covering what was happening within the family.

R.J. Ackerman writes: "BACOA's fear failure yet they have difficulty in handling success. They dislike criticism and judgement but they criticise and judge other people. BACOA's fail to manage their time wisely and profitably and they do not set their priorities in ways that work well."²³ This is because BACOA's grew up in situations which did not prepare them for a normal and real society.

Lastly, Woitz and R.J. Ackerman, who have done extensive research concerning BACOA's admit that there is still a lot to be done and that their discoveries about BACOA's behavioural patterns are not "absolutes". There are always exceptions and it depends on the gravity and impact of alcohol in a particular family.

1.5 The significance of God centred Therapy

In the 3rd chapter, alcoholism as a multi-phasic disease was discussed. The multi-phasic nature of alcoholism reveals that there are six planes which (among other things) constitute a human being. These are volitional, emotional, mental, social, physical and spiritual. Each plane has its potential. As a result of alcohol abuse in the Black alcoholic family, BACOA's are distorted and are emotionally disturbed persons who need healing.

The word "healing" in its simple form means to make "whole". In so far as the Christian pastoral perspective on therapy is concerned, an individual can be made "whole" when he/she is helped to reach the place where he/she understands truth to be all that God's because as Paul Tillich puts it: "God is the ground of man's being"²⁴ - without God - man cannot understand himself. Total healing comes from God who is the source of all that is.

Dr F.B. Turner, who is a scholar in God centred therapy, in her book entitled "God Centred Therapy", observes that: "People go for counselling because of problems caused by

their involvement in life as well as interaction with one another. All kinds of counselling are important as human involvement is important - but "wholeness" in counselling can only be achieved if people with problems are helped to look into their involvement with God."²⁵ Therefore BACOA's and alcoholics can be helped to achieve "wholeness" in their problems; they can be helped to journey through their relationship with God.

Dr Turner further writes: "God-centred therapy teaches that the Scriptures hold the key to health. God is the source of health. If anyone turns to God in faith, one can be healed. To surrender to God, not allowing thoughts of disease, discord or disharmony to enter human consciousness, will bring about healings in any area of human life."²⁶ It is clear that it is impossible to effect and think of complete healing outside God. All human problems relational.

1.6 Observation

This chapter concludes by noting that it is in the light of God who is the ground of human relationships, that humanity can be made whole. Therefore alcoholics and BACOA's can be led into surrendering to God so as to effect healing. Christian scripture teaches very clearly that healing belongs to God. According to the dictates of pastoral theology, "Healing - consists of getting back to the right, correct way of living - relative to LIFE."²⁷ It is a realization of whole making. Whole making is a far cry from "patch-work" healing.

Jesus came so as to offer to mankind complete life and healing. (Matthew 9:12, John 10: 10-11) This is very true in the life of the Black Church.

Lastly, Turner observes: "In order to achieve holistic healing - humanity must eliminate unloving thoughts and negativism and allow Divine Love to take over."²⁸ In support of Dr Turner it must be noted that entering into Divine Love leads to complete physical, mental, psychological and emotional healing. Therefore there is a need to create a situation whereby alcoholics can be invited so as to be intro-

duced to God Centred Therapy the practical methodology of incorporating. God centred therapy is covered in Annexure H - J which is enclosed at the end of this thesis.

**PART III - The significance of Christian Spirituality
to Black Alcoholic Rehabilitation.**

CHAPTER FIVE

THE SPIRITUAL DISCIPLINES

1.1 INTRODUCTION

The main purpose of this study is to investigate the incorporation of aspects of christian spirituality into Alcoholic Rehabilitation. The Kwa Nobuhle Black township is chosen as a black microcosm of Black South African society. It is therefore necessary, to stress that the spiritual disciplines covered in this chapter have been chosen because of their relevance in the Black South african context.

It must be further noted that all scholars who are quoted in this Chapter, have been chosen because of their extensive understanding of Black Social Anthropology and Spirituality. For the purpose of this study the disciplines of prayer, meditation, solitude and confession are to be discussed; because they capture the concept of UBUNTU (humanness) and Inhlonipho (obedience) which are the basis of the black family and the black church in South Africa. The concepts of

UBUNTU and UKUHLONIPHA are to be discussed in detail in chapter 6 of this thesis.

Spirituality is a very broad term and it is not to be confined within the Christian faith only. Therefore, christian spirituality can be defined in simple terms as the awareness of the father-hood of God and the filial dependence on Him. It is upon this understanding of Christian spirituality that the spiritual disciplines are to be discussed. It is also important to mention that there are so many Christian disciplines. For example study, humility, silence, to name a few. an attempt to discuss al christian spiritual disciplines can result in a dissertation on spiritual disciplines.

For the purpose of this study, it must be mentioned that different cultures view spirituality ad apply it differently. In many cases, spirituality interprets the way people live and how they view God. Therefore it must be noted that in African culture, life is lived wholistically and there is no compartmentalization of life.

A closer study of African Anthropology - (which is the scientific study of man, concerning his origin, behaviour as well as his ideas within the African context) - and Pastoral Anthropology - (which is a study concerning what man THINKS and believes) - expounded by Aylward Shorter, who is an authority figure in African philosophy, African Anthropology and Pastoral Anthropology, reveals that Africans view life as a complete single unit, which can only be viewed, lived and understood in the Divine Presence of God.

Aylward writes: "The concept of God in African traditional societies can be found anywhere along the spectrum that runs to extreme". Africans refer to God as "One who saves (UMSINDISI), Wise one (OHLAKANIPHILE), Watcher of everything (UMLONDOLOZI), Protector (UMVIKELI), Giver of Life (UMNIKI WEMPILO), Almighty (USOMANDLA), Preserver (UMGCINI), Friend in this village (UMHLOBO), Lion (INGONYAMA)."¹

In support of Aylward it must be pointed out that blacks are religious people, and that god is a living presence in their midst. they view themselves as participants in the Divine Mystery ie. God and they view life as a mystery.

Hence, according to the Black understanding, Spirituality covers the entire fabric of societal and community standards, as well as ethics of the African way of life. A closer study of UBUNTU (Humaness) which will be dealt with in Chapter 6, will verify this point.

Therefore in order to facilitate and enhance harmony and good relationship and be enabled to participate in the Presence of God, Africans have 4 means of grace.

These are:

- i. Prayer (Umthandazo)
- ii. meditation (Ukujula)
- iii. Solitude (Ukuthula)
- iv. Confession (Ukuvuma izono)

Aylward reveals that in times of crisis, Blacks turn to God in prayer and ask for his direction. Blacks have moments of meditating upon the goodness of their God.

they also have moments of solitude before God, thus allowing him to speak through them. Hence, in the Black community, there are seers who are inspired by God. lastly, confession forms the integral part of the community living.

Therefore these 4 means of grace which are called spiritual disciplines, are chosen for the purpose of this study, because of their relevance in Black community, and in this study they are going to be discussed as a means of bringing therapy into alcoholic rehabilitation.

1.2 THE CHRISTIAN SPIRITUAL DISCIPLINES AS DOORS TO HUMAN LIBERATION

To begin with, Christian spiritual disciplines are an inward invitation to move to "God who is the ground of our existence"² as Paul Tillich suggests. Richard Foster who is a renown scholar in the field of Spirituality, in his book titled "Celebration of Discipline" suggests that disciplines are an invitation to explore the inner caverns of the spiritual realm and they urge humanity to grapple with the difficult questions of human existence.

Foster writes "God intends spiritual disciplines to be for ordinary human beings and they are best exercised in the midst of human relationships"³ This suggests that the spiritual disciplines are available for all people and they can be practised at all times.

Spiritual disciplines are not meant to be used as a scapegoat from facing day to day challenges and one needs not to be "special" in order to practice disciplines. The primary door for spiritual disciplines is a longing for God.

The psalmist writes: "As a heart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the living God".⁴ Furthermore Foster observes that "the purpose of spiritual disciplines is liberation from the stifling slavery to self interest and fear."⁵ This suggests a creation of a space in which human interaction with god is possible.

Lastly all outstanding scholars to date, like Merton, in the field of christian spirituality agree that god has given spiritual disciplines as a means of receiving his grace and disciplines allowing mankind to place itself before God so that transformation can take place. This suggests that spiritual disciplines are doors which are open for human race through which true liberation can take place.

The outstanding scholars in the field of African religion like John Mbithi, Twesigye and Aylward Shroter, define spiritual disciplines as tools which enable humanity to enter into an intimate relationship with the Father, who is the ultimate concern of all that is. The theologians and reformers like Martin Luther and John Wesley view Spiritual disciplines as God's means of Grace, which enhance and maintain the work of salvation in mankind.

St. Paul teaches that spiritual disciplines are a way of sowing to the Spirit. Dr. Foster writes "The spiritual disciplines are God's way of getting humanity into the ground; they put humanity where God can work within mankind and transform it. By themselves the

spiritual disciplines can do nothing, they can only get mankind to the place where something can be done. they are God's means of Grace. God has ordained the spiritual disciplines as the means by which humanity places itself where God can bless it."⁶

In response to Foster's comment, it must be noted that spiritual disciplines as God means of Grace to reach Him, need human response and availability, otherwise people can continue with pain and suffering in the midst of the divine presence of God and His means of Grace.

Furthermore the Christian spiritual disciplines as "doors to liberation" lead the human race to greater heights where they can meet with their God as God and they are restored to their proper destiny. paul in his Letter to the Galatians (5:22-23) describes what the human race was meant to be. The human race was meant to be filled with Love, Joy, Peace, Patience, Kindness, Goodness, faithfulness, Gentleness and Self-control.

Dr Foster writes "The Spiritual disciplines are intended for human good. They are meant to bring the abundance of God into human life".⁷ following Foster's comments, it is important to mention that spiritual disciplines are God's means of grace they are not laws or dictates and if treated as dictates they can become a set of soul-pulling. Therefore in this Chapter spiritual disciplines are treated as God's means of grace, not as laws.

Having discussed the Christian spiritual disciplines as doors to human liberation, prayer as the spiritual discipline is to be discussed with a view to incorporate it as a means of bringing therapy to Black alcoholics. The reasons for choosing prayer as a discipline which can help in bringing healing to Black alcoholics are that blacks are religious people who totally depend on God at all times. Prayer is a familiar discipline which is used by Blacks so as to communicate with God whom they view as the One who controls everything. the One who is able to transform and make all things new.

The writer, as a Pastor who works among the Blacks and alcoholics in The Valley of Thousand Hills, has wit-

nessed the power of prayer which makes the impossible things possible. Therefore, alcoholics can be brought to the Divine Presence of God where change and healing can take place.

1.3 PRAYER (UMTHANDAZO):

One of the outstanding scholars in African Spirituality Dr Dwane writes, "In the Black South African context umthandazo is used to designate a process of communicating with the spiritual realm. Among the Blacks in the African continent, the spiritual realm is taken with great respect because it is the world of ancestors who are before the throne of the Chief Ancestor whom the Zulu's refer to as UMVELINQANGI (the one who came before us)." In support of Dwane's statement it must be noted that in the Black church prayer is the strong hold.

The Xhosa's refer to Him as UTIXO (self existing being). Tswana's refer to Him as Modimo (the Great One). Sotho's refer to Him as Morena (the Chief Parent). Therefore prayer among the Black south Africans is a special way of communicating with the

Higher Power. It must further be stressed that in the Black tradition prayer has a dynamic and transforming power.

The writer as a Black and a Black minister of the Christian faith, residing in the Black community in the Valley of Thousand Hills, Natal, South Africa, has implemented the incorporation of UMTHANDAZO to Socio-political and economical problems. UMTHANDAZO has proved to be very effective. In times of crisis, for example, in time of drought - all Blacks in The Valley of Thousand Hills come together irrespective of creed and go to the mountain to pray together. UMTHANDAZO as a discipline is viewed as a binding force in the Black South African society. Therefore it is upon its relevance and effectiveness that prayer had been chosen as one of the Spiritual disciplines which can be incorporated into Drug and Alcoholic Rehabilitation.

In 1989, the writer went to study in America. As part of the degree requirement, the writer was placed in a rehabilitation centre. In that rehabilitation centre, the writer was in charge of the black group in which prayer as a discipline was incorporated in their

recovery. The writer observed that through prayer, alcoholics were transformed and healed.

It must be noted that prayer is a universal phenomenon in the Christian world, which enables mankind to communicate with God, and it has a transforming power. It is strongly believed that as prayer proved to be effective in rehabilitating alcoholics in America, it can also be very effective in bringing healing in Black South African alcoholics. It must be stressed that Blacks are God-fearing and they are familiar with the discipline of prayer. What is needed is to implement prayer into alcoholic rehabilitation.

The authority figures in the field of spiritual disciplines like Merton, Nouwen and Martin Luther King Junior, unanimously agree that prayer is the most central discipline because it ushers humanity into perpetual communion with God. It must be stressed that to pray is to change. Prayer is the central avenue God uses to transform human beings. There is no one who can pray and be left unchanged.

The tradition of Christian faith ranks prayer as a supreme tool through which human life can be moulded and be transformed and real prayer changes things. "All what is impossible with men is possible with God through prayer"⁹ Foster writes. To pray is to change. Prayer is the central avenue God uses to transform human beings. There is no one who can pray and be left unchanged. The closer one comes to the heartbeat of God the more one sees one's need and the more we desire to be conformed to Christ.

It is important to note that as Sanders put it - "People were created with a twofold need - fellowship with god and companionship with other human beings. The movement away from this twofold need breeds pain, suffering and disillusion. Through prayer this two fold need can be restored into its former place."¹⁰ William Blake, one of the accepted scholars in the field of spiritual disciplines, writes: Human task in life is to learn to bear God's beams of love. When humanity prays, god slowly and graciously reveals to it its evasive actions and sets it free from them".¹¹

Following Blake's comment on prayer, it is important to note that transformation through prayer and God's response is not automatic. All depends on the will of God and humanity's willingness to succumb to that will. St. James 4:3 invites all to pray rightly. James suggests that in real prayer humanity must begin to think God's thoughts after Him: "to desire things He desires, to love things He loves and to will things He wills".¹²

A thorough study of the New Testament reveals beyond doubt that prayer is the integral part of the community of faith. Throughout the Holy Scriptures men and women who have walked with God have viewed prayer as the main business of their lives.

Michael Ramsey, in his comments on prayer, using the Gospel according to St. Mark, writes "Prayer is the source of power whereby the work of Jesus in teaching and healing is fulfilled".¹³ Furthermore, Foster writes: "The words of the Gospel of Mark, 'And in the morning, a great while before day, He rose and went out to a lonely place, and He prayed'" stand as a commentary on the life style of Jesus." Mark 1:35¹⁴

In support of Ramsey and Foster, it must be pointed out that prayer is the source of power in the lives of men and women to date. Through prayer people are restored to sanity. Through prayer in the Black context people with all manner of problems have been healed. The writer has witnessed complete healing of people suffering from alcoholism in The Valley of Thousand Hills.

A close study of the gospels reveals that Jesus was a Man of prayer and that he derived His power from the intimate relationship He had with the Father through prayer. Prayer by its own nature ushers humankind into God's intimacy. All who pray "rightly" are made to realise that God is the fountain of all that is and that "god is the ground of human existence".¹⁵

It must be postulated that the Gospels portray Jesus, the wounded healer for mankind, as a man of prayer. He drew His power from the discipline of prayer. Therefore, there is a great need to open a space for alcoholics where they can be prayed for, be taught and be encourage to pray for themselves. There is also a need to introduce them to Christ, who is the source of men's healing.

The history of the church is full of victorious men and women who succeeded against all odds. This was possible because prayer was the very core of their lives. Martin Luther King writes: "I have so much business I cannot get on without spending three hours daily in prayer"¹⁶ The life of Martin Luther teaches that there is nothing so powerful, so life changing, which can be compared to prayer, because prayer ushers humanity into god's solidarity. St. Paul declares, "If God is for us, who can be against us" (Rom. 8:13) ¹⁷ Prayer to God helps the human race to totally surrender to the all powerful God.

John Wesley, a reformer within Reformation, and the founder of the Methodist Church, writes: "God does but in answer to prayer"¹⁸ and backed up his conviction by devoting two hours to that sacred exercise. It is obvious that Christian living must be a life of prayer and prayer must dominate all spheres of christian life. Lastly, it must be observed that mankind is destined to be co-creators with God and in order to facilitate this task there must be harmony between mankind and God which is mustered through prayer.

