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ABSTRACT

HOLISTIC TRANSFORMATION PROGRAM:

A DESCRIPTIVE STUDY OF CHRISTIAN ZHENG SHENG ASSOCIATION

Alman Siu-cheuk Chan

This study employed a qualitative research method to discover and describe (1) the attributes and dimensions of the holistic transformation program within Christian Zheng Sheng Association, a Christian drug rehabilitation program based in Hong Kong and (2) the perceptions of the residents towards the core values embodied in these attributes. It revealed how spiritual life (Christian principles and directions for life), community life, work/laboring and schooling, and the four emphases highlighted by Jacob Lam (the CEO) contributed to the transformation and worldview shift of its residents. These four emphases interweaved through the holistic interactive relationship between the staff and the residents (i.e., in a holistic interactive therapeutic community). An overall positive response of the interviewees showed the effectiveness of this program and illustrated how vital the staff-resident relationship was in helping the residents to change.

DISSERTATION APPROVAL

This is to certify that the dissertation entitled
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A DESCRIPTIVE STUDY OF CHRISTIAN ZHENG SHENG ASSOCIATION

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A DESCRIPTIVE STUDY OF CHRISTIAN ZHENG SHENG ASSOCIATION

A Dissertation

Presented to the Faculty of
Asbury Theological Seminary

In Partial Fulfillment
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by

Alman Siu-cheuk Chan

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Alman Siu-cheuk Chan

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CHAPTER 1

PROBLEM

Context

This study took place in the context of Hong Kong. As a result, an accurate picture of the cultural background of Hong Kong is important in order to understand the problem.

Upward Trends in the China Story

The problem of drug addiction has intensified over the last three decades. (In this study the term “drug[s]” refers to psychotropic substances and heroin. In the context of Hong Kong, psychotropic substances include ecstasy, cannabis, ketamine, amphetamine, and benzodiazepines (Cheung et al. 2). The Ministry of Public Security of China states that the number of known drug addicts in China rose from 700,000 to 860,000 in 2000 and experts comment that the actual number of regular users probably topped four million; most users were under the age of thirty-five (United Nations). This upward trend of drug use in China is threatening Hong Kong because of the ever-increasing number of people crossing the border from the Chinese mainland into Hong Kong. Publications and Press Releases: Immigration Department Review 2004 reports that about 245,000 people crossed the border each day for reasons such as visiting, business, or study. This large number of people makes efficient customs inspections very difficult (Gough). Further, the increase in Chinese drug trafficking through Hong Kong to other countries has also served to increase the availability of drugs in Hong Kong (Beech).

The Hong Kong Special Administrative Region Government (HKSARG) is facing great pressure because of the upward trend of drug use in China. Joseph T. F. Lau

suggests that Hong Kong has been experiencing a significant of the drug abuse problem in China since the late 1990s, and he explains that lower prices, peer influence, and better availability are important factors that contribute to rising drug use in China. Both China and Hong Kong have been facing drug problems since the Opium War of 1841 (Regnier). Regarding China's historical and current drug problems, Hanna Beech says, "Drugs were the scourge of pre-communist China. Today the country is using again—and producing too." Hong Kong has always been aware of the influence, but the drug problem in China has never exhibited this kind of intensity. With this threat, Hong Kong is in a hazardous situation.

Downward Trend of Hong Kong

Despite increasing drug use and abuse in China, the prevalence of drug and substance abuse in Hong Kong has begun a downward trend. According to the Central Registry of Drug Abuse (CRDA) Report, the generally falling number of reported drug abusers went from 19,343 in 1995 to 14,714 in 2004, reaching an historic low. The number of reported young drug abusers under twenty-one declined gradually from 3,988 in 1995, to 2,121 in 2004, the lowest in the past ten years. These statistics indicate that Hong Kong has been experiencing a falling trend for ten years in spite of the threat from China.