Foster writes: "In and through prayer mankind is working with God to determine the future. Certain things will happen in history if mankind prays rightly. the world can be changed through prayer".¹⁸ In support of Foster's statement it must be noted that prayer is a process, as it ushers humanity into the presence of God; humanity therefore becomes students in god's school and prayer becomes a learning and a progressive process.

Foster writes: "In prayer human goal is to learn always to think god's thoughts after him but there are time in which human desires get in the way. At such times humanity must follow the lead of the Master. "Nevertheless not my will but thine be done". (Luke 22:A2)¹⁹

Foster suggests that one ought to be comfortable when one prays, and one ought to come to terms with the will of god if one prays. lastly, prayer is not meant to be used so as to manipulate god. God answers prayers if they are in accordance with His will. all spiritual

writers from desert fathers to Teresa of Avila; Evelyn Underhill and Thomas Merton have stressed the great power and central importance of prayer.

Theopham, a desert father, writes: "Prayer is the test of everything; prayer is the driving source of everything; prayer is also the director of everything. If prayer is right, everything is right. for prayer will not allow anything to go wrong".²⁰ Prayer as a learning process requires supervision and direction. One who lives through prayer needs to be constantly reminded of the Divine presence and needs to now and again access the effectiveness and the fruits of his prayers. Lastly one needs to be clear in so far as to what he prays for.

Dr Paul Y. Cho who is one of the key Revival leaders in Korea, writes: "For someone to pray, he must learn to desire prayer. For him to pray as the scriptures require, he must develop a great desire to pray. If this is one's desire, then one must get ready for God to dramatically change one's life and ministry, bringing one into a new dimension of power".²¹ This in clear terms stresses that to pray is to change and that the

one who prays ought to be disturbed by the movements of God through his/her life and needs to allow God to be God in his/her life.

Furthermore it must be noted that the key to a successful prayer is humility and a willingness to listen. It is not helpful to be present before God and to tell him what one wants without allowing him to respond to what is being requested from Him. This is a movement from hostility to hospitality. Lastly, it must be clearly understood that prayer is a gift from God. Therefore one needs not be an extraordinary person and to perform certain rituals in order to pray. It is through grace that one can reach out to God as his or her God; that intimacy with god is possible and that one can develop a loving relationship with Him, who transcends all human understanding.

Henri Nouwen writes: "The paradox of prayer is that humanity has to learn how to pray while it can only receive it as a gift. It is exactly this paradox that clarifies why prayer is the subject of so many contrasting statements".²² In support of Nouwen, it must be noted that insofar as the subject of prayer is con-

cerned, nobody can dictate concerning the "ins and outs" of prayer. There is also a sense in which prayer as God's means of grace can be viewed as a mystery.

Furthermore it must be noted that the one who prays ought to prepare himself/herself for the divine presence. All saints and spiritual guides who speak about the discipline of prayer like Sheila Cassidy, an authority in black spirituality, in her book entitled "Prayer for Pilgrims", unanimously agree that prayer is a gift of God - no one can pray out of his/her initiative but it is god's spirit who prays in us. There is also an evidence from St. Paul's theology - "no one can say Jesus is Lord unless he is under the influence of the Holy spirit". (1 Cor. 12:3)

Henri Nouwen writes : "Humanity cannot force God into a relationship. God comes to it on its own initiative and no discipline, effort or ascetic practice can make Him come. All mystics stress with an impressive unanimity that prayer is "grace", that is a free gift from God to which humanity can only respond with gratitude".²³ From this statement it is obvious that prayer happens according to God's terms. He is the One who unite

people to come to Him as the source of all that is. Alcoholics, drug addicts and all forms of ailment can be restored to sanity. The Spiritual discipline of prayer can introduce alcoholics and drug addicts into the divine presence of God where change can take place.

Lastly, it must be noted that prayer as a Spiritual discipline is a broad subject which cannot be dealt with exhaustively. Therefore it must be acknowledged that it is very difficult to deal with all aspects of prayer. Dr Baai, in his paper entitled "Towards a Holistic Spirituality" writes: "Prayer is a communication between God and a human being. Prayer can be personal or communal".²⁴ In support of Dr Baai it is important to note that in the Black church prayer is both individual of community oriented.

It has been mentioned in chapter 3 of this thesis, that "God is the ground and meaning of man's being".²⁵ as such God is viewed by Africans, according to John Mbithi, as Omniscience, Omnipotence, Source of Life, self-existence etc. Prayer has been defined as a means of communicating with god. Therefore, prayer as a discipline beings about healing because it ushers one to

God who is the Source of Life, and in the through God changes can take place. Prayer, because it ushers humanity to the presence of god, can usher Black alcoholics to the presence of God, where they can be healed.

Prayer begins when one asks for things from God. This is called the prayer of intercession and petition. Asking from God leads to thanksgiving. There is also the prayer of sorrow and repentance when one has done wrong. This is called confession. Having recognised God as sovereign Lord one lastly turns and gives Him praise and adoration. All the four forms of prayer ie. petition, thanksgiving, repentance and adoration are found in both Old Testament and New Testament, especially in the Psalms.

1.4 MEDITATION:

Having outlined the Christian spiritual disciplines as doors to human liberation and the significance of Prayer as the Spiritual discipline, since Richard Foster has been the greatest expounder of the acceptable Christian disciplines, he will subsequently be ac-

cepted and treated as such for the discussion at meditation as one of the Spiritual disciplines.

Christian meditation in simple terms is the ability to hear God's voice and obey His word. "It is the Great God of the universe, creator of all things who desires fellowship with the human race". ²⁶ Therefore meditation can be viewed as an extension of prayer, because prayer and meditation are co-related.

It is also important to note that meditation involves listening to God's word, reflecting on God's works, rehearsing God's deeds, etc. Repentance and obedience are key words to a successful and god-centred meditation. True meditation leads into the realization of the reality of God's kingdom.

True christian meditation introduces humanity into Christ's fellowship. Richard Foster writes: "Jesus Christ established a living fellowship that would know him as Redeemer and King; listening to him in all things and obeying him at all times. In His intimate relationship with the Father, Jesus moulded for

humanity the reality of that life of hearing and obeying".²⁷ That suggests that meditation enables mankind to enter into an intimate relationship with God and it helps humanity to be obedient to His direction.

All modern exponents of Christian disciplines agree that meditation is the duty of all Christians because in meditation one experiences the depths of Christ.²⁸ It is obvious that all people who meditate enter into a "Familiar friendship with Jesus". Where there is Christ there is a transformation of life. There is a sense in which "divine presence" can be a curative factor of all manner of diseases.

Thomas a Kempis writes: "In meditation humanity is sinking down into the light and life of Christ and becoming comfortable in that posture. The perpetual presence of the Lord moves from a theological dogma into a radiant reality. 'He walks with me and he talks with me' ceases to be pious jargon and instead becomes a straight forward description of daily life".²⁹ Meditation can therefore be viewed as a moment of truth whereby mankind can meet with God who is the friend of the human soul.

Meditation is a discipline ordained by God to enable mankind to enter into intimate relationship with the ground of human existence. Foster writes: "In meditation the emotional and spiritual space which allows Christ to construct an inner sanctuary in the heart is created".³⁰ This suggests that meditation opens an intimate relationship with God in which inward fellowship can be experienced and realized.

Thomas Merton writes: "Inward fellowship of meditation transforms the inner personality. No one can burn the eternal flame of the inner sanctuary and remain the same, for the Divine Fire will consume everything that is impure. The ever present Teacher will always lead mankind into 'righteousness and peace and joy in the Holy Spirit'". (Rom. 14:17)³¹ Therefore any person with a problem e.g. alcoholics and drug addicts can be greatly helped by this discipline because being in the presence of god results in total transformation. Lastly it must be noted that Christian meditation leads the human race to the inner wholeness which is necessary to enable mankind to yield to God freely.

Furthermore it must be noted that "Christian meditation has no point and no reality unless it is firmly rooted in life".³² True meditation is not a scapegoat from the realities of life. Often meditation yields insights that are relevant to the realities of human existence and it equips one to deal with the ordinary activities of the world with a greater activity and balance.

In meditation one is offered an opportunity of hearing the living voice of God which has a transforming power. It must be noted that Christian meditation is threatening to some because it calls mankind to enter into the living presence of God and it reveals that God is speaking in the continuous present and wants to advise mankind.

Twesigye and Aylward agree that meditation forms an integral part of Black worship and culture. For example it is UBUNTU to meditate because the words borne out of meditation are meaningful and are regarded as virtuous. Therefore it is strongly suggested that alcoholics, having been introduced to the discipline of prayer, need to be introduced to the discipline of meditation,

where they can touch base with themselves and with God. In meditation mankind is available for God and God is offered an opportunity to enter into intimate relationship with mankind. Where there is intimacy with God, transformation can take place.

To be addressed by God is so dynamic in such a manner that it calls for the complete change of mind and heart from each and every individual. It must be also noted that meditation if it is to be fruitful needs preparation. It must be stressed that Spiritual disciplines are not laws therefore preparation for meditation will differ from situation to situation.

Having discussed meditation as a spiritual discipline, solitude as a discipline is to be discussed as means of rehabilitating Black alcoholics. Solitude has been chosen as one of the means of rehabilitating because of its efficiency in the Black community.

Outstanding scholars like John Mbithi and Twesigye agree that Solitude (UKUTHULA) is a virtue in the African tradition. The Blacks in South Africa are

familiar with the concept of Solitude (Ukuthula). According to the Black South African's understanding solitude (ukuthula) means to be quiet, to be alone by yourself, so as to be available to the Higher Power.

For example, in the Black community there are people who are called IZANGOMA (Seers). Seers hold a respectable place in the Black South African community. Izangoma are people of deep solitude. According to the Black community's expectation, they do not mix, and socialise because it is believed that it is upon their deep solitude that they can hear the voice of the chief parent (God) and be able to interpret to the members of the community. It must be noted that solitude is not a new term in the Black community. It is because of its relevance in the Black culture that it has been chosen as a means of rehabilitating Black alcoholics.

1.5 SOLITUDE:

In discussing solitude as a spiritual discipline, Richard Foster, as the acceptable expounder of Christian disciplines, will again be treated as such in this sub-topic. To begin with solitude and silence go

together and solitude is best understood in the light of loneliness. Nouwen writes, "Loneliness is a universal phenomenon and it is one of the most sources of human suffering. Henri Nouwen writes: "The roots of loneliness are very deep and cannot be touched by optimistic advertisement, substitute love images or social togetherness".³³ In support of Nouwen it must be noted that loneliness is inner emptiness. Solitude is inner fulfilment.

The solitude of the heart can be best defined as the movement from emptiness into fulfilment. It is a movement towards the innermost richness of God which transforms us into the likeness of God. It must be noted that solitude is not a scapegoat from the realities of human existence.

Foster writes: "Inward solitude has outward manifestations. There is the freedom to be alone, not in order to be away from people but in order to hear the Divine Whisper better".³⁴ Following Foster's statement it must be postulated that in order to understand Christian solitude better one ought to look at Jesus - the great teacher "par excellence". Having made a thorough study

of Jesus' solitude, Foster reveals that Jesus lived in inward heard solitude. He also frequently experienced outward solitude.

He inaugurated his ministry by spending forty days alone in the desert (Matt. 4:1-11) Before choosing his 12 disciples he spent the entire night alone in the desert hills (Luke 6:12). When he received the news of John the Baptist's death, he "withdrew from there in a boat to a lonely place apart" (Matt. 14:13). After the miraculous feeding of the five thousand Jesus "went up onto the hills by himself" (Matt. 14:23). After the miraculous feeding of the five thousand Jesus "went up onto the hills by himself" (Matt. 14:23) When the 12 returned from a preaching and healing mission, Jesus instructed them, "come away by yourselves to a lonely place" (Mark 6:31). Following the healing of a leper, Jesus "withdrew to the wilderness and prayed". (Luke)

With three disciples he sought out the silence of a lonely mountain as the stage for transfiguration (Matt. 17:1-9). As he prepared for his highest and most holy work, Jesus sought the solitude of the Garden of Geth-

semene (Matt. 26) Jesus' life was all powerful and exemplary because he derived his power from solitude which he had with his father.

Therefore in order to lead a meaningful and successful Christian life one needs to have solitude with God - the ground of human existence. Dietrich Bonhoeffer writes: "One who wants fellowship without solitude plunges into the void of words and feelings and one who seeks solitude without fellowship perishes in the abyss of vanity, self-infatuation and despair".³⁵ In support of Bonhoeffer noted that in the Black church a meaningful solitude involves praxis.

Furthermore it must be noted that without silence there can be no solitude. The connection between inner solitude and inner silence and inseparable. Both silence and solitude involve sensitivity and listening. One who avails himself to God through the discipline of solitude ought to be sensitive to the direction of God and be willing to listen to God.

Foster writes: "The purpose of silence and solitude is to be able to see and hear. Control rather than no noise is the key to silence. Under the discipline of silence and solitude one learns when to speak and when to refrain from speaking".³⁶ At this stage it is important to note, in support at Foster that Spiritual disciplines are not laws and fixed dictates which one ought to use in order to get to God but they are God's means of Grace through which one can enter into intimate relationship with the one who is the ground of human existence in whom change and transformation, and complete healing can take place.

Under the discipline of solitude one learns how to "let go" the desire to control; and God alone becomes the controlling factor. - This needs one to develop trust in God. One of the fruits of silence and solitude is the freedom to let god be men's justifier and to let Him defend and fight as well as to protect humanity.

Foster suggests that "one who is entering the disciplines of solitude and silence ought to learn to control one's tongue". Foster further suggests that "the tongue is a thermometer; it gives one's spiritual temperature. It is also a thermostat; it regulates one's spiritual temperature".³⁷ Therefore it is important to

realize that solitude in the Black community offers one an opportunity of hearing the voice of God and letting God be one's "spokesman".

Bonhoeffer writes: "Real silence, real stillness, really holding one's tongue comes only as the sober consequence of spiritual stillness".³⁸ In support of Bonhoeffer it must be mentioned that solitude teaches one not to speak many empty words but to speak relevantly so as to bring about meaning in each and every given situation.

One enters solitude with God not solely for purposes of self-edification but to be a mouthpiece of God, thus interpreting His movements and in human society. Lastly it must be noted that it is in solitude that one comes to experience the "silence of God" and so receive the inner silence that is the craving of our hearts.

1.6 CONFESSION:

Aylward writes: "Black Africans are theistic. Their theism is the experience of God as multiple and overwhelming, and the acknowledgement of His direct and effective influence on man in his daily life. God owns

and conserves everything; and is at hand to punish man's faults when creation is abused."³⁹

In support of Aylward, it must be postulated that among the Africans life is experienced and lived in the presence of God. Life is viewed as a gift from God. therefore it is important to mention that a good relationship between man and god is kept. Hence in the African culture it is UBUNTU to fear God. As such Confession plays an important role in the Black society.

Twesigye observed that if there is famine, sickness or drought in the Black society, these are viewed as the signs of God's wrath. In response to this, the Black society come together and go to the mountain with their sacrifices in the form of goats, cattle, etc. On the mountain the sins of the society are confessed and thereafter sacrifices are made. In this way the Black society feels that it has put its relationship right with God.

It is therefore important to mention that confession, as a Spiritual discipline, has been chosen as one of the means of incorporating the aspects of Christian

spirituality into alcoholic rehabilitation. It has been chosen because of its relevance in the Black community.

It is important to mention that the Spiritual disciplines in this thesis are discussed in relation to help alcoholics and drug addicts as persons who are entirely crippled by substance abuse as Chapter 2 explains. Therefore it is in the light of this understanding that the discipline of confession is discussed.

To begin with, it is within the heart of God to forgive. Biblically, forgiveness and confession cannot be ever discussed and be understood without the person of Jesus the Christ. Foster writes: "Jesus Christ as men's Redeemer who paid the ransom for humanity in the through his life, death and resurrection is the ground upon which the human race can know that confession and forgiveness are realities that transform mankind.

There can be no confession and forgiveness of sins without the cross. Confession involves an objective change in our relationship with God and a subjective change in men."⁴⁰ There is a sense in which confession

can be viewed as God's means of grace, used so as to bring about healing. It is God's desire to forgive men and to welcome back to him. Lastly confession brings about salvation.

According to Biblical analysis, salvation is both an event and a process. St. Paul when writing to converted people says "Work your salvation with fear and trembling". (Phil. 2:12) In a sermon titled "The Repentance of Believers", John Wesley spoke of the necessity of Christians coming into more of the forgiving grace of God. In the discipline of confession one is helped to grow into "mature manhood, to the measure of the stature of the fullness of Christ". (Eph. 4:13)

Foster writes: "The discipline of confession helps Christians to realise that they are a fellowship of sinners and this freed Christians to hear the unconditional call of God's love and to confess their needs openly. In acts of mutual confession Christians release the power that heals. They are no longer denied but transformed".⁴¹

Therefore people who have all manner of ailments and disorders can be put into "focus" through the discipline of confession.

1.6.1 Authority to Forgive

It is impossible to think of confession without forgiveness. Confession is not a process which is a means and an end to itself. The power of confession is forgiveness which follows as well as that peace which passes all understanding and the assurance that one's sins are forgiven.

Forgiveness is at the heart of God. The authority to forgive sins is from God. Jesus says "If you forgive the sins of any, they are forgiven, if you retain the sins of any they are retained." (John 20:23) This spells beyond doubt that the Christian community is called to be a confessing community and it is called be a forgiving community because it is a forgiven community.

Therefore a community of alcoholics can be created and this discipline can be introduced so as to help them. Once more it must be noted that to confess is to be a true Christian. There is a sense in which each and everyone's weakness in the Christian community can be viewed as a blessing. According to the dictates of scripture Christians are called to be priests in the house of God. "You are a chosen race, a royal priesthood". (1 Peter 2:9) It is an accepted theological norm that a priest is a living reminder of Christ and he/she is a co-worker with God in god's salvation history and a priest is called upon to confess his sins and to intercede for others.

Therefore discipline of confession teaches to "confess sins to one another". This is an authority from God and call to form a supportive community system in which one can be free enough to open up one's wounds knowing that the community will help in enhancing healing.

- D. Bonhoeffer writes: "A man who confesses his sins in the presence of a brother knows that he is no longer alone with himself; he experiences the

presence of God in the reality of the other person. As long as one is by himself in the confession of one's sins, everything remains in the dark, but in the presence of a brother the sin has to be brought into the light".⁴² Therefore in the community of faith confession needs trust and an ability to be confidential. In an immature Christian community confession can be dangerous because some people can use confession as a means of destroying others.

Confessing sins to one another creates a support system whereby one is prayed for and one becomes ashamed of continuing with a sin which he/she has confessed because one is watched. Foster teaches that confession leads into "Reality Therapy whereby one cannot blame his/her sins on somebody - instead one is helped to take responsibility for one's sins."⁴³ In confession "God who is the ground of man's existence" invites all members of the human race to come and to make peace with Him. In confession there is a high promise, which is so dynamic in such a manner that it can transform one's life.

"If we confess our sins, he is faithful and just and will forgive men's sins and cleanse men from all unrighteousness" (1 John 1:9) Foster observes that in confession "The penitent is then told in clear, authoritative words that he/she is totally forgiven and set free from sin. This assurance of forgiveness is sealed in the Spirit when it is spoken in the name of Christ."⁴⁴ Lastly it is important to note that God hates sin and one needs not to take sin lightly.

1.6.2 Counsel in the Giving of Confession

To begin with, it is important to note that "One is enabled to make confession only and especially because God first loved mankind". (1 John 4:19) Confession is possible through God's initiative.

Foster writes: "The evidence of mercy and grace sparks a contrite heart and allows confession to flow. Mankind comes with hopeful hearts, for the One humanity is coming to waits for us like the father of the prodigal who saw his son when he was still a great way off and in compassion ran and embraced him and welcomed him back.

(Luke 15:20) His greatest delight is to forgive. He calls his light-filled creatures of heaven into celebration whenever one person makes confession."⁴⁵ Once more it must be noted that it is God's desire to receive mankind back to his house.

A true confession needs preparation. St. Alphonsus Liguori writes: "For a good confession three things are necessary:

- i. An examination of conscience;
- ii. Sorrow and
- iii. A determination to avoid sin". ⁴⁶

Commenting on "an examination of conscience", Douglas Steere writes: "Where a soul comes under the gaze of God and where in His silent and loving presence his soul is pierced to the quick and becomes conscious of things that must be forgiven and put right before it can continue to love One whose case has been so constant".⁴⁷ In confession God is invited to move upon one's heart and show one area that needs God's forgiveness and healing touch and the movement of God within one's heart enables one to deal with one's definite sins so as to ignite inner healing.

Commenting on sorrow, Foster writes: "Sorrow as it relates to confession is not primarily an emotion, though emotion may be involved. It is an abhorrence at having committed the sin, a deep regret at having offended the heart of the Father. Sorrow is a way of taking the confession seriously.⁴⁸ For a penitent soul it is important to be sorrowful for one's sins because such an attitude helps one to move away from sinning knowing how painful it is to stand before God with a sorrowful heart.

Foster's comments on "A determination to avoid sin" reads "In the discipline of confession one asks God to give one a yearning for holy living, a hatred for unholy living. With that desire one can please God. In fact, it is God who is working to make us willing to seek his forgiveness.

Lastly, it must be noted that confession begins in sorrow, but it ends in joy. There is a celebration in the forgiveness of sins because it results in a genuinely changed life.⁴⁹ "God who is the ground of our

existence" desires us. It is His idea that humanity should have fellowship with Him which goes beyond the confinements of time and space. He is the perfect healer of all that He created.

1.6.3 Counsel in the Receiving of Confession

Bonhoeffer writes: "Anybody who lives beneath the cross and who has discerned in the cross of Jesus the utter wickedness of all men and of his own heart, will find that there is no sin that can ever be alien to Him. Anybody who has once been horrified by the dreadfulness of his own sin that nailed Jesus to the Cross will no longer be horrified by even the rankest sins of a brother."⁵⁰ Following what Bonhoeffer says, it is very important for one who is a spiritual director not to be judgmental when receiving confession.

This chapter concludes by noting that humanity ought to be constantly reminded that the gravest sin which was ever committed by mankind was to put Jesus on the cross. This is an invitation to all who receive confession to live beneath the cross of Christ.

Foster writes: "By living under the cross one can hear

the worst possible things from the best possible people without so much as batting an eyelash if one gives in that reality, one will convey that spirit to other. As people who are involved in the receiving of confession from others humanity is called upon to be in constant prayer so that its very presence will speak of the love and forgiving grace of God. It is also helpful by prayer to set the cross in the middle of the spiritual director and penitent."⁵¹ This is a call to humility and hospitality when one deals with the confessions of others.

Lastly, Foster teaches that prayer is important in confession because it heals inner wounds that the sin has caused. It is suggested that prayer should be followed with the laying on of hands which is the elemental teaching of the Bible and is a means through which God communicates his life-giving power. (Heb. 6:2) It must be noted that it is God's idea to call into being a church that can openly confess its frail humanity and know the forgiving and empowering graces of Christ. True confession leads to change and transformation of life. The practical implementation of the Spiritual disciplines into alcoholic rehabilitation are covered in Annexure H - J of Chapter 6 which will appear at the end of this thesis.

CHAPTER SIX

THE INCORPORATION OF THE ASPECTS OF CHRISTIAN SPIRITUALITY INTO ALCOHOLIC REHABILITATION

1.1 INTRODUCTION

Alcoholism as a global problem has been discussed in Chapter 1. It has been postulated in Chapter 2 that alcoholism is a major South African problem. According to the statistics released by SANCA 7 out of 10 families in South Africa are affected by alcoholism. The research findings of the case study which is Kwa-Nobuhle - a Black township in the Eastern Cape - reveals that by deduction alcoholism is a major problem among the Blacks in South Africa.

The research for the purpose of this study, conducted by the writer among the Blacks in The Valley of Thousand Hills in Natal, South Africa, reveals that alcoholism is a major problem among the Blacks. It has

also been discovered that in The Valley of Thousand Hills, alcoholism as a disease that affects not only the victim but his family and the next of kin. It is not only a family disease, it also involves the Black community. Alcoholism as a disease affects the socio-economic of the societies and of nations.

The fact had been made in Chapter 3 that "God is the ground and meaning of man's being"¹. Through the aspects of Christian spirituality as they have been discussed in Chapter 5. God can lead the Black church in order to bring about healing and rehabilitate alcoholics and drug addicts.

In the Black Church, God is an Immanent (living presence) and a living reality which is experienced in every day life situations. It is because of this that the Black churches in South Africa, both the mainline churches e.g. Methodist Church, Anglican Church, Presbyterian Church, to name a few, and the Pentecostal churches e.g. Full Gospel church, Apostolic Faith Mission, Assemblies of God, to name a few, and the Independent churches e.g. St. John Apostolic Mission, Zionist churches, have thrived and survived the pain

and nightmares of apartheid in South Africa. This is because of the effectiveness and liveliness of Christian spirituality in the life of the Black church.

In order to understand the Black church, it is important to understand the Black family because, firstly the Black church is the continuation of the Black family and it operates as a family. Secondly, the Black family life, forms the basis of (ubuntu) Humanness, the Black church interprets and improves on the basis of Ubuntu and gives meaning in the light of Christ who is the head of the church. The concept of Ubuntu is to be discussed later for the purpose of this study.

Therefore in order to facilitate a meaningful incorporation of the aspects of Christian spirituality by the Black Church into alcoholic and drug rehabilitation, the following needs to be dealt with:-

1. The dynamics of the Black family.
2. The dynamics of the Black church.
3. The incorporation of the aspects of Christian

Spirituality into alcoholic and drug rehabilitation.

4. The A.A. 12 Steps to Alcoholic Rehabilitation and Drug Rehabilitation.

5. Observation

1.2 The Dynamics of the Black Family

Wallace Charles Smith, who is a Professor of Pastoral Theology and Ministry at Eastern Baptist Theological Seminary and who is an authority figure in the fields of Black family dynamics and sociology, writes: "If ministry to Black family is to be effective, it must be based upon adequate understanding of the issues surrounding the question 'What is the Black family's need to be explored?'"²

A closer look into the Black African structure reveals that stability is a trademark of the African societies.

For the purpose of this study it must be mentioned that Black Africans including Black South Africans, have their norms, standards and ethics which form the very

foundation of existence. Any form of therapy and counselling which does not take these into account is bound to fail. It is, therefore, upon this context that the concept of Ubuntu, which is the basis of Black African existence, is discussed with a view to incorporate counselling to Black alcoholics.

Professor Emmanuel K. Twesigye, who is an authority figure in the field of African studies and religion, in his published thesis titled "Christianity, African Religion and Philosophy", stresses the point that in Black African thinking and cultural practices, the community is the context and focus of all human activities, as it is thought to be the arena and grounding of human existence, particularly at the family level in its indefinitely extended broad scope."³ What Twesigye postulates is true in the Black South African Context.

This primacy of the community over the individual is summed up in the words of Professor Mbiti: "I am because we are: and since we are, therefore I am".⁴

It must be stressed that, though conjugality (legal union) and consanguinity (blood union) embody two contrasting bases for membership in African families, consanguinity ranks high and plays a more important role than conjugality. For example, if there are problems in the family and important decisions have to be taken, consanguinity takes place i.e. members of the same blood in the family come together and deal with the problem.

It must be noted that family ties are very strong among the Blacks in Africa. This is because of the reciprocal way of living and the sense of community living as opposed to individuality. Each member in the Black family lives for others, for example, a family member's achievement, problems, failures, all belong to the family.

In Black African culture individualism is discouraged and is taken as inhuman where as community is put before the individual because individuals are born out of and into the human community, by which they are socialised into becoming responsible human beings (Abantu), endowed with ubuntu (humanness), which exists

prior to the individual as a priori within the human community in which the individuals are born.⁵ It must be mentioned that in the Black South African context, the community is primary over the individual, and as such it imposes over the individual a system of norms, codes of behaviour and obligations. One of the major basis of the Black South African community is Ubuntu.

According to Twesigye, Ubuntu is the divine means of the humanisation of Abantu (human beings), and as such, god's gratuitous profer of salvation and perfection. The person with full ubuntu is consequently esteemed as the ideal, authentic, complete, blessed, good, loving, godly and "perfect human being".⁶ Twesigye is probably justified to stress that Ubuntu is the divine means of humanization of Abantu and God's gratuitous profer of salvation, because in the Black community life is lived in the Divine Presence and the fear and the honour given to God is unexplainable.

Therefore, it must be stressed that in the Black South African culture good deeds are considered to come from a good person and a good person is referred to as Unobuntu (he is a good being) and it is the greatest

compliment in the Black society to be referred to as a GOOD person. In the Black South African community Ubuntu (humanness) differentiates a human being from animals. It gives identity and standards which Umuntu (human being) ought to live up to.

Both the African tradition represented by Twesigye and the Christian tradition represented by Karl Rhaner, who is the well known theologian and the expounder of the doctrines of creation, God, and man, agree that:-

It is Ubuntu to:

- i. Be hospitable.
- ii. Feed the hungry.
- iii. Clothe the naked.
- iv. Be obedient to those in authority.
- v. Be Good.
- vi. Be Clean.
- vii. Fear God.
- viii. Share resources.
- x. Look for orphans.
- xi. Care for the poor.
- xii. Comfort the bereaved.
- xiii. Respect and protect the rights of others.

Twesigye writes: "Human wickedness and moral evil are not accepted in the African tradition and are mainly attributed to failure in unconditional love for relatives, neighbours and the consequent deficiency in Ubuntu."⁷ For example, most of those people accused of witchcraft are usually those people who are anti-social or those expressing hatred for their neighbours and relatives. Therefore, the Ubuntu helps in the building of good inter-personal relationships and leads to the increase of human value, dignity and trust, thereby, enhancing harmony and cohesion. Twesigye is probably justified to stress that human wickedness is not accepted in the African tradition because the Black South African family is opposed to behavioural patterns which do not portray the values of Ubuntu.

The opposite of UBUNTU is UBULWANI (animalism).

It is therefore Ubulwane:-

- i. To be inhospitable.
- ii. To kill others.
- iii. To be disobedient.

- iv. To destroy the property of others.
- v. To be self-centred.
- vi. To bewitch others.
- vii. To destroy others' property
- viii. To be insensitive to the needs of others.
- x. Not to feed the hungry.
- xi. Not to clothe the naked.
- xii. Not to be caring for the needs of others.

It must be noted that both the African tradition, expounded by Professor Mbiti and Twesigye, the Christian faith expounded in the Bible, the writings of Karl Rhaner, Karl Barth, Thomas Aquinas, and Boenhoeffer, to name a few, agree that INHLONIPHO (obedience) forms the basis of human existence.

The Black South African family is centred around Inhlonipho. From birth a child is taught how to respect adults and himself.

In most cases it is the duty of females to teach children how to respect. However, during the teenage stage, roles change. It becomes the duty of mothers to

teach their girls Inhlonipho, and the duty of fathers to teach their boys Inhlonipho. In a Black African family all members of the family take Inhlonipho seriously. For example, husbands have a responsibility of respecting their wives and wives are expected to respect their husbands. Children are expected to respect their parents and parents are expected to respect their children, and to set a good example for them.

It is Ukuhlonipha:-

- i. to listen to others.
- ii. to respect human values.
- iii. to take instructions from those who are in authority.
- iv. to accept others' opinions.
- v. to be non-judgemental.
- vi. to be polite.
- vii. to be peace loving and to promote peace.
- xi. to abide by the standards of the society and to practice the dictates of one's culture.

It must be stressed that the concept of Ubuntu as opposed to Ubulwane, and the concept of ukuhlonipha, are mentioned in this study because of their relevance in incorporating Christian spirituality into Black alcoholic rehabilitation. The values of Ubuntu as mentioned above can be viewed as a means towards a meaningful and fruitful spirituality. On the other hand, there can be no sound spirituality without Inhlonipho (obedience).

It must further be noted that the African family structure is not always of the Western European conjugal model. This model exists in Africa but the primary family model in black Africa was/is the consanguineal (blood related) model.

Niara Suderkasa, who is a respected figure in the field of African Family dynamics, writes: "African Families, like those in other parts of the world, embody two contrasting bases for membership: Consanguinity, which refers to kinship that is commonly assumed or presumed to be biologically based and rooted in the blood ties, and affinity which refers to kinship created by law and rooted "in law". Conjuality refers specifically to the

affinal kinship created between spouses."⁸ Following Suderkasa's comment it must be noted that family ties are very strong among the Blacks in Africa.