Hidden Threats in the Falling Trend

The trend is clear, but it may be misleading as research work on drug problems is often multidisciplinary. As a result, myriad studies, questions, and unique problems from a large number of different perspectives, including medical, political, social, economic, educational, psychological, judicial, and law enforcement aspects are involving. In Hong

Kong, while many disciplines are studying the problem of drug usage, such study is often low priority to many disciplines rather than a high priority for a few disciplines. Other major hurdles to obtaining accurate data on substance abuse are the unstable nature of abusers and the difficulty of collecting data. Therefore the hidden issues in the reported statistics must be put into consideration in order to obtain a whole picture.

The number of newly young drug abusers (younger than sixteen) reported in an annual CRDA report on drug abuse in Hong Kong by HKGSAR, showed an upward trend from 1991 to 1994, a downward trend from 1995 to 1999, and a sharp increase in 2000 (see Table 1.1).

Table 1.1. Number of Newly Reported Drug Abusers (CRDA)

| Year | 1991 | 1992 | 1993 | 1994 | 1995 | 1996 | 1997 |
|------|------|------|------|------|------|------|------|
| n | 270 | 345 | 493 | 764 | 464 | 406 | 298 |

| Year | 1998 | 1999 | 2000 | 2001 | 2002 | 2003 | 2004 | 2005 |
|------|------|------|------|------|------|------|------|------|
| n | 269 | 242 | 615 | 558 | 469 | 353 | 260 | 331 |

The increasingly serious problem from 1991-1994 seemed to be relieved to a certain extent after 1994 until the sharp increase again in 2000. Of course, each user is a reason for concern because if nothing is done to help these newly reported abusers, the accumulated number of young abusers will rise.

In spite of the falling number of newly reported drug abusers, Hong Kong still faces two serious concerns, which should not be taken lightly. First, the prevalence of psychotropic substance abuse among youth is rising. The number rose from 2,618 in

1995 to 6,101 in 2004. The average annual rate of increase was 14.9 percent (Central Registry 3).

The second concern is the drug abuse problem among Hong Kong students (Fung 15). HKGSAR has been conducting a Survey of Drug Use among Students every four years since 1992. In 2004, Alex C. W. Fung, who was among those being commissioned to do the survey, reports that his sampling represents 509,100 high school students (aged 12-19). In the surveys for 1996, 2000, and 2004, the school included ordinary secondary day school (grades 7 to 13), international schools, and the Hong Kong Institute of Vocational Education. The number of students selected to complete the questionnaires was 113,841 in 1996, 95,788 in 2000, and 95,558 in 2004. This sample size gave good validity to the survey. Table 1.2 shows that hundreds of students, from one-time to lifetime users, used drugs when they were in the school system. By multiplying the percent of the students in the survey by the total population of Hong Kong students, thousands of students have drug-taking experience in the Hong Kong schools.

Table 1.2. 1996, 2000, and 2004 Surveys Regarding Drug Use among Students in Hong Kong

| Year | 1996 | 2000 | 2004 |
|--|---------|--------|--------|
| N | 113,841 | 95,788 | 95,558 |
| Number of lifetime heroin users | 2,391 | 2,490 | 1,529 |
| % of lifetime heroin user | 2.1 | 2.6 | 1.6 |
| Number of lifetime psychotropic substance user | 3,074 | 3,927 | 2,580 |
| % of lifetime psychotropic substance user | 2.7 | 4.1 | 2.7 |
| Number of 30-day heroin user | 911 | 862 | 287 |
| % of 30-day heroin user | 0.8 | 0.9 | 0.3 |
| Number of 30-day psychotropic substance user | 683 | 2012 | 669 |
| % of 30-day psychotropic substance user | 0.6 | 2.1 | 0.7 |

Source: Fung.

Experts in the field of substance abuse have grave concern regarding these thousands of high-risk students in spite of the overall falling number of drug abuse cases in Hong Kong. Without proper attention to this issue, putting these students in school, a high peer influence environment, puts the school system at risk.