The African family structure, unlike the European structure, because of its community-oriented way of life, tends to form around consanguineal cores of adult siblings as opposed to European structure in which two married people begin their family which becomes distinct without the interference of the former families. The groups that formed around these core members included their spouses and children. When African people get married, they tend not to go off and form new nuclear groupings, but instead join an already existing compound of adjoining composed of the extended family members.

It must be further stressed that Smith emphasises that in the African family system it is the consanguineal rather than the conjugal model that is paramount. The consanguineal structure is the central factor in such critical family realities as decision making, settling internal disputes, and the inheritance of land titles

among others. The family structure exists so that the eldest male is most often the head of family compound, along with the elders of the family - he is responsible for settling all internal disputes.

Decisions are made separately rather than jointly, and husbands and wives often have very distinct responsibilities within the group. However, because of urbanisation, polarization, of Blacks in Africa, there is gradual shift from the Black African family norms to Western European family norms.

It must be emphasised that the socialization and externalisation as well as informed education of the young, is the responsibility of the entire compound. Although the conjugal family have special duties it is the consanguineal family which ultimately gives the child a sense of identity and self.

Niara Suderkasa writes: "The stability of the Black family is not dependent upon the success of the individual conjugal units. Spouses are selected as lifetime, compassionate and passionate lovers, but it

is never expected that an individual is to be the one totally responsible for the spouses every need for his/her entire life. The African family system is characterized by "respect, restraint, responsibility and reciprocity".⁹

Following Niara Suderkasa's comments, it must be stressed that the stability of the Black family discourages divorce and in the Black African culture there is no room and condition for divorce, as opposed to European families. This is because in the Black family if one gets married the wife does not solely belong to the husband, but she belongs to the entire family. It must also be stressed Ukuhlonipha (obedience) forms the basis of the stable marriage in the Black family.

The African family structure is built on mutual respect of women, men and children. The uniqueness of this system can be seen in the way illegitimacy and old age are handled. For example, women who had clandestine relationships with men other than their spouses, reared offsprings of these unions with the same care and love as children of the conjugal unit.

Again, "it must be noted that these African traditional views are not practised by Black Africans who find themselves living in Black Townships, in shacks and hostels, because of migrant labour system and of socio-political problems. But there is an exodus in Black Townships to move back to Black traditional family roots."¹⁰

In support of Smith it must be postulated that Black in the South African context are moving back to their historical roots in order to find out who they are. The existence of the Black conscious movement started by Steve Biko - a Black anti-apartheid activist is an evidence. Lastly, it must be stressed that community sharing and community thinking form the basis of the Black family. In the Black family one lives, achieves and dies for others.

The philosophy of "I am because they are"¹¹ is an ethos of Black community. Therefore, the Black community, like any other community, presupposes commonalty. It presupposes that the members of that community have a major self-consciousness as being of one species or sub-species with a common goal, a common origin, a com-

mon destiny, a common socio-economic organizational structure or government, a common language and a common good for which to mobilize and work together in order to achieve.

The notion of a community among the Blacks is not just the notion of human beings in a group, gang, team or congregation. "The notion of community includes a dynamic ongoing, human group living in an ordered and structured form of living network of human relationships and both obligations, formal and informal."¹² It must be further stressed that the Black family is well structured, with norms and regulations which guide, govern and regulate the informal and formal behaviour and relationships of the members of the family with clearly known sanctions enforced for the breach of etiquette and rules.

As such, the Black family is an ethical family with clear, moral guide-lines, regulating human behaviour and socio-economic inter-action of its members.

1.3 THE DYNAMICS OF THE BLACK CHURCH

The dynamics of the Black family as stated above are unique in that they are different from those of Western European family dynamics. They have new concepts for example, Ubuntu and Ukuhlonipha, to offer in the spirituality of the Black church. As Black family dynamics are different from those of White family, so is their theology.

Franklin Frazier, an expounder of Black Theology, writes: "To establish a Black family theology, one must understand the dynamics of the Black family. The knowledge of these dynamics is crucial to the task because the Black Church is an extension of the Black family. There is a way in which the Black church exists as a support system for the oppressed at society's break points."¹³ Following Frazier's statement it must be noted that the socio-political and economic exerted upon Blacks in South Africa, to give an example, make Blacks to be enslaved people and they find themselves alienated. Therefore the Black church in S.A. exist a

support system for the wounded and oppressed. The only place where the Blacks can come together and share their pain is the church.

Dr. Smith writes: "The genius of the Black church is that it is alive. It is not a system that is a servant to print, media or linea logic. This liveliness provides a genuine opportunity for the Black church to base its theology on some novel premises. The mode of the Black extended family as a way of understanding the intricacies of the God-human provides that unique premise."¹⁴ It must be stressed following Smith's comments that the liveliness of the Black church is evidenced by the content of its praxis. Prayer is the ethos and the basis of the Black church's existence.

Jeny M. Lewis, one of the respected Black theologian writes: "The Gospel has the power to liberate men and women from the contemporal forms of enslavement in a new community, the church. Central to Christian community is an intimate relationship with God through the empowering of the Holy Spirit. This same Spirit has led these believers into a reconciling inter-personal relationship with one another. Indeed, the Gospel of

God binds men and women to one another as well as to God."¹⁵ In support of Lewis it must be noted that the Gospel is central in the life of the Black church and it is the source of hope and meaning as well as the impetus of the Black church's existence.

Therefore, any form of theology which does not life the Gospel above, anything is irrelevant in the life of the Black church. The Gospel, as the Good News, is viewed by the Black church as the source of liberation, a source of reconciliation, a source of empowerment in the community of faith and the basis through which the church as a family can exist.

It must be noted that although the mainline churches, for example, Roman Catholic, Anglican, Presbyterian, Methodist churches, to name a few, are having both Black and White are different.

Smith writes: "The Black theologian, because of the extended nature of the Black family, has a broader base to work from than does the White theologian who works from the nucleus model. In the Black church the paradigm of the Black extended family forms a praxis

out of which theology can be exercised. There is an immense liberation available to Blacks through a co-operative effort between churches and families."¹⁶

In support of Smith it must be noted that in reality, Black families who come to the Black church become one family whose chief parent is the Pastor; elders function as parents in the Black church. Different families come to church with their problems, pains, sufferings and share them with the bigger family - the church. After sharing, council is given and they are prayed for.

Smith writes: "The Black family model lent to the church, created for the Black church paradigm in which the sharing of goods and resources for the care of the needy was accomplished. This attitude of the Black church produced involvement in education, in feeding the hungry, and in working with the homeless."¹⁷ In support of Smith it must be noted that the Black church tends to be holistic in its approach, i.e. the needs of the entire human being are attended to. These human needs which are presented in Chapter 3 of this thesis are:-

1. Spiritual
2. Physical
3. Social
4. Mental
5. Volitional
6. Emotional

In the Black church people are introduced into the God who is "The ground and meaning of their existence".¹⁸ Smith states that the Black family as an inclusive community is also an adoptionist community. It is in this context that Evangelism is done in the Black South African church.

The inclusion into membership is the saving of a person and also the grafting into the entire reality of that church as a new family member who in turn becomes a full participant in the life and customs of that church. It is here that the Black church as extended family obtains much of its identity. "For Black people a family member is not only on who necessarily shares some blood kinship but also the one who has come to share joys, loves, pains and struggles mutually."¹⁹ What Smith says is true in the Black South African

situation. This is the reason inter-alia why the Black South African families have shown marvellous survival and adaptive skills through extra ordinary hardship. for example, Black South Africans have experienced unspeakable violence from 1912 to this present day 1992. Blacks have endured detentions by the State violence and Black on Black violence, but the Blacks as a nation have survived because of their religion.

It must be stressed that all Blacks are very religious people but they differ in their faiths. Some are Muslims, traditionalists (Shembites) and Christian. What is of significance is that all Black religions point to God as "The ground and meaning of mens's being".²⁰ Smit argues that the Black family has managed to survive in spite of societal exigencies. It has done so largely through the way in which it has drawn on the church for inspiration and for resources.

Smith further argues that the Black church emerged as such a force in the life of Blacks because it filled a real need. For the families that are being torn asunder by suffering, the Black church becomes the place of nurturing and socialization. The phrases used in the

Black church - "Brother" and "Sister" - are not some abstract fundamentalism, but they are a concrete way of expressing through the church the familiar inter-relatedness! The closer analysis of the Black family as it is explained in 1.2 of this Chapter reveals that the Black family lent to the Black church the model of social welfare and concern. It must be stressed that the Black church as a family, provides the support system for members and its membership is open to all.

Lastly, it must be noted that, as Dr David Shannoh, former President of Virginia Union University, writes: "The Black Church is a hopeful community - it has modelled a practical eschatology. The sermons and the spirituals of the Black church grew out of that mindset. Therefore, Black Theology/sociology, is a consistent belief that the better life, which is yet to come, is what enables the Black church members to endure and in so doing make the unendurable bearable."²¹ Smith's understanding of the Black church is relevant in the Black South African church's context, because the Black South African church is very aware of the second advent.

The Black church as an eschatological community is an expectant community which awaits for the improvement of the human community by God. The community in which Peace, Love, and Justice shall prevail.

1.4 THE INCORPORATION OF THE ASPECTS OF CHRISTIAN SPIRITUALITY INTO ALCOHOLIC REHABILITATION

A closer review of literature in the field of alcoholism reveals that alcoholism or chemical dependency is a disease, a primary, progressive, chronic, fatal disease. It is a primary disease, a disease in its own right, a describable and identifiable condition that causes other physical problems, like liver damage or malnutrition. It gets worse in time, which makes it progressive.

It is chronic; it remains in the body, whether or not it is activated by the triggering substance, i.e. alcohol or another drug. It can be arrested, but it cannot be cured. It is fatal, if untreated alcoholism kills. (Intervention - Mary Bratton)

Alcoholism as a disease is unique in that it is a multiphasic disease which affects its victim in all aspects. Alcoholism is a growing men's problem. A closer study on "God centred therapy literature reveals that "God is the ground and meaning of men's being'."22

In order for man to fully understand who he is, he needs to go back to God. In Chapter 2 of this thesis there is a comprehensive analysis of an alcoholic, and his family members. Before the incorporation of the aspects of Christian spirituality into alcoholic rehabilitation there is a need for Intervention. Mary Bratton, who is a certified alcoholism counsellor and a family therapist in Ohio U.S.A., defines Intervention as "A planned, orchestrated confrontation with the chemically dependent person, done by the significant people in his life, people armed with factual, non-judgmental data about the drinking and or using specific treatment options and consequences, and their own care and concern. This managed crisis is often enough to break through the defences created by the illness and initiate recovery."23

The table in Appendix B shows an Intervention Team and how an Intervention should be conducted. The nature of the composition and the role of each member in the Intervention Team is very important because an ill-prepared Intervention Team can be very damaging to the alcoholic and his family and may lead into futile results.

The research case study for this thesis which is Kwa-Nobuhle, a Black Township in the Eastern Cape, show data collected from the case study and reveals that the Black community is a very religious community and that alcoholism is a major problem in the Black community. The literature review on the dynamics of the Black church reveals that the Black church is both alive and inclusive as well as very religious.

The Black church functions as an extended family. It is in the light of understanding alcoholism as a disease, the dynamics of the Black family, and the dynamic of the Black church that the incorporation of the aspects of Christian spirituality are going to be discussed. These Spiritual disciplines form a core for the Black church experience.

(A) HOW TO INCORPORATE THE DISCIPLINE OF HOSPITALITY

A study on the attitude of the church towards alcoholics is hostile and negative. Some churches view alcoholism as a moral weakness. It must be stressed that the church trains its Ministers in faith development and for preserving the institutional life of the church. Ministers are trained to proclaim Christ as the Hope of the World.

The recent research discoveries, for example, Mr Mathe's thesis titled "The extent and consequences of Drug Abuse in Schools", reveals that 72% of pupils who go to school are affected by drugs. A study of alcoholism effect in Kwa-Nobuhle revealed that about 67% of the entire population is affected by alcoholism.

The church which proclaims Christ as the "Hope" of the world and which is called to be a caring community is challenged to respond to the problem of alcoholism. Stephen P. Apthorp, who is one of the pioneers in the

study and discovery of alcoholism as a disease, and who is also a clinician in the field of alcoholism, defines a Minister's role as an enabling one and as a catalyst.

He writes: "The entire ministry belongs to the church. Therefore, a Minister must "create" open avenues and refer people in need to places where they can get help. A Minister is not expected to be a "Jack of all trades", but it is very helpful to have a Minister who can refer congregants to Resource Centres where they can get help."²⁴ This is hospitality, and hospitality is one of the Spiritual disciplines which forms the basis of praxis in the Black church.

Henri Nouwen, who is a Professor of Pastoral psychology in Yale University, U.S.A., in his book titled "Reaching Out", defines hospitality as "The creation of a free space where a person in need can enter and become a friend instead of an enemy".²⁵ It must be stressed that hospitality, as a spinal discipline, to the alcoholics and their co-dependents, is not to change them, but to offer them space where change can take place. Hospitality is not a method of making the God of the church and the church's way as the criteria

of happiness, but the opening of an opportunity for alcoholics and their co-dependents to find their God and their way.

Therefore, a creation of an "empty space" where alcoholics will be encouraged to open up and be themselves in the presence of God and allow God to heal them is a necessity. It must be stressed that hospitality is not a subtle invitation to adopt the lifestyle of the host, but the gift of a chance for the guest to find his own. This suggests that in order for a meaningful healing of alcoholics to take place, the church ought to accept alcoholics as they are and encourage them to work their recovery at their own pace.

Henri Nouwen further observes that the paradox of hospitality is that it wants to create an empty space not a fearful emptiness but a friendly emptiness where strangers can enter and discover themselves as erected free, free to speak their language, free also to leave and follow their own vocation.

It must be noted that creating a space for others is far from being an easy task. It requires hard concentration and articulate work.

This is because the present society is marked by hostility and pre-occupation.

It is suggested that the church as an institution of god's grace should move away from hostility, to hospitality, because if "the church expects any salvation, redemption, healing and new life of alcoholics, the first thing the church needs is an open receptive place where something can happen".²⁶ In support of Nouwen it must be postulated that there is a need by the church to create a fearless place and invite alcoholics to come and encourage them to disarm themselves, to lay aside their occupations and pre-occupations so as to listen with attention and care to the "voice" in their own centre.

Nouwen writes: "To convert hostility into hospitality requires the creation of the friendly empty space where one can reach out to fellow human beings and invite

them to a new relationship. This conversion is an inner event which cannot be manipulated, but must develop from within."²⁷ This suggests that a hospitable church is not an institution which forces people to follow its rules, but it is a community of people inviting others to still their hunger and thirst at its tables.

The effective church is supposed to be a place where revelation and affirmation are two important aspects of the relationship within the church as a family. The practical methodology of incorporating the spiritual discipline is found in Appendix C.

(B) ALCOHOLICS AND SOLITUDE:

The Black South Africans take silence and listening as virtues. The concepts of Ubuntu and Ukuhlonipha emphasise the importance of listening and silence. It is therefore, in the light of this understanding, that solitude is discussed.

Sharon Wegscheider, who is an authority in the field of alcoholism, in her book titled "Another Chance", gives a complete discernment of human beings. Wegscheider writes: "Each and every individual person is composed of physical, emotional, social, mental, spiritual and volitional potentials."²⁸

In support of Wegscheider's argument it must be noted that alcoholism as a disease distorts one's personality and one is entirely robbed of one's potentials. It is an accepted Christian doctrine that humanity is grounded and created in the image of God. Therefore, the spiritual discipline called solitude can bring about healing to alcoholics.

In the previous sub-topic hospitality is defined as the creation of an empty space. Solitude is an inner fulfillment of that empty space. Richard Foster, an authority in the field of Spirituality, in his book titled, "Celebration of disciplines", observes that "Solitude" is more a state of mind and heart than it is a place.

The solitude of the heart can be maintained at all time because it is an inner quality that does not depend on physical isolation. If one possesses the inward solitude one does not fear being alone, for one know that one is not alone, neither does one fear being with others, for they do not control one's life. In the midst of noise and confusion one can be settled into deep inner silence. The inward solitude has outward manifestations and there is the freedom to be alone, not in order to be away from people but in order to hear the "Divine Whisper".

It must be stressed that solitude enables one to touch base with oneself. It also makes the individual available for God. The encounter with God who is the "Ground and meaning of men's being has a transforming power".²⁹ solitude as the Spiritual discipline can be useful, effective and fruitful to alcoholics and their co-dependents. This can be done within the church setting a spiritual workshop where alcoholics and co-dependents can be invited and be led into solitude through which they can move deep to themselves and hear God speaking to them, thus restoring their self-worth.