Fung's survey discovered that more than half of the heroin users (57.4 percent) and three-quarters of psychotropic substance users (76.5 percent) in Hong Kong did not seek help from others concerning their drug problem (34). This failure to seek help poses danger to other students in the non-drug using majority, since many students believe that using psychotropic substances will not lead to dependence. This belief, however, was proven wrong by David Cheung et al. who quote a memorandum from the World Health Organization:

The misleading term physical dependence should be renamed "neuroadaption" and dependence recognized as "a clustering of

phenomena (cognitive, behavioral and physiological)” of which “evidence of neuroadaptation is just one” and “not ... the most important.” (4)

The preceding statement suggests that a diagnosis of dependence could be made even in the absence of withdrawal symptoms. Cheung et al. conclude that psychotropic substances do indeed cause dependence. Young people in Hong Kong often express an inaccurate understanding of dependence in which they recognize only physical dependence as addiction and ignore psychological dependence. This inaccurate understanding of dependence among the youth of Hong Kong, the rising number of young psychotropic substance abusers hidden behind the overall falling trend in Hong Kong, and drug abusers traveling between China and Hong Kong make the Hong Kong problem both unique and complex.

A problem hidden in the drug abuse data of Hong Kong is namely that the problem of psychotropic substance abuse among youth is getting more serious in spite of the overall decrease of drug abuse cases in Hong Kong. Against this complex problem, Christian Zheng Sheng Association (CZSA) was founded in May 1985, and its youth center for male and female drug abusers in 1993. The details and the history of the program are covered in Chapter 2.

Table 1.3. Number of Residents in Youth Center of CZSA

| YEAR | 1995 | 2006-Mar |
|------------|------|----------|
| Female | 3 | 21 |
| Male youth | 18 | 85 |
| Total | 21 | 106 |

As the prevalence of drug abuse in Hong Kong increase, the number of residents in CZSA increased (see Table 1.3). In the youth center, operating since 1993, the number of female residents increased from three in 1995 to twenty-one in 2006, and the number of male residents from eighteen in 1995 to eighty-five in 2006. The total number of residents in the youth center rose from twenty-one in 1995 to 106 in 2006. According to admissions data of CZSA, 95 percent of residents had a history of abusing psychotropic drugs. (The other five percent of CZSA's students were referred for emotional/behavioral problems.) CZSA's growing admissions number and the high percent of psychotropic drug users among its residents point to this fact: the problem of psychotropic substance abuse among youth in Hong Kong is getting more serious. The average age of CZSA residents is about sixteen years, and the youngest of CZSA residents is twelve years old. This data and the rising admissions number suggest that the number of young drug abusers is rising and the drug problem exists in the school system.

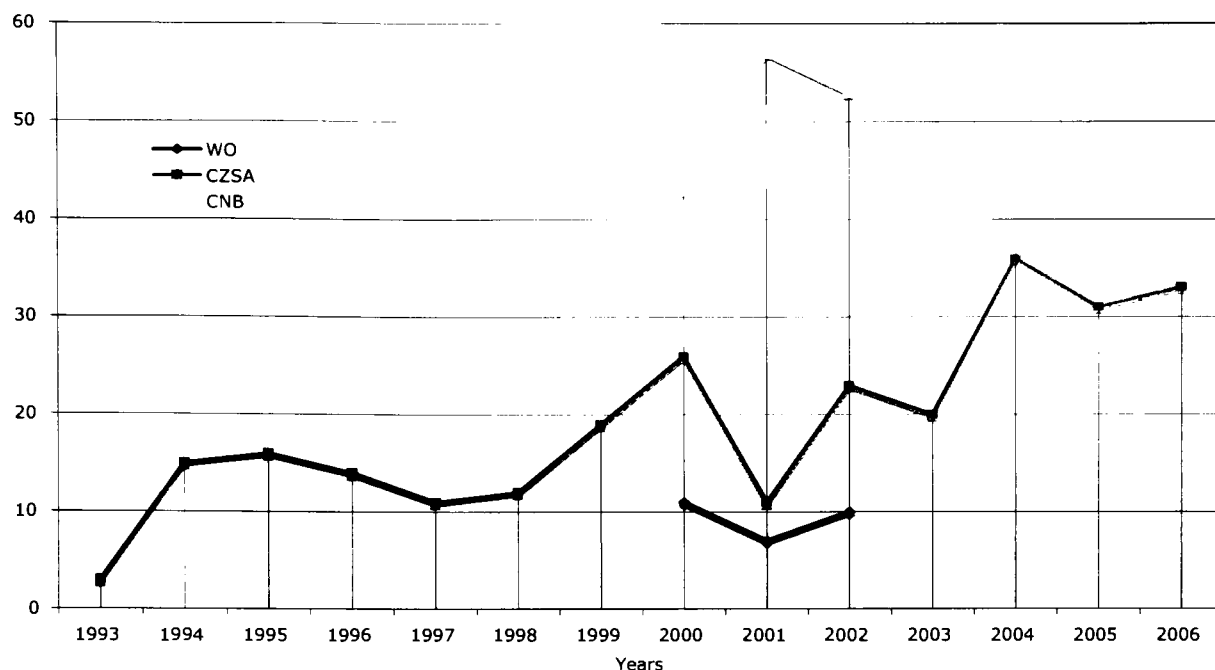
Understanding Drug Treatment and Rehabilitation in Hong Kong

Hong Kong has adopted a multimodal approach to drug treatment and rehabilitation in order to cater to the diverse needs of drug-dependent persons from various backgrounds according to the Hong Kong Narcotics Report 2005. Many different drug treatment and rehabilitation models are the compulsory drug treatment scheme by the Correctional Services Department, the voluntary methadone outpatient treatment programs run by the Department of Health, and voluntary residential treatment programs by nongovernment organizations (NGOs), including twelve Christian therapeutic agencies. The HKGSAR reports that the twelve Christian therapeutic agencies are Barnabas Charitable Service Association, Finnish Evangelical Lutheran Mission,

Christian New Being Fellowship (CNB), Operation Dawn, Christian New Life Association, Glorious Praise Fellowship, Mission Ark, Remar Association, Wu Oi Christian Center (WO), St. Stephen's Society, Drug Addict Counseling and Rehabilitation Services, and CZSA (study subject).