Solitude, if maintained and developed, has a transforming power and it can make human life productive. Henri Nouwen writes: "The development of solitude is the beginning of a spiritual life, as in solitude one can pay attention to one's inner self. This has nothing to do with egocentrism. What is going on in one's innermost being is worthy of one's whole love".³⁰ Anyone who has developed the solitude of heart is no longer pulled apart by the most divergent stimuli of the surrounding world, but is able to perceive and understand this world from a quiet inner centre. By attentive living one can learn the difference between being present in loneliness and being present in solitude.

The spiritual discipline of solitude can be used to help alcoholics to go deep into their inner selves in the light of god and ask Him to change them, thus restoring them to the normality of life. In solitude alcoholics can become present to others by reaching out to them, not greedy for attention and affection, but offering themselves to help build a community of love.

Solitude does not pull one away from one's fellowship possible. Thomas Merton, a Trappist Monk, writes: "It is in deep solitude that one can find the gentleness with which one can truly love one's fellowmen."³¹ It is with the solitude of heart that one can experience others as different from one's self and solitude makes one to be available in the presence of Christ, who embraces humanity and offers humanity the freedom to love because Christ loved humanity first. (1 John 4:19)

Solitude can be a life changing tool to the alcoholics and co-dependents if the church can create an atmosphere and a place of incorporating this discipline within its life. It must be stressed that one of the fruits of solitude is the freedom to let God to be God and to allow Him to purify humanity. It is in solitude that one is given place that passes all understanding thus healing the woundedness of humanity.

C. ALCOHOLICS AND PRAYER:

The writer as a Black and a minister of Religion had been/is involved in the Black church praxis. The writer had worked with the Black alcoholics in The Valley of

Thousand Hills. It had been observed that prayer is the most powerful christian discipline which has a transforming power. The writer has experienced and witnessed alcoholics who came to the church at their lowest ebb but now through the dynamite of prayer they have been transformed and restored to sanity of life. The close and intensive study of the Black church reveals that the Black church is alive. The sense of the Divine presence is immense in the life of the Black church. The Black church owes its liveliness to its very foundation which is prayer. It is therefore against this background that prayer is discussed as means of bringing healing into alcoholics. Prayer is the most central of all the spiritual disciplines because it ushers humanity into perpetual communion with god. Meditation introduces humanity to inner life, fasting is an accompanying means, study transforms minds but the discipline of prayer. It brings humanity into the deepest work of the human spirit. True prayer is life-creating and life-changing.

Foster writes, "To pray is to change and prayer is the central avenue God uses to transform humanity. The closer men come to the heartbeat of God, the more they see their need and the more they desire to be conformed

to Christ.³² in prayer God slowly and graciously reveals to humanity its evasive actions and sets it free from them. Prayer is a very effective intervening discipline which can be used in bringing about healing in the lives of alcoholics.

The interviews of the recovered alcoholics who are now members of the church, conducted by the writer in The Valley of Thousand Hills reveal that prayer alone had brought about complete healing to the lives of alcoholics and their co-dependents. The writer, because of his involvement in the Black church praxis had witnessed complete healing in all spheres of human life.

It must be stressed that in the life of the Black believing community prayer is the purpose and meaning for its existence. The church is encouraged to set aside time, venue and invite people who are recovering to come and thereafter lead them through the discipline of prayer. Throughout history prayer had been viewed as dynamic changing force.

All who have walked with God view prayer as the main business of their lives. Henri Nouwen argues that through prayer humanity reach out to God who is externally real and from all reality comes and that prayer is the centre of mankind's spirituality. Prayer makes humanity to be more incarnational and it is God's breathing to mankind, by which men become part of the intimacy of God's inner life and by which humanity is born anew.

Henri Nouwen writes, "Prayer is a great adventure because the God with whom humanity enters into a new relationship is greater than humanity and defies all man's calculations and predictions. The movement from illusion to prayer is hard to make since it leads men from false certainties to true uncertainties, from an easy support system to a risky surrender and from the many safe gods to the God whose love has no limits."³³ Prayer as a life-giving and transforming discipline can change the lives of alcoholism should they be helped to submit themselves into a recovery program.

It must be mentioned that alcoholism is a disease is a global problem. The church cannot be successful if it is fighting alcoholism alone. There is a great need of involving A.A. 12 steps, recovery hospitals, rehabilitation centres, the state and other related organisation in trying to fight alcoholism and drug abuse.

1.5 The AA 12 steps as a means of Incorporating Christian Spirituality into Alcoholic Rehabilitation

In the previous chapters it was noted that alcoholism is a holistic disease, affecting the whole person and the whole family to treat it effectively, a program must treat the whole family. Appendix B in chapter 4 enclosed at the end of the thesis shows the extent of the damage caused by alcoholism.

In 1935 a strong and distinct tradition grew up offering an effective method for dealing with the tragedy of alcoholism. This tradition is called Alcoholics Anonymous, A.A.

"Alcoholics Anonymous is an informal fellowship of men and women who have discovered that they cannot control their use of alcohol, have admitted it and have joined together to share their experience, strength and hope in order to help one another and anyone else who may turn to A.A. to achieve sobriety."³⁴

It must be postulated that the theme of this study is the incorporation of Christian disciplines in Black alcoholic rehabilitation. For the purpose of this study A.A. 12 steps is chosen as one of the means of incorporating christian spirituality into Black alcoholic rehabilitation.

The reasons why A.A. 12 steps are chosen for the purpose of this study are:

- a. The South African Black Society and the Black church are extremely religious communities.
- b. The A.A. 12 steps capture the ethos of the Black church as it has been discussed in the beginning of this chapter.

- c. The A.A. 12 steps are highly relevant in the South African Society because the capture and put into practice the concept of Ubuntu (Humaness) which was discussed in the beginning of this chapter.

- d. The A.A. 12 steps translate and put into practice the spiritual disciplines which are well known by Black South African Society, these disciplines had been chosen for the incorporation of spirituality into Black alcoholic rehabilitation. These are
 - 1. Prayer
 - 2. Meditation
 - 3. Solitude
 - 4. Confession

These spiritual disciplines are dealt with in detail in Chapter 5.

In order to work for recovery A.A. has its 12 steps.

These are:

1. We admitted we were powerless over alcohol - that our lives had become unmanageable.
2. We came to believe that a Power greater than ourselves could restore us to sanity.
3. We made a decision to turn our lives over to the care of God as we understood Him.
4. We made a searching and fearless moral inventory of ourselves.
5. We admitted to God, to ourselves, and to another human being, the exact nature of our wrongs.
6. We were entirely ready to have God remove all these defects of character.
7. We humbly asked Him to remove our shortcomings.
8. We made a list of all persons we had harmed, and become willing to make amends to them all.
9. We made direct amends to such people whenever possible, except when to do so will injure others.
10. We continued to take personal inventory and, when we were wrong, promptly admitted it.

11. We sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying of his will for us and the power to carry that out.
12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs."³⁵

The A.A. 12 Steps because of their meaning and relevance, have been used and are being used by many rehabilitation centres as a model of helping alcoholics for recovery. There are many books to date written about A.A. 12 Steps but there is no book written on the incorporation of A.A. 12 Steps into alcoholic rehabilitation in the Black church context.

The 5th chapter of this thesis deals with the four spiritual disciplines which form the basis of the Black church praxis and the Black family context. These disciplines are:

1. Prayer
2. Meditation
3. Solitude
4. Confession

It has been noted that the Black church is a prayerful and confessing community.

The elements of meditation which means (listening to God's voice) and solitude which is an inner fulfilment are very alive in the life of the Black church. The Black church and the Black family, as inclusive communities, are very hospitable.

The A.A. 12 Steps can be useful in incorporating the aspects of Christian disciplines into Black alcoholics rehabilitation because they can be inclusive of the spiritual disciplines. For example, step 5 has elements of confession, step 4 has elements of Meditation, step 6 has elements of solitude which brings about inner fulfilment, step 8 has elements of restitution - to restore and to amend for the wrongs which one has done can be viewed as hospitality.

It must be stressed that A.A. 12 Steps are prayerful in nature and they all include the elements of prayer. The most specific of the A.A. 12 Steps, in so far as the

discipline of prayer is concern, is step 11 which reads "We sought through prayer and meditation to improve our conscious contact with god as we understood Him, praying only for knowledge of His will for us and the power to carry that out." ³⁶ The A.A. 12 Steps had been used a way of bringing healing to alcoholics, many rehabilitation centres have used the steps with success. In The Valley of Thousand Hills the writer has experimented with them when counselling Black alcoholics and they proved to be very useful.

OBSERVATION:

The study of the Black family reveals that it is stable and that conjugality and consanguinality are basis of its existence. The sense of sharing and community are dominant. family ties as opposed to individuality play an important role. It has been noted in this chapter that Blacks are a religious community.

It must be noted that the Black church is the extension of the Black family. The Black church as a sharing and a believing community shares its joys together as well as its pains together. Alcoholism is a disease which is

endemic among the Blacks. The Black church, as a believing community can incorporate christian spirituality into alcoholic and drug addicts rehabilitation. The suggested methodology of incorporating the aspects of christian spirituality is found in Annexure H - J at the end of the thesis.

PART IV - CONCLUSION AND FUTURE DIRECTION

CHAPTER SEVEN

1.1 CONCLUSION AND RECOMMENDATIONS

It would be quite natural for an objective thinker in a study of this nature to identify areas of improvement in counselling Black alcoholics in South Africa. However, before setting out with evaluative and concluding remarks, it is appropriate to reiterate the purpose of the study in order to create a clear background against which these present remarks should be understood.

The study is about alcoholism as a disease and how to incorporate the aspects of Christian spirituality into alcoholic and drug rehabilitation. It takes into consideration Kwa-Nobuhle, a Black township in the Eastern Cape as a microcosm of Black South Africa. Upto this point of the study literature on alcoholism has been thoroughly studied with a view to analysing its impact on the victim and his family and to ascertain whether God centred therapy and the aspects of Christian disciplines had been adequately used in alcoholic rehabilitation.

In order to establish this, a detailed analysis of alcoholism and God centred therapy as well as the significance of spiritual disciplines was done. The close examination of

the church's attitude towards alcoholism was undertaken. The assessment of government agencies' attitude towards alcoholism was undertaken.

The Kwa-Nobuhle Town Council's documents, memorandum and response to alcoholism was studied.

This study was carried out through the study of literature in the field of alcoholism, interviews conducted with the :

- * Kwa-Nobuhle City Council (Secretary)
- * Kwa-Nobuhle Traffic Department
- * Kwa-Nobuhle Uitenhage Police Station (S.A.P.)
- * Kwa-Nobuhle Social Workers Department
- * Kwa-Nobuhle Churches

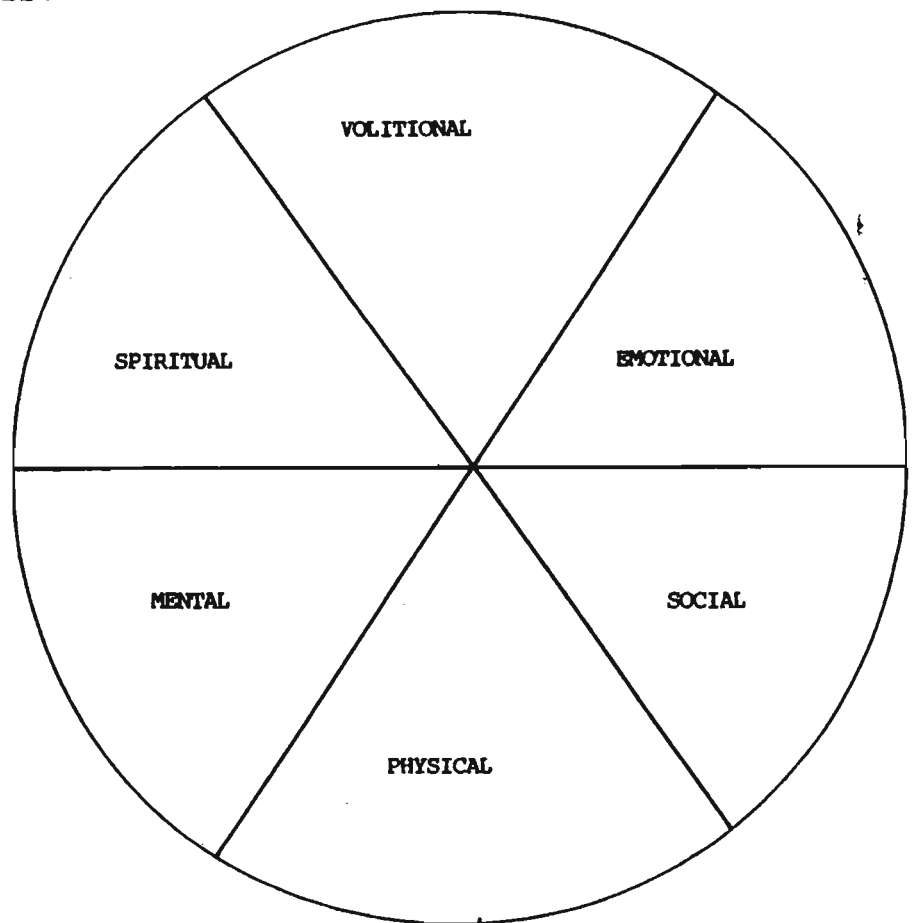
Interviews were held with different welfare organisations at Kwa-Nobuhle. Rehabilitated alcoholics were interviewed in The Valley of a Thousand Hills. A thorough analysis of the Black family and the Black church was undertaken.

The definition of alcoholism given earlier on Chapter Three of this study by Stephen Apthorp, J Johnson and Wegscheider is re-stated for the purpose of creating a background for concluding remarks.

1. Alcoholism is a primary disease.
 - It has its symptomatology which is identifiable across the population of its victim.
2. Chemical dependency is a progressive disease.
 - The physical, emotional and spiritual symptoms become worse when chemical use continues.
 - The symptoms of the disease can be corrected.
 - The victim must abstain from mood-altering chemicals in order to recover.
3. Chemical dependency is a chronic disease.
 - There is no known cure.
 - The victim is always susceptible to pathological chemical use.
4. Chemical dependency is a fatal disease.
 - It is a terminal illness unless the chemical use is permanently stopped.
 - It leads to physical deterioration.

- It leads to a high rate of car accidents.
- It leads to a high rate of suicides.
- The disease can only be arrested.¹

It must be further re-stated that in Chapter Three of this study Wegscheider presented the Whole Person Wheel, which looks like this.



Wegscheider's findings reveal that alcoholism distorts all human potentials as they are presented in this wheel.² For the purpose of the J Johnson, S Apthorp and Wegscheider studies, a simple operational definition of alcoholism refers to alcoholism as a disease, which needs immediate

rehabilitation and counselling. Alcoholic counselling is conceived of as taking place within the context of the Black church.

This activity is conceived of as taking place with the assistance of an inter-professional team which consists of the following :

- * Alcoholic counsellor
- * Priest
- * Social Worker
- * Psychologist
- * Medical Doctor

From the alcoholic rehabilitation point of view, especially amongst the Blacks, alcoholic rehabilitation aims at promoting social and church awareness of the endemic nature of alcoholism in the Black community, and rehabilitation as a process is viewed in terms of specific methods.

In addition, It is noted that some of the alcoholics rehabilitation modalities and methodologies had been created by well motivated and concerned people about alcoholic rehabilitation and growing problems of alcoholism. Nevertheless, alcoholism counselling has grown to realise that

motivation and a good heart alone without the appropriate knowledge and skills of dealing with alcoholism, do not necessarily lead to sound practice.

1.2 THE EVALUATION OF THE CHURCH'S APPROACH TO ALCOHOLIC COUNSELLING

It must be noted that the evaluation of the approach to the practice of alcoholic counselling by the church is made against a certain postulations in alcoholic counselling with different denominations.

All the suggestions which form the basis of the evaluation and a way forward to discussions should not be seen as dealing with separate items, but rather as dealing with inter-related and sometimes overlapping items. Separating these items is for academic purposes only.

Professor Nzimande, a sociologist and an authority in community development studies, writes "Programmes of planned social change and development should not concern themselves with one aspect of a community's need but broadly with efforts aimed at satisfying human needs, solution to problems and creating facilities for the realisation of human aspirations".³ It is in the light of this statement that a modality for alcoholic rehabilitation should take place.