Christian Zheng Sheng Association

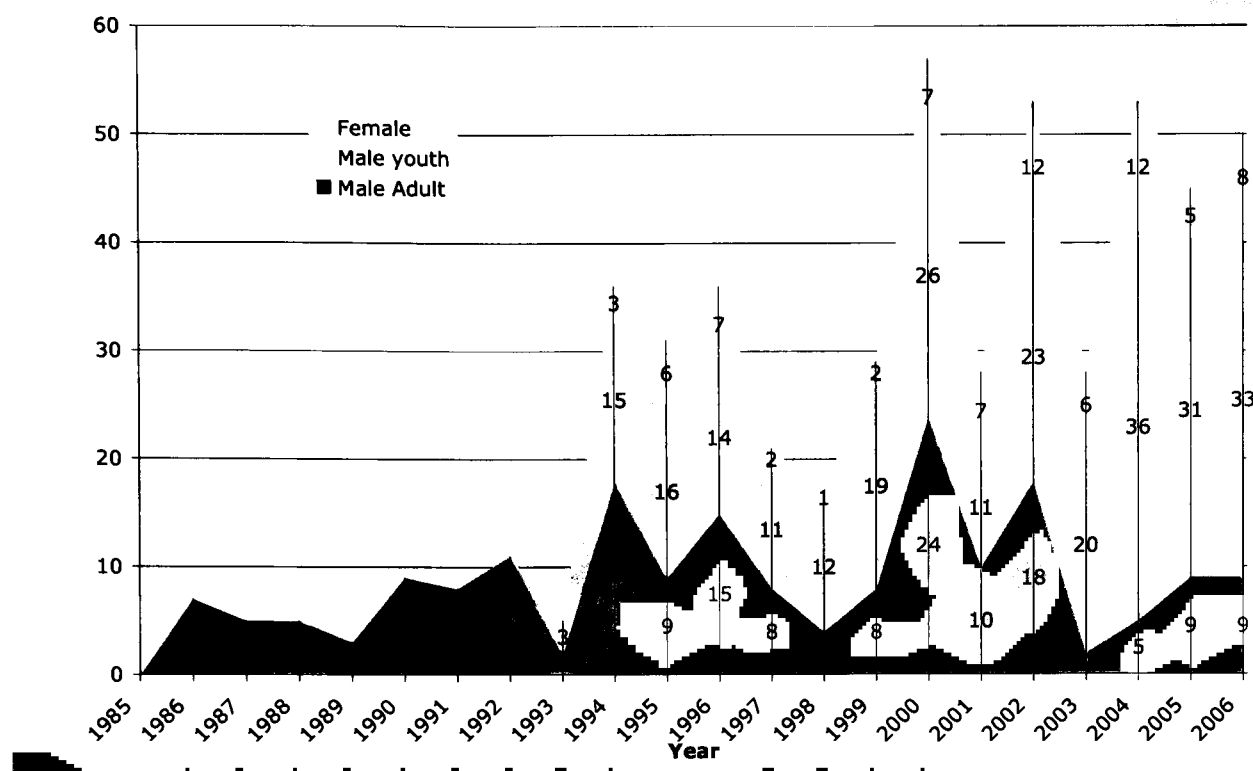
I attempted to compare the number of admissions for youth among various Christian drug treatment programs. Nevertheless, the information I obtained from the Third Three-Year Plan on Drug Treatment and Rehabilitation Services in Hong Kong (2003-2005) was fragmented (Government). In the report, only WO and CNB reported youth programs. The other organizations did not report programs specifically targeted to the youth population, although such programs might have admitted young addicts. Accordingly, the results of my search for admission rates from other organizations were inconclusive (see Figure 1.1. for comparison of the number of admissions in WO, CNB, and CZSA). However, Figure 1.1. still shows a clear rising trend of CZSA's number of admissions.



Source: Christian Zheng Sheng Association, “CZSA (version 1).”; Government, Third Three-Year Plan.

Figure 1.1. Number of admissions in five Christian male youth treatment centers.

This rising trend in CZSA’s admissions of male youth for treatment also suggests a different picture from DATC—the compulsory drug treatment program of HKGSAR, which was experiencing a decrease in the total number of admissions in male youth treatment, dropping from 1,916 in 1997 to 1,289 in 2002 (Government, Third Three-Year 28). Experts and others in the field of drug abuse treatment sought reasons for the differences in admission rates from DATC in light of the problem of young male drug users in Hong Kong.



Source: Christian Zheng Sheng Association, “CZSA (version 1).”

Figure 1.2. CZSA’s number of admissions.

Figure 1.2. illustrates CZSA’s admissions data. Notably, CZSA’s total admissions numbers rose even when those of other agencies did not rise. A possible reason for CZSA’s increase in admissions was CZSA’s introduction of an educational program in 1998 and a vocational training program in 1997 within the rehabilitation facility.

CZSA’s holistic approach or its growing reputation for offering effective drug treatment might explain its increasing number of referrals and admissions. Jacob Hay Sing Lam, the founder of CZSA, calls this transformational ministry a Holistic Interactive Therapeutic Community (HITC). HITC has gone through many changes and developments that demonstrate its core values and concepts.

Hong Kong's Varied Modalities Approach

HKGSAR's varied modalities approach to drug treatment may appear to be holistic, but holism is more than an integrated or interconnected program. HKGSAR has continuously enhanced the treatment programs and services in Hong Kong. In the coming years, with recommendations from the Third Three-Year Plan on Drug Treatment and Rehabilitation Services in Hong Kong (2003-2005), HKGSAR will make an effort to help rehabilitated addicts go back into society through further vocational training, partnering with the commercial sector, adopting a multidisciplinary approach, redesigning the approach to new drug and poly-drug users, enhancing training for antidrug workers, developing employment assistance, encouraging greater family involvement in treatment programs, providing late-night facilities for young people and implementing Chinese medicine for drug detoxification and relapse prevention (Government). Yuet Wah Cheung makes similar recommendations:

- i) the development of innovative programs and service elements that could more effectively raise the self-efficacy of the clients,
- ii) the building of social capital in the clients that could protect them against re-association with drug-using peers and facilitate the support of non-drug-using friends,
- iii) helping clients to become more satisfied with their present lives,
- iv) the inculcation of a correct job attitude in them,
- v) the recognition of the possible contributions of pre-relapse drug-free periods to future long-term abstinence, and
- vi) the establishment of a proactive body/unit that, through out-reach work and coordination with all treatment/rehabilitation agencies, could assess the needs of chronic drug abusers and bring them into the orbit of the social and health services available in the community.

All of these new measures cover many areas of addicts' needs; however, the schooling and education offered in HITC entails more than simple vocational training. These elements impact greatly the attitude changes evident in the lives of CZSA residents. The

National Institute of Drug Abuse (United States) reports that in many therapeutic community (TC) models for adolescents, programs that implement schooling as one of their components seem to lead to great improvement regarding the residents' addictive behavior.

CZSA Different from Other Non-Christian and Christian Agencies

Lam emphasizes that education and learning are basic elements in life. As such, persons should avail themselves of every opportunity to learn and/or receive education. Holism seeks to maximize the potential of each moment in the day. Thus, schooling in HITC is an opportunity for attitude change. Schooling is a means for achieving the desired attitude change rather than schooling as the end result for its own sake. This clear attitude and emphasis on schooling make CZSA different from all other non-Christian and Christian agencies with varied intervention approaches. This commitment to education/schooling has led this organization to form Christian Zheng Sheng College (CZSC), the only registered high school in Hong Kong with a rehabilitation function; 95 percent of the students are ex-drug addicts. This college is more like a vocational boarding school with a normal schooling program as well as its own business operation that provides work experience for the residents/students in the marketplace. CZSA believes work is good not only for livelihood but also as a means to a productive life.

The HITC of CZSA exists in a unique way and shows a high success rate. The differences in the data of CZSA, Cheung's study, and the government-run DATC is obvious. Cheung reports that the success rate of her program was 43 percent and the relapse rate 57 percent in 2003 (among 547 subjects in a three-year period). She

conducted interviews at twelve-month intervals. The success rate of DATC is 30-44 percent with a relapse rate of 59-70 percent from 1993 to 1998 (see Table 1.4).

Table 1.4. Recidivism Rate of DATC

| Year of Discharge | 1993 | 1994 | 1995 | 1996 | 1997 | 1998 |
|--------------------------|-------------|-------------|-------------|-------------|-------------|-------------|
| Recidivism Rate % | 70 | 68 | 65 | 59 | 56 | 56 |
| Success Rate % | 30 | 32 | 35 | 41 | 44 | 44 |

CZSA shows its success rate from 1986-2005 in an accumulative manner. Out of 172 graduates, forty-six of them have taken drugs again and 126 said they have remained clean. The percents are shown in Table 1.5.