The alcoholic rehabilitation, as alcoholism is a multiphasic disease, should take a multiphasic and inter-professional approach. The definition of alcoholism as a disease reveals that it is a social, spiritual, mental, emotional, volitional and physical disease. It is therefore suggested that programmes of alcoholic rehabilitation should have a holistic approach. They should not concern themselves with one aspect of counselling, but they should attend to all planes affected by alcoholism.

In concluding remarks, attention will be given to nine (9) specific aspects which will form the basis of the way forward.

1.3 EVALUATING THE BLACK CHURCH'S APPROACH TO ALCOHOLIC COUNSELLING

The existence of the church in the Black community, amongst the people is not something that can be taken for granted, but should be regarded as the symbol of the Divine presence amongst the people and it is the sign of Hope. This fact has already been postulated in Chapter Six of this thesis.

The study of the Black family and of the Black church reveals that there are overlapping similarities between the two. In essence the Black church can be viewed as the extension of the Black family. However, it must be noted that, though these are distinct similarities between the Black family and the Black church, there are also distinct differences. For example, it must be noted that, the church by its definition is the "Body of Christ" within the Black cultural context. Whereas, it will be an exaggeration and an unfounded truth to call the Black family the "Body of Christ". Though it has postulated that the Black community is a religious community, it must be also noted that its religiosity is multivariant.

It must be stressed that the Black church has been postulated as a caring and sharing community of faith which is a support system for all those who are in need and that the Divine Presence and the liveliness and the profound movements and existence of God form the basis of its praxis. Prayer in the name of Jesus is the ethos of the existence of the Black Church.

There is a living evidence that people come with all manner of illness and through prayer they are healed and transformed into new creatures. The fact that, through interviews conducted by the writer amongst the Christian men in The

Valley of Thousand Hills and in Kwa-Nobuhle, 6 out of 10 men confessed that they were alcoholics, but when they got converted, were prayed for and recovered, had been postulated in Chapter six.

It has also been noted that in the Black church, the Gospel as the Good News is viewed as the source of liberation; the source of reconciliation, the source of empowerment of the Black community, the source of healing in all aspects of human life and the basis through which the church as a family can exist. The Black church needs to be commended for using the gospel; the aspects of Christian spirituality, so as to bring healing to persons with all manners of sickness.

It has also been noted that alcoholism is one of the major problems among the Blacks. The Black church had responded to the problem by incorporating the aspects of Christian spirituality into alcoholic problems. It is recommended that the Black church should strengthen their position of incorporating the aspects of Christian spirituality into alcoholic rehabilitations by taking a model enclosed in Appendix C of Chapter six and putting it into practice.

1.4 LIMITATIONS

Although the church recognises the intensity of the problem of alcoholism in the Black community, the research conducted within the Black churches in Kwa-Nobuhle reveals that, the church's response to the problem is of a preventative nature. There is nothing done about the rehabilitation of alcoholics and drug addicts. It has been postulated in Chapter Two that the church's response towards alcoholics is negative. The church views "drunkenness as a mortal sin". The ministers of the gospel and their members are not informed about alcoholism as a disease.

It is therefore, suggested that the church should train its ministers and members in alcoholism. It should be brought to the attention of the Black believing community that "alcoholism is a biochemical, genetic disease. It is an illness. It is a primary illness, a legitimate disease. It is not a sin, a wilful misbehaviour, a learned set of bad habits. It is primary, progressive, chronic, by its nature and particularly in its late stages render the victim incapable of the spontaneous insight required to offer itself remedial care".⁴

For the purpose of this study Kwa-Nobuhle Township was chosen as a microcosm of Black South Africa. The facts about the intensity of the alcoholism problem had been postulated in Chapter Two. Literature review reveals that alcoholism is a global problem. For example, according to a recent report of the U.S.A. National Conference on Alcoholism, alcohol is the cause of the following :

- * 80% of all fire deaths
- * 65% of all drownings
- * 65% of all murders
- * 60% of all teenage highway fatalities
- * 60% of all child abuse cases
- * 55% of all physical fights in the home
- * 55% of all arrests
- * 50% of all fatal car accidents
- * 46% of all divorces
- * 45% of all surgical/medical hospital admissions
- * 40% of all problems brought before probate courts
- * 40% of all assaults
- * 36% of all pedestrian accidents
- * 35% of all rapes
- * 30% of all suicides

It must further be noted that according to the information released by the Narcotics Bureau and by the S.A.B.C. to date, in South Africa 7 out of 10 families are affected by alcohol. In the light of these figures, the writer suggests that all Black denominations residing in one vicinity should come together and form one rehabilitation centre which can cater for all the needs of alcoholic rehabilitation, because there is no single-handed approach on this problem which will be successful. There is a need for all denominations to work with all social agencies and the community, so as to deal with this problem.

The research conducted in Kwa-Nobuhle churches reveal some pitfalls. For example, there is no co-operation amongst the churches concerning alcoholic counselling. There is no discrimination of knowledge concerning what other denominations are doing about the problem of alcoholism. There is no link between the churches and social agencies.

There is no link between churches and the Kwa-Nobuhle Town Council. There is no link between the Kwa-Nobuhle Police and the churches. There is no link between Kwa-Nobuhle's Traffic Department. In order to facilitate a meaningful approach towards alcoholic rehabilitation, it is therefore suggested

that the church should come together and liaise with the above mentioned institutions in order to deal effectively with alcoholism which is the national crisis.

1.5 NEED TO EDUCATE

It has been noted that very little is known by the Black church and the Black family about alcoholism as a disease. Ministers in the Black church as shepherds of God's flock have a teaching role. The pastor's role in the process of ministering is an enabling one. Ministry belongs to the entire congregation.

The role of the minister is very significant in the life of the Black church. He is taken as the Living Reminder of Christ. He is taken as the Chief Parent. Whenever there are squabbles in families and in the church, he is consulted. In the Black Church the minister is a role model to both the young and the old. His position is that of Trust. The minister of the Gospel is the most trusted and acceptable person both in the church and in the society. It must be noted with pain that ministers are lifted up to such high standards which are inhuman.

It must also be stressed that because of the trust and authority given to ministers by their congregations, there is a danger of misuse of power and trust.

Ministers in the Black church need to be constantly reminded that the "church is the body of Christ", all ministers belong to the entire congregation, both ministers and members are called to be the servants of Christ. Ministers' responsibilities are to shepherd the flock on behalf of Christ and the flock is called to minister to one another. The Black minister's role, therefore, amongst others, is "to minister to the ministers and to be a catalyst in the church, i.e. the one who causes and facilitates the process of ministry but who is not personally 'used up' by it".

By definition, a catalyst participates in the process of transformation and facilitates its occurrence. it must, therefore be stressed that Black ministers as catalysts should be informed that the ministry is to those who come to church to be related to God and the church's ministry is performed by those who come and then return to society. The church needs to be reminded that God is also interested in happenings in society so that it can interpret God's will in society.

Throughout this thesis, alcoholism as a continuous disease is discussed. It has, also been postulated that it also affects Christians. The Black church as well as the Black family norms had been discussed in Chapter six.

The aim of this study is to create an awareness of alcoholism as a disease to the community. If this aim is to be carried out, it is suggested that Black ministers should get enough information about alcoholism and disseminate that information to their congregations.

Black ministers are encouraged to locate places in their communities, cities, provinces in which alcoholics can be helped. They are encouraged to liaise with social workers in their community so as to find out the extent of the problem of alcoholism. There is a need to arrange workshops in which church members will be informed about alcoholism. It does not necessarily mean that ministers should do all the work, but as catalysts, they should identify people who can come and help them, and should identify centres of help where their members can be referred to.

There is a need for all Black ministers of different denominations residing in one township to come together, liaise with all necessary, efficient organisations, gather

data about alcoholism and establish a centre through which literature on alcoholism will be distributed. There is also a need for all Black pastors to arrange inter-denominational gatherings in which experts on alcoholism will speak, thus teaching about alcoholism. It is suggested that all Black christian denominations should encourage people who have alcoholic problems to come forward. The incorporation of the aspects of christian spirituality, suggested methodology found in Appendix C of Chapter six can be a very useful educational outreach to the alcoholics and to the church members.

1.6 FOCUS ON BUILDING A SUPPORT SYSTEM FOR ALCOHOLICS WITHIN THE BLACK CHURCH

For the purpose of this study, the dynamics of the Black family and the Black church were discussed. The Black family is highly inclusive, consanguinity is the basis of its existence. The sense of community is primary. Sharing in all respects is also primary. The Black church functions as a family. By nature it is inclusive, it is caring and it is a sharing community. It has been noted that in the Black church people with any manner of sickness are prayed for and they are healed, including alcoholics.

However, alcoholism as a disease, is unique and different to all forms of diseases because it affects its victim on all planes. The Black church's spiritual approach to the problem is commendable. But the church is asked to do more, i.e. to attend to the physical, emotional, mental, volitional and social planes of the affected victim. It must be stressed that in the Black culture and in the Black church, the word Hope which in Zulu-Xhosa reads [ITHEMBA] is very dominant. God in the Black church is proclaimed as the Hope of the world. He was in the past, He is in the Now and He is an eschatological Hope of the world. It is therefore suggested that the Black church should provide a support system where alcoholics can come and be received as children of God who are worthy to be loved without any condition.

In order to facilitate this, it is suggested that the church should move away from a hostile attitude of viewing alcoholism as a mortal sin, but move to a hospitable position, which view alcoholism as a disease and alcoholics as children of God whose existence is wounded and who needs healing. The congregation needs to be aware of those who are alcoholics and their dependents now have to help them.

As part of facilitating a support system within the church; the Black church is commended for opening the following counselling groups :

- * A1 Non Group : For the dependents of alcoholics
- * A1A Teen Group : For teenage children of alcoholics
- * AA Group : For alcoholics

It is suggested that these groups should be opened to all members of the community. The acceptance of all persons to these groups will affirm the inclusive nature of the Black culture and will enhance the calling of the church to be a reaching out community.

In order to strengthen and facilitate an effective and meaningful support system, it suggested that the church should at least have one full-time counsellor who is qualified in the field of alcoholism and whose duty is to direct and facilitate an alcoholic support system. Though it has been suggested that the church as a support system should be inclusive, however the church should be constantly reminded that all what it does is done in the name of God and for the sake of the Kingdom.

For the purpose of this study, it had been noted that "God is the ground and meaning of mans' existence".⁶ The Black

church is commended for capturing the theological factor and using it as the basis of its support system in alcoholic counselling. This method putting God as the ground of all that is, is called "God centred therapy". This approach leads to the realisation that all forms of healing come from the heart of God. It is God who is an Ultimate Love for mankind and grounded mankind with Love.

Both Anselm and Augustine, the well respected theologians to date, view God as Love. The essence of God is love. Humanity is grounded in Love. It is Gods idea to live with and to heal humanity. Therefore the Love of God is viewed as His willingness to unconditionally accept, sustain, provide, nurture members of human race. It must be postulated that "we are more God than we are and that God is the ground and meaning of man's being." In support of this statement, it must be pointed out that true and complete healing as well as transformation of life takes place in and through God.

It is suggested that, the Black church in order to provide a meaningful support system for alcoholics, it ought to be care-giving and not to be care-taking for alcoholics. It must be noted that there is a difference between care-taking and care-giving. Care-taking means "doing for others what they need to do for themselves", whereas caring is to help others to make decisions which will make them responsible

for their actions. Any meaningful and responsible support system will help alcoholics to be responsible for their actions in the counselling programme.

In any alcoholic counselling situation, alcoholics need to be confronted with great effectiveness and they need not be degraded. It must be mentioned that due to ignorance, the church and the society is looking down upon alcoholics as people who are morally weak and who have nothing to offer. Such an attitude ought to be done away with, because it can block meaningful healing to alcoholics. Alcoholics are God's children who have potentials, they need to be helped so that they can recover from their illness.

The Church's support system need to establish contact with other resource centres so that it can transfer alcoholics whom they are unable to help. Churches are commended not to discourage alcoholics but to encourage them to work towards their recovery. However, the church's support system, in order to be progressive, effective and successful, it needs to be well monitored. It must keep an attendance register and files for alcoholics who are attending so as to assess their progress.

It is suggested that people who are attending a recovery programme must not use any chemical substance and must stay sober. Any meaningful rehabilitation programme is advised to devise means of certifying that alcoholics who attend their programme stay sober.

One of the rehabilitation centres in the U.S.A. called Family Counselling and Crittenton Services, which is mentioned in the writer's motivation, has a useful method of checking and ensuring that alcoholics who attend a recovery programme, stay sober and do not use chemical substances. Everyday all alcoholics who attend the recovery programme come to the centre for urine screening. Thereafter urine is taken to the medical doctor for alcohol and drug testing. The results show whether an individual is still using alcohol and drugs or not. If using, that individual is suspended from the programme.

Therefore the church is encouraged to use this method, if it is feasible and other methods which will ensure control over the time of recovery for alcoholics.

1.7 NEED TO INCORPORATE ALCOHOLICS ANONYMOUS IN BLACK ALCOHOLIC REHABILITATION

A.A. as a fellowship of recovered alcoholics which aims at helping alcoholics to recover from alcoholism, has proved to be the best method of dealing with alcoholic rehabilitation. It provides a support system for alcoholics whose desire is to stop drinking.

For the purpose of alcoholic rehabilitation using the A.A. as a methodology of recovery it is advisable that members of the Black clergy should know about A.A. and join the A.A. so as to be able to give a proper guidance to the alcoholics in their denominations.

The A.A. can be very helpful because it can make available to the members of the clergy, practical experiences of alcoholics who have learned to live without alcohol and this can offer a living Hope to the members of the church who are having the problem of alcoholism.

It must be stressed that, as it had been postulated in Chapter six that the condition for A.A. membership is a desire to stop drinking, A.A. members follow to the best of their ability a suggested programme of 12 steps. The steps include

elements found in spiritual teaching of many faiths. The A.A. fellowship is inclusive and it accepts alcoholics from all walks of life, irrespective of race and creed.

If used effectively the A.A.'s 12 steps can provide a support system through which alcoholics can work their conversion. These steps can only be used in dealing with other problems such as sexual disorders, addiction and compulsive behavioural problems.

However, it must be mentioned that the A.A. is not a religious movement in a denominational sense, although the recovery programme includes suggestions that reflect the insight of many spiritual leaders. It must also be noted that the A.A. is not an evangelical movement and it is not committed to any theological concept of alcoholism. It views alcoholism as an illness that cannot be cured, but can be arrested by alcoholics, alcoholics who honestly attempt to practice 12 steps in their affairs.⁷

For the purpose of this study it needs to be noted that the 12 steps of A.A. can be useful in incorporating the aspects of Christian spirituality into alcoholic and drug rehabilitation. For example, the seventh step reads, "We sought through prayer and meditation to improve our conscious contact with God, as we understood Him, praying only

for knowledge of His will for us and the power to carry that out".⁸

It is an accepted norm by all A.A. members that at the close of each and every meeting, members are invited to close by reciting the Lord's prayer. Wegscheider and Apthorp unanimously agree that many members find spiritual strength in prayer, consequently A.A. as a fellowship have formulated an A.A. prayer which reads :

"God grant me the serenity to accept the things I cannot change. The courage to change the things I can and the wisdom to know the difference"⁹

It is therefore strongly recommended that the Black clergy should become members of the A.A. and should have all the information about the A.A. and make it available to their members. For the purpose of this study, the fact that the Black church is alive and very religious, had been postulated. The Black clergy is therefore advised to have the 12 steps of the A.A. and make them available to their members. It is strongly recommended that the Black church in programmes of alcoholic rehabilitation, should include the

A.A. and should note that the A.A. is inclusive in its approach and the Black church should also be inclusive in its approach of alcoholic rehabilitation.

1.8 NEED TO INCLUDE THE COMMUNITY

In the Valley of a Thousand Hills, Natal, South Africa, there is a socio-medical agency called The Valley Trust, whose primary aim is to promote quality of life in the Valley of a Thousand Hills. In order to promote its aim The Valley Trust has an infrastructure. There is a medical clinic which deals with the physical problems of the Blacks living in the valley. There is a Nutrition Unit and an agricultural section, which teaches Blacks how to improve their health by eating healthy foods and how to plant and administer communal and private gardens.