Table 1.5. Success Rate for Christian Zheng Sheng Association, 1986-2005 (N=172)

| | n | % |
|-----------|----------|----------|
| Relapse | 46 | 26.74 |
| Drug free | 126 | 73.26 |

In spite of the different sample sizes, variables, ranges, and methodologies, this data shows that the relapse rate of CZSA is lower than the other programs. Other data shows that fifty residents graduated with a high school diploma from CZSC and completed vocational training in the last five years. Among these high school graduates, only one was recorded as abusing drugs through 2005. Such data suggests asking questions regarding the effect of schooling on success rates for adolescent drug treatment programs and the reasons for CZSA's apparent higher success rates and lower relapse

rates. Answers to such questions may be found in the core values, principles, and worldviews expressed in the many different dimensions in HITC.

Problem

While CZSA's drug treatment program seems to be more successful than others, the characteristics of HITC have not been fully described and the perceptions of its residents toward the core values embodied in the program attributes have not been documented.

Purpose

The purpose of this study was to discover and describe (1) the attributes and dimensions of the holistic transformation program within CZSA and (2) the perceptions of the residents towards the core values embodied in the program attributes.

The study will deepen the understanding of the therapeutic ministry in the Christian context by studying the manner in which spiritual life (Christian principles and directions for life), community life, working and schooling (the four emphases highlighted by Lam), contribute to the transformation and worldview shift of its residents.

Research Questions

The following research questions guided this study.

Research Question 1

What are the attributes and components of the program and what values do they attempt to instill?

Research Question 2

What do the residents think about the components of the program and how they contribute to their recovery process and future life?

Qualitative Research

I used a qualitative research/descriptive case study approach in order to discover and describe the core values and principles of CZSA and in order to gain an understanding of CZSA's uniqueness. This strategy was chosen because as investigator I had little control over the events and the focus of the study was on a contemporary phenomenon within a real-life context (Yin 1). Robert K. Yin says, "The case study method allows investigators to retain the holistic and meaningful characteristic of real-life events—such as individual life cycles, organizational and managerial processes, neighborhood change, international relations, and the maturation of industries" (2).

HITC is a model involving many different elements interacting with one another and happening in a real-life scenario, a scenario that cannot be repeated. For example, few if any drug abusers would willingly choose to repeat a drug treatment program. Nevertheless, even when a drug abuser completes a program for the second time, the differences and changes they experience would render the second experience different from the first.

Each participant is distinctive and dynamically changing in every moment, whether inside or out. As a result, setting up any control group for comparison was impossible because of individual uniqueness. The holistic nature of the HITC program also limited the choice of study methods (Wiersma 14). If a factor was isolated for investigation, then the dynamic relations among all other factors participating and contributing to each other might be missed or misinterpreted. Without these relations the nature of holism cannot be clearly illustrated, because holism is dependent upon many

interrelated aspects of the whole. A descriptive approach, therefore, proved the most appropriate choice.

In this study I sought to understand the data from various perspectives by using the data triangulation method. Richard J. Bales states that triangulation improves the validity of the findings and allows a deeper understanding from different viewpoints and assumptions by applying findings from several sources of data (6). Paul D. Leedy and Jeanne Ellis Ormrod illustrate further that triangulation involves examining different sources of data collected in hopes that such data sources will converge to answer the research question (99).

The triangulation in this study involves my literature review of holism, the chronology of CZSA and HITC as described in Chapter 2, and the semi-structured interviews as delineated in Chapter 3. The chronology was generated from newsletters, newspaper clippings, computer data files, video programs from TV stations, interviews of staff and residents, and a TV series produced by CZSA.

Definition of Terms

This study features two essential terms that must be accurately understood in order to understand the work of the study fully.

Holism

HITC views each person, as well as the drug rehab program, as a whole. The worldview of CZSA and its HITC is expressed well by William L. Reese's discussion of holism in which he says, "[T]he holistic creates 'wholes' which cannot be subdivided without qualitative loss. Mind is the supreme embodiment of the holistic factors" (533). The live-in program experience—spiritual life, community life, working/laboring, and

schooling—cannot be subdivided in a precise manner and, therefore, must be considered as a whole. The CZSA model needs to be studied as a whole and can be illustrated as “unity in diversity, and diversity in unity” (Kalliath 90).