In order to reach the grass root people, The Valley Trust trains people to be community health workers and thereafter employ them so as to promote good health in the Valley of a Thousand Hills. This model has proved to be very effective and the quality of Life is being improved in the Valley of a Thousand Hills.

It is therefore recommended that the Black church should use The Valley Trust's model. In alcoholic rehabilitation the Black church should include the community, so that the community should be informed and own the rehabilitation facility available to them.

It had been also noted that alcoholism as a disease has no respect of persons, it affects all professions, rich and poor, Christians, Jews or Gentiles. It affects all human beings. It affects churches, societies, nations, governments and the whole world. It is therefore strongly advisable that any Black church which wants to be involved in alcoholic rehabilitation to include the community to which it is ministering. Both the Black church and the community should put the resources together and stand together in doing alcoholic rehabilitations.

There is a need in Black rural, underdeveloped areas like The Valley of a Thousand Hills to consult with the chiefs as they are well respected leaders of people, headmen, counselors, teachers, nurses, etc. They need to be informed, be educated about models which are contextual and relevant to their community. There is also a need to work with the existing organisations whose aims is to help and to promote the high standard of life in given communities. This will help the church and community because they will learn how to

work with the community and what are the problems to be dealt with.

It is further suggested that before starting the rehabilitation centre in a given community, there is a need to conduct the research so as to know the socio-political dynamics of the community. There is also a need to consult with the political leaders in the community as well as meeting all members of the community. There should be a thorough assessment of the extent of alcoholism before starting a rehabilitation programme. The businessmen and the professionals in the community, as their resources are needed, should be consulted and included in establishing the alcoholic rehabilitation programme. As it has been noted in this study that alcoholism as a disease affects its victims, families, communities, and in the midst of alcoholism and drug abuse, the shebeens are springing up like mushrooms and drug trafficking is rampant in Black townships e.g. Kwa-Nobuhle.

It is therefore, recommended that both the Black church and the community should take the responsibility. There is a need to teach the community to say NO to drug dealers who smuggle drugs to the community. The community should take control and learn to say NO to shebeens. Both the Black church and the community should work hand in hand with the

police department in order to be successful in fighting Drug Trafficing, shebeens and drug and alcohol crimes. There should be a working relationship between the police and the community.

1.9 NEED FOR GROUP COUNSELLING

Alcoholism as a disease has no respect of any person. It is a classless disease and it has no respect for age. According to Mr Mathe's thesis entitled "The extent of Drug Abuse in schools", 67% of school children are affected by drugs. The data collected from Kwa-Nobuhle which had been used as a sample for this study reveals that alcoholism as a disease affects all people, male and female, christian and non-christian, old and young. Facts and figures for this are postulated in Chapter five.

It is important to note that counselling as a practice should have a tricotomy i.e. it should include :

- * individualism
- * culture
- * group respect

There is a need for a counsellor to have privacy with a client. There is also a need for a counsellor to meet people of a specific culture together. There is a need for meeting people of a certain age grouping together and there is a need to meet all clients in one big group. These dynamics in counselling are very important. For example, there are times in counselling when a client needs to confide to a counsellor.

This helps the counsellor to touch base with a client so as to be able to offer the necessary help to the client and it helps the counsellor to assess a client properly. There are times in counselling when there is a need for people of the same cultural background who have the same problems to meet in one group for group counselling. The group counselling is very important because it provides a support system for members and offers opportunities for growth. It must also be noted that group counselling which rises above the confinements of culture, age and race in counselling is needed because it offers opportunities of learning from others, culture, experience, etc.

It is against this background that group counselling is recommended. It is further suggested that the following age groupings should be taken into consideration when groups for counselling are formed. It must also be noted that the fol-

lowing grouping is formulated within the Black frame of thinking.

The following are :

Years

15 - 21 Teenage

People of this age are in the formative stage and they are still exploring Life. They still need a lot of guidance and they need to be helped in order to make the right choices.

22 - 30 Early Adulthood

People in this age are beginning to start with their life. They are beginning to work, to get rightful spouses, beginning to bear children.

31 - 54 Late Adulthood

People in this group are parenting, are dealing with their teenage children, thinking of changing their professions.

55 - 65 Early Old Age

People in this group are beginning to think of their retirement. Loneliness is one of their issues.

66 - 90 Late Old Age

People in this group are faced with the reality of being old; of being unable to do things for themselves. They are to deal with problems of handing over to others.

It must be noted that age grouping has been formulated within the Black experience. To take an example, because of an inferior education system in South Africa to date, a Black child is not mature enough to be called an adult at the age of 21 years and at that age the Black child has not completed college education.

It should also be noted that age groupings are given as examples, the point of emphasis is that people of different ages, backgrounds have different dynamics, which ought to be taken into consideration by those who are doing counselling, also a point is made that, though people are different, if for instance they are suffering from alcoholism, they have an identical problem. There is a need for them to meet together.

It must also be stressed that gender should be taken into consideration in counselling. The dynamics faced by females are different to those faced by males. It is therefore advisable that whenever groups are formed, males and females dynamics should be taken into consideration.

For the purpose of this study it has been noted that alcoholism is a multiphasic disease that affects the whole person. A point had been made that there is a need for an inter-professional team in alcoholic counselling. This team should attend to different damages caused by alcoholism to the victim. It must be stressed that some alcoholics come for treatment having reached the rock bottom, some come with schizophrenic, anti-social, low self esteem, agoraphobic, paranoiac, acting out mental, suicidal problems.

It is therefore advisable to any person who is involved in alcoholic counselling to work hand in hand with a psychologist and psychiatrist, so as to get a proper diagnosis of clients. Thereafter it is advisable to put clients who have similar problems in the same group, because should people of different psychological and psychiatric problems are put together in a group, the group is bound to be unruly and uncontrollable.

1.10 NEED FOR STATE INCLUSION IN ALCOHOLIC REHABILITATION

The fact that alcoholism as a disease is both a national and global problem had been postulated. Alcoholism, because of its extensive damage, it cripples the economy and productivity of nations.

For the purpose of this study, Kwa-Nobuhle Township, one of the biggest Black townships was chosen as a Black microcosm of South Africa. For the purpose of gathering needed data, questionnaires were formulated and were used in gathering data from the following :

- * Kwa-Nobuhle City Council
- * Kwa-Nobuhle Traffic Department
- * Kwa-Nobuhle Uitenhage Police Station (S.A.P.)
- * Kwa-Nobuhle's Social Workers Department/Section
- * Kwa-Nobuhle churches

In all questionnaires there is one question which reads, "Is there any co-operation between your Department and other Departments concerning alcoholic counselling ..., how effective are other Departments in this regard".¹⁰

This question was asked in order to ascertain whether there is co-operation amongst the Black churches, Government, Kwa-Nobuhle City Council, Traffic Department, Social Workers Department and the Kwa-Nobuhle South African Police concerning the problem of alcoholism.

According to the data collected in Kwa-Nobuhle there is no co-operation amongst the above mentioned organisations concerning alcoholism and drug abuse counselling. Alcoholism is a problem. It is continuous, it is destructive, it is a cause of so many diseases, it is the cause of many problems, for example, car accidents, violent crimes and murders. It is costly both to the community and the state not to attend to the problem of alcoholism. It is strongly recommended that all these organisations should come together and combat the problem of alcoholism.

For the purpose of this study, the American model of alcoholic rehabilitation will be quoted and be recommended. The United States of America, as a nation had accepted that alcoholism is a disease which causes many problems in America. The details about American alcoholic problems are postulated in the beginning of this Chapter.

In response to the problem of alcoholism the American government has mandated the Department of Correctional Services to deal with the problem. However, each state has its own legislation to deal with alcoholism. The Ohio state is chosen as an example. In the state of Ohio, all public departments are dealing with the problem of alcoholism. For example, the Traffic Department has a right of searching cars for drug smuggling. If a driver is suspected of drug and alcohol abuse, he is tested; if found driving under the influence of alcohol, he is taken into custody. The following day he appears to the magistrate who as part of punishment, he is sent to the Alcoholic and Drug Rehabilitation Centre and the state pays for his counselling.

In that way alcoholics are helped. The Traffic Department is authorised to keep statistics of all alcohol and drug related crimes. In that way the state is kept informed of the extensive damage caused by alcoholism. This department works closely with the magistrate. The major thrust is not to imprison people, but to help them to recover from alcoholism.

There is a great move in state schools to combat alcoholism. Teachers are trained in alcoholism in order to enable them to tell whether a child comes from an alcoholic family. There is also screening for alcohol and drug abuse. In state schools anti-drug and alcohol abuse programmes are promoted.

The Social Workers Department is required to run anti-drug abuse programmes.

In performing their duties, i.e. attending to families with problems, they need to make a thorough observation concerning the following cases, to name a few. For example, if there is battering in the family the social workers need to investigate the cause, if it is alcoholism, the matter is reported to the magistrate and the family is taken to an alcoholic clinic for counselling. This helps the family to recover from alcoholism and it helps to monitor the extent of the damage caused by alcoholism to families.

Another example which is common in the American family life is that of incest and child abuse. If a social worker comes across such a problem, he/she investigates the cause, after that the matter is taken to the magistrate and the whole family is legally ordered to go to the alcoholic clinic for counselling. It must be stressed that all public departments are required to keep statistics of the extent of alcoholism and drug abuse problems. The Police Department deals with drug smuggling and people who are selling illegal drugs are severely punished by the law.

It is against this background that state involvement in alcoholism and drug abuse rehabilitation in South Africa, is strongly recommended. The public departments like the South African Police Force, the Department of Education, the Department of Social Welfare, the Traffic Department and all other departments should be involved in alcoholism rehabilitation.

It is recommended that the state should open rehabilitation centres for alcoholism and drug abuse. The state should also subsidise the existing rehabilitation centres. It is also recommended that all state departments should keep statistics of alcohol and alcohol related crimes and incidents. This will help to monitor the extent of the damage caused by alcoholism in South Africa.

It is strongly recommended, as Mr Mathe's thesis states that Drug Abuse is a major problem in schools and the government should include Alcoholism and Drug Abuse in the school curriculum and in Teacher Training Colleges.

1.11 NEED FOR AN INTER-PROFESSIONAL APPROACH IN DRUG AND ALCOHOLIC REHABILITATION

For the purpose of this study, it had been emphasised that alcoholism is a primary, progressive, biochemical and fatal disease. If untreated it leads to death. Alcoholism is a disease which is unique to all other diseases. It is a multiphasic disease.

Wegscheider's discernment for an alcoholic in totality will be re-emphasised for the purpose of this sub-topic. According to Wegscheider a human being is made up of 6 phases. Each phase has its outstanding potential and function.

These phases are :

- * Volitional
- * Social
- * Mental
- * Emotional
- * Physical
- * Spiritual

All created beings are created with a capacity to will and to do what they will. "God who is the ground of man's being" created men in his likeness. Imago Dei, because man is like God he is lifted up over all creation, hence he is volitional.

A study of the doctrine of God reveals that God is a community. Hence, the Imago Dei in man inter alia reveals that man is a community and a social being. Man in his environment needs to related and to interact with others. Man is not meant to function on his own without his society. He is a member of a society which has its norms and standards.

In order of all creation, man ranks above all animals and all the creation, because man is endowed with the brain. Man can think and analyse. Through his mental abilities man can create, innovate and invent. The mental ability enables men to control himself and his environment.

Human beings are emotional beings. They have the capacity to respond to their environment. They have senses, which enable them to respond to both inner and outer events. All human beings have feelings which ought to be expressed. Emotions allow human beings to relate dynamically to the material world and to reach out and relate to members of the human race in their community.

Human beings are created with physical bodies. "The physical body is the first line of contact with the world. It holds all human receptors for perceiving the environment, and mans equipment for responding to what men find. It is the founda-

tion of health, strength, endurance, swiftness, agility, dexterity, grace, beauty, energy, sexuality, sensory awareness and communication".¹¹ The physical potential is the foundation of all potentials, because it translates their functioning into practical expression. Human beings are created with a capacity to relate to Higher power, hence they are spiritual beings. Spiritual potential is the source so all values and it is the only potential in men which holds all other potentials together. It is the source of human existence and gives meaning to life. A lack of sound spirituality results in disillusionment, boredom, frustration, irritability, psychosomatic ailments and depression.

Alcoholism as a biochemical disease, it destroys all mans' potentials. It is against this background that an inter-professional team is strongly recommended in alcoholic counselling and rehabilitation.

There is a need for the following team :

- **Alcoholic counsellor**

The duties of the counsellor would be intervention and continuous alcoholic counselling.

- **Social Worker**

The duties of the social worker would include dealing with the social problems/needs of alcoholics and their families.

- **Medical Doctor**

The duties of this office will include detoxification, dealing with all physical ailments of alcoholics.

- **Psychologist**

The psychologist will be responsible for psychological problems of alcoholics.

- **Psychiatrist**

The duties of this office would be to look into severe mental abnormalities of alcoholics, because of alcoholism.

- **Pastor**

The responsibility of this office would be to help alcoholics to revive their spirituality and how to relate to God as they understand Him.

There is a need to establish an infra-structure rehabilitation centre in which all the above departments can be housed. It must be stressed that the above-mentioned team is given as an example. As communities and their needs are different, teams for counselling alcoholics might change.

1.12 NEED FOR ACTION RESEARCH

It has already been noted that there is no communication amongst Black Christian denominations, Government Departments and Community Social Agencies concerning alcoholic rehabilitation. It must be stressed that research undertaking in the field of alcoholism is the integral objective. It is recommended that churches should be involved in continuous research in their communities and in other parts so as to be informed of the extent of the damage caused by alcoholism in order to better facilitate Alcoholism Rehabilitation.

A N N E X U R E - A

THE VALLEY TRUST

ALCOHOLISM AND DRUG ABUSE COUNSELLING ADVICE CENTRE : 060-020

DATE : EDUCATION : AGE :

NAME : SEX :

OCCUPATION :

SURNAME :

ADDRESS :

DRUGS/SUBSTANCE OF ABUSE :

WHEN DID YOU START USING :

HOW DOES IT FEEL TO BE HIGH :

ARE YOU COMFORTABLE WITH YOUR USE :

HOW DO YOU FEEL WHEN YOU ARE NOT USING :

HOW DO YOU FEEL ABOUT YOUR PROBLEM :

WHAT IS THE RELIGION OF YOUR CHOICE :

NAME OF YOUR MINISTER :

ADDRESS :

COUNSELLOR'S NOTES :

NEXT APPOINTMENT :

ANNEXURE B

QUESTIONNAIRE - DRUG ABUSE VICTIMS

KWA-NOBUHLE TOWN COUNCIL OFFICES

1. WHAT IS THE NAME OF THE BLACK TOWNSHIP IN WHICH RESEARCH IS TAKING PLACE.
2. WHO IS IN CHARGE OF THIS TOWNSHIP.
 - (A) IS HE/SHE STAYING IN KWA-NOBUHLE.
 - (B) WHAT IS HIS/HER RELATIONSHIP WITH KWA-NOBUHLE.
 - (C) HOW LONG HAS HE/SHE BEEN IN KWA-NOBUHLE.
3. WHEN WAS KWA-NOBUHLE ESTABLISHED.
4. BY WHOM WAS IT ESTABLISHED.
5. WHAT WAS THE PURPOSE FOR ITS ESTABLISHMENT.
6. HOW MANY HOUSES ARE IN KWA-NOBUHLE.
7. WHAT TYPE OF HOUSES ARE IN KWA-NOBUHLE.
8. HOW MANY MEMBERS LIVE IN EACH HOUSE IN KWA-NOBUHLE.
9. IS HOUSING NOT A PROBLEM IN KWA-NOBUHLE.
10. HOW DO THE AUTHORITIES DEAL WITH THE PROBLEM OF HOUSING IN KWA-NOBUHLE.

11. WHO OWNS HOUSES IN KWA-NOBUHLE.

12. IF PEOPLE ARE RENTING HOW MUCH DO THEY PAY PER MONTH.

13. IS UNEMPLOYMENT A PROBLEM IN KWA-NOBUHLE.

14. HOW DO THE AUTHORITIES DEAL WITH THE PROBLEM OF UNEMPLOYMENT
IN KWA-NOBUHLE.

15. IS ALCOHOLISM AND DRUG ABUSE A PROBLEM IN KWA-NOBUHLE.

A) WHO IS MOSTLY AFFECTED BY ALCOHOLISM AND DRUG ABUSE.

16. HOW DO THE AUTHORITIES DEAL WITH THE PROBLEM OF ALCOHOLISM
AND DRUG ABUSE IN KWA-NOBUHLE.

17. IN YOUR VIEW HOW EFFECTIVE IS THE CHURCH IN DEALING WITH ALCOHOLISM AND DRUG ABUSE IN KWA-NOBUHLE.
18. HOW EFFECTIVE AND RELEVANT IS THE CHURCH IN DEALING WITH THE PROBLEMS IN KWA-NOBUHLE.
19. WHAT ROLE DOES THE POLICE DEPARTMENT PLAY IN DEALING WITH ALCOHOLISM AND DRUG ABUSE.

20. DOES THIS OFFICE USE THE COMMUNITY MEMBERS WHEN DEALING WITH
PLANNING AND PROBLEMS.

21. HOW IS YOUR OFFICE ADMINISTERED.

(A) TERM OF OFFICE

(B) WHO ELECTS YOU

(C) HOW IS YOUR OFFICE FINANCED

ANNEXURES C

KWA-NOBUHLE TRAFFIC DEPARTMENT

1. WHAT IS THE NAME OF THIS (OFFICE) DEPARTMENT.
2. WHICH AREAS ARE COVERED BY THIS OFFICE.
3. WHO ARE YOU IN THIS ADMINISTRATION.

4. HOW LONG HAVE YOU SERVED IN THIS OFFICE.

5. HOW IS THIS OFFICE ADMINISTERED.

6. WHAT ARE THE RESPONSIBILITIES OF THIS OFFICE.

7. HOW DOES THIS DEPARTMENT MEET ITS RESPONSIBILITIES.

8. WHAT ARE THE PROBLEMS FACED BY THIS DEPARTMENT.

9. HOW DOES THIS DEPARTMENT SOLVE ITS PROBLEMS.

10. HOW MANY CAR ACCIDENTS DO OCCUR IN KWA-NOBUHLE AND IN GREATER DURBAN PER YEAR.

11. WHAT IS THE MAJOR CAUSE OF CAR ACCIDENTS IN KWA-NOBUHLE AND IN THE GREATER DURBAN AREA.

12. IS ALCOHOLISM AND DRUG ABUSE A PROBLEM IN YOUR DEPARTMENT.

13. WHAT IS THE EXTENT DAMAGE CAUSED BY ALCOHOLISM AND DRUG ABUSE IN CAR ACCIDENTS.

14. IS THE POLICE FORCE HELPFUL IN DEALING WITH ALCOHOLISM AND DRUG ABUSE PROBLEM.

15. HOW EFFECTIVE IS PASTORAL COUNSELLING CONCERNING ALCOHOLISM AND DRUG ABUSE PROBLEM.

16. IS THERE CO-OPERATION BETWEEN YOUR DEPARTMENT AND SOCIAL WORK DEPARTMENT CONCERNING THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE COUNSELLING.

17. WHAT DO YOU THINK SHOULD BE A WAY FORWARD IN DEALING WITH THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE IN KWA-NOBUHLE.

ANNEXURE D

KWA-NOBUHLE POLICE DEPARTMENT

1. WHAT IS THE NAME OF THIS (OFFICE) DEPARTMENT.
2. WHICH AREAS ARE COVERED BY THIS OFFICE.
3. WHO ARE YOU IN THIS ADMINISTRATION.

4. HOW LONG HAVE YOU SERVED IN THIS OFFICE.

5. HOW IS THIS OFFICE ADMINISTERED.

6. WHAT ARE THE RESPONSIBILITIES OF THIS OFFICE.

7. HOW DOES THIS DEPARTMENT MEET ITS RESPONSIBILITIES.

8. WHAT ARE THE PROBLEMS FACED BY THIS DEPARTMENT.

9. HOW DOES THIS DEPARTMENT SOLVE ITS PROBLEMS.

10. HOW MANY CAR ACCIDENTS DO OCCUR IN KWA-NOBUHLE PER YEAR.

11. WHAT IS THE MAJOR CAUSE OF CAR ACCIDENTS IN KWA-NOBUHLE.

12. IS ALCOHOLISM AND DRUG ABUSE A PROBLEM IN YOUR DEPARTMENT.

13. WHAT IS THE EXTENT DAMAGE CAUSED BY ALCOHOLISM AND DRUG ABUSE IN CAR ACCIDENTS.

14. IS THE POLICE FORCE HELPFUL IN DEALING WITH ALCOHOLISM AND DRUG ABUSE PROBLEM.

15. HOW EFFECTIVE IS PASTORAL COUNSELLING CONCERNING ALCOHOLISM AND DRUG ABUSE PROBLEM.

16. IS THERE CO-OPERATION BETWEEN YOUR DEPARTMENT AND SOCIAL WORK DEPARTMENT CONCERNING THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE COUNSELLING.

17. WHAT DO YOU THINK SHOULD BE A WAY FORWARD IN DEALING WITH THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE IN KWA-NOBUHLE.

ANNEXURE E

ALCOHOL AND DRUG ABUSE QUESTIONNAIRE

KWA-NOBUHLE - SOCIAL WORKER'S DEPARTMENT

1. WHAT IS THE NAME OF THIS (OFFICE) DEPARTMENT.

2. WHICH AREAS ARE COVERED BY THIS OFFICE.

3. WHO ARE YOU IN THIS ADMINISTRATION.

4. HOW LONG HAVE YOU SERVED IN THIS OFFICE.

5. HOW IS THIS OFFICE ADMINISTERED.

6. WHAT ARE THE RESPONSIBILITIES OF THIS OFFICE.

7. HOW DOES THIS DEPARTMENT MEET ITS RESPONSIBILITIES.

8. WHAT ARE THE PROBLEMS FACED BY THIS DEPARTMENT.

9. HOW DOES THIS DEPARTMENT SOLVE ITS PROBLEMS.

10. HOW MANY CAR ACCIDENTS DO OCCUR IN KWA-NOBUHLE AND IN GREATER UITENHAGE PER YEAR

11. WHAT IS THE MAJOR CAUSE OF CAR ACCIDENTS IN KWA-NOBUHLE AND IN GREATER UITENHAGE AREA

12. IS ALCOHOLISM AND DRUG ABUSE A PROBLEM IN YOUR DEPARTMENT.

13. WHAT IS THE EXTENT DAMAGE CAUSED BY ALCOHOLISM AND DRUG ABUSE IN CAR ACCIDENTS.

14. IS THE POLICE FORCE HELPFUL IN DEALING WITH ALCOHOLISM AND DRUG ABUSE PROBLEM.

15. HOW EFFECTIVE IS PASTORAL COUNSELLING CONCERNING ALCOHOLISM AND DRUG ABUSE PROBLEM.

16. IS THERE CO-OPERATION BETWEEN YOUR DEPARTMENT AND SOCIAL WORK DEPARTMENT CONCERNING THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE COUNSELLING.

17. WHAT DO YOU THINK SHOULD BE A WAY FORWARD IN DEALING WITH THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE IN KWA-NOBUHLE.

ANNEXURE F

KWA-NOBUHLE CHURCHES

1. WHAT IS THE NAME OF THE CHURCH.
2. IS THIS CHURCH REGISTERED.
3. WHAT IS YOUR RELATIONSHIP WITH THIS CHURCH.

4. HOW LONG HAVE YOU BEEN IN THIS CHURCH.

5. WHAT IS THE COMPOSITION OF YOUR CHURCH.

(i)	MALE	FEMALE
	YOUNG	YOUNG
	OLD	OLD

6. HOW MANY MEMBERS DO YOU HAVE IN YOUR CHURCH.

7. HOW IS YOUR CHURCH ADMINISTERED.

8. WHAT TYPES OF PROBLEMS ARE COMMON IN THE LIFE OF THIS CHURCH.

- i. UNEMPLOYMENT
- ii. OLD AGED PERSONS
- iii. TEENAGE PROBLEMS
- iv. ALCOHOLISM
- v. ADULTERY
- vi. POLYGAMY

9. HOW DOES THIS CHURCH DEAL WITH PROBLEMS.

10. WHO ARE MOSTLY AFFECTED BY DRUG ABUSE AND ALCOHOLISM IN THIS CHURCH.

MALE

FEMALE

YOUNG

YOUNG

OLD

OLD

11. WHAT IS THE ATTITUDE OF THIS CHURCH CONCERNING ALCOHOLISM AND DRUG ABUSE.

12. IS THE POLICE FORCE HELPFUL IN DEALING WITH ALCOHOLISM AND DRUG ABUSE PROBLEM.

13. HOW EFFECTIVE IS PASTORAL COUNSELLING CONCERNING ALCOHOLISM AND DRUG ABUSE PROBLEM.

14. IS THERE CO-OPERATION BETWEEN YOUR DEPARTMENT AND SOCIAL WORK DEPARTMENT CONCERNING THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE COUNSELLING.

15. WHAT DO YOU THINK SHOULD BE A WAY FORWARD IN DEALING WITH THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE IN KWA-NOBUHLE.

16. HOW DOES YOUR CHURCH VIEW THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE IN KWA-NOBUHLE TOWNSHIP.

17. WHAT IS YOUR ATTITUDE CONCERNING THE MANNER IN WHICH KWA-NOBUHLE POLICE STATION DEALS WITH THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE.

18. WHAT IS YOUR ATTITUDE CONCERNING THE WAY IN WHICH THE KWA-NOBUHLE SOCIAL WORKERS DEAL WITH THE PROBLEM OF ALCOHOLISM AND DRUG ABUSE COUNSELLING.

ANNEXURE G

ROLE	MOTIVATING FEELING	IDENTIFYING SYMPTOM	PAY-OFF FOR . . . INDIVIDUAL	FOR FAMILY	POSSIBLE PRICE
DEPENDENT	SHAME	CHEMICAL USE	RELIEF OF PAIN	NONE	ADDICTION
ENABLER	ANGER	POWERLESSNESS	IMPORTANCE: SELF-RIGHTEOUSNESS	RESPONSIBILITY	ILLNESS : MARTYDOM
HEROE	INADEQUACY: GUILT	OVER-ACHIEVEMENT	ATTENTION(POSITIVE)	SELF-WORTH	COMPULSIVE DRIVE
SCAPEGOAT	HURT	DELIQUENCY	ATTENTION(NEGATIVE)	FOCUS AWAY FROM DEPENDENT	SELF DISALLUSIONMENT ADDICTION
LOST CHILD	LONELINESS	SOLITARINESS: SHYNESS	ESCAPE	RELIEF	SOCIAL ISOLATION
MASCOT	FEAR	CLOWNING: HYPERACTIVITY	ATTENTION: AMUSED	FUN	IMMATURITY - EMOTIONAL ILLNESS

ANNEXURE H

The Intervention Team

The intervention as a planned, orchestrated confrontation with the chemical dependent person done by the significant person in his life. These people should be armed with facts. They need not be angry people who just want to destroy an alcoholic. The following team is suggested.

Certified Alcoholic Counsellor

His duties

Firstly he needs to assess the extent of the damage caused by an alcoholic to his family member and to his place of employment.

Secondly he needs to assess the degree of anger to all who are affected by an alcoholic.

Thirdly he needs to do counselling to them first more especially the spouse and children. He must:

1. Encourage them to discuss their problem.
2. Educate them that alcoholism is not a moral sickness but a disease.
3. Help them to view an alcoholic not a sinner but a person who needs treatment.
4. Encourage them to do all what they do to an alcoholic with love.

Employer

His duties

It is to provide with the factual record of productivity of an alcoholic before using substance abuse.

Secondly he must provide a recent alcoholic record of his productivity.

He must expose what is happening now in the work situation.

He must be factual.

Pastor

His duties

He must report the recent events of an alcoholic in his church life.

Spouse

Her duties

She must be precise and tell what an alcoholic has done recently and she must be detailed.

Children

Their duties

To report what is happening in the family and how he feels.

ANNEXURE H continued

Certified Alcoholic Counsellor

Employer

Pastor

Spouse

His duties

His duties

His duties

Her duties

5. To help them have recent facts of the things which an alcoholic had done when they do an intervention.

It is suggested that a counsellor should meet with an intervention team for rehearsal at least three times before intervention takes place.

He acts as a chairperson of an intervention team.

Mascot
To ventilate his feelings and to tell how damaging it is to be a member of the family.

Lost child
To ask why is an alcoholic behaving in the manner he behaves.

A N N E X U R E J

The suggested methodology of incorporating the Spiritual disciplines into Black Alcoholics Rehabilitation.

Spiritual Discipline
Meditation

Theme
Rest for the soul

Day
TUESDAY

Time

During this day alcoholics who are in process of recovery will be invited to come and share their recovery process together. An experienced pastor (or anyone) in the field of spirituality and alcoholism will lead alcoholics to a meaningful Meditation.

This theme will be explored and the A.A. Step I will be explored as a means of "letting go" thus giving God the right to take control. At the end of this teaching a moment of silence will be observed and members present will be encouraged to pray for the rest of their souls to God as they understand Him.

The signing of the register on arrival is important. The register attendant is encouraged to check whether alcoholics who are arriving have any knowledge of the christian spiritual disciplines and to find out whether they had attended any rehabilitation centre. This helps to divide people into different according to their needs.

7pm-8:30pm

Time will be spent as follows:-
15mins.:Registration
30mins.:Sharing
15mins.:Teaching
15mins.:Discussion
10mins.:Silence
5mins:Concluding prayers

Prayer

On this day alcoholics will be lead to a meaningful prayer in which they will be encouraged to submit themselves to the Higher Power and ask Him to remove their character defects. The Method of prayer will be suggested by the one who will be leading as well as the scripture reading.

TOTAL SUBMISSION

This theme will be dealt with. An experienced leader will help the alcoholics deeper into themselves. The A.A. Step II will be used so as to deepen this theme into the minds of alcoholics. After this lecture a moment of prayer will be observed.

THURSDAY

7pm-8.30pm

The keeping and signing of register will be observed. It will be important to check whether alcoholics who are attending have religious affiliation individually. It is also important to find out whether they know how to pray and what is prayer according to their understanding.

15mins:Registration
30mins:Sharing
15mins:Teaching/
Theme
15mins:Discussion
10mins:Prayer
5mins:Concluding prayers

APPENDIX J cont.

SPIRITUAL DISCIPLINE HOSPITALITY

This day will be a caring day, people will encouraged to share their stories. The spiritual leader of this day will lead the alcoholics to the discipline of hospitality and different kinds of hospitality and different kinds of hospitality will be explored and Biblical verses will be chosen which support hospitality discipline in question.

The A.A. 12 Steps

It is suggested that in response to alcoholic problems the church should open the steps church. The A.A. 12 steps can be incorporated into the life of the church and to alcoholics. It is suggested that the church should take one step built a sermon around that step. The minister should be knowledgeable about alcoholism and should educate the congregation at large.

THEME

Accepting others just as they are
This theme will be led by an experienced spiritual leader. AA. Step 5 will be used to help alcoholics to do an inventory of their inhospitality and help them to reconcile with those whom they have hurt. Alcoholics will be taught how to accept themselves just as they are and to accept others just as they are

THE GOD WHO CAME FOR THE LOST OF THE WORLD IS STILL THE SAVIOUR OF HUMANITY AND THE WORLD.

On this day preaching should be inclusive of this theme. The significance of the 12 steps should be emphasised. Teaching on alcoholism should be included in a sermon so as to inform the congregation.

DAY FRIDAY

It is important to keep a register so that on arrival people sign the register so as to be aware of the regular attendance. This helps to divide people into different groups. On arrival it is also important to check from each person where is he/she in terms of recovery.

SUNDAY

The church should have stewards who are warm and caring. On arrival people should be accepted warmly. The first part of the service should be music, followed by sharing and introductions of new persons. Thereafter music followed by the reading of scripture and sermon and concluding prayers. A minister should be available for alcoholics who want his counselling.

TIME

7pm-8pm
Time will be spent as follows.
15min:Registration
15mins:Sharing
15mins:Teaching/
Theme
10mins:Discussions
5mins:Concluding
Prayers

The keeping of time and respecting above timetable is very important.

TIME

9 -10
This is a sacred hour which will be spent in worship of God through prayer and music. The proclamation of the word will be heard.

FOOTNOTES

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4. MCCORD, William, Origin of Alcoholism, p. 9.
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12. WEGSCHEIDER, S., Another Chance, p. 46.
13. WEGSCHEIDER, S., Another Chance, p. 49.
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18. TILLICH, Paul, Systematic Theology, Vol. 1 p. 144f.
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