Holism has been interpreted as the integration of many parts or expressed as the reconnection of two entities—mind and soul. Marianne Apostolides claims that massage, yoga, nutritional therapy, acupuncture, hypnosis, homeopathy, and dozens of other treatment interventions could help addicts minimize the impact of withdrawal symptoms, prevent relapse, and allow them to become aware and take responsibility for the way they think, feel, and act. She believes that the above treatments are holistic therapies that can reconnect the body and soul of addicts; nevertheless, CZSA classifies the preceding approaches as alternative treatments or multidisciplinary approaches rather than holistic treatments. CZSA’s concept sees holism as a worldview or set of assumptions about reality rather than a set of specific treatments or list of specific tasks (Burnett 12). The interaction between the program and the person creates a new and distinct culture that enables a person to change. As a result, in the community of CZSA, a person’s changes are not the result of schooling, training institutions, or other training programs; instead, a person’s changes are the result of the new mind-set in which the whole person and the holistic program interact.

Holistic Transformation

CZSA’s “holistic transformation” resembles Charles H. Kraft’s description of conversion in which he says, “Conversion is a lifetime process, consisting of continuous divine-human interaction and a continuing series of human decisions” (403). Albert C. Outler says in a more explicit manner, “The heart of Wesley’s gospel was always its

lively sense of God's grace at work at every level of creation and history in persons and communities" (105). CZSA understands that holistic transformation is not about adding more elements to a program or a wide coverage of different areas as suggested in concepts like holistic education or as shown in Daniel T. L. Shek's study (1469). These schools of thought view transformation as a product, while CZSA echoes Kraft's thought that transformation as a process in which one change or some small changes lead to a series of other changes as explained by the butterfly effect of Chaos theory. In this process the residents change their meaning of life, their perspective, or their interpretation of the outside world from within. In another words, residents experience a shift in their worldview—a shift that is cognitive, affective, and evaluative (Hiebert 45)—and thus residents are converted from one culture to another.

Methodology

The methodology section of this paper includes a description of the population, instruments, data collection, data analysis, delimitations, and generalizability of the study.

Population

This research covered all residents of CZSA's drug treatment program as of 31 December 2006. I divided the population of eighty-one residents and placed them into four testing groups according to their total length of stay broken into six-month increments. I then tested the semi-structured interview questions on a pilot group. The pilot group was composed of two residents from each of the four groups: D (0-6 months), C (7-12 months), B (13-18 months) and A (>18 months) (see Table 1.6).

Table 1.6. Testing Group for Semi-Structured Interview

| Testing Group | A | B | C | D |
|----------------|-----|-------|------|-----|
| Months of stay | >18 | 13-18 | 7-12 | 0-6 |

Instruments and Data Collection

The duration of the basic program for each resident is two years, although residents can work alongside counselors and stay for longer periods of time. Within the participant group, a few residents had stayed more than two years.

I initiated a pilot study in order to test the semi-structured interview regarding interview length, time needed for data analysis, how well the questions were understood, how close the questions were related to the study problem and research questions, and an appropriate setting for the interview. The pilot group of eight, two residents from each group, was identified and questioned in the pilot test. After identifying possible faults in the pilot study, I modified the interview questions to meet the project's needs.

In a semi-structured interview with questions regarding CZSA's emphases, residents reflected on how well they understood the core emphases and on how these emphases were instilled in them. I grouped participants for the interviews (see Table 1.6). During the interviews, I taped participants' answers rather than have the participants write their answers, as their proficiency in writing is low. The details of the semi-structured interview are in Appendix A.

Data Analysis

From the responses of each group, I tried to (1) identify the attitudes of the residents towards the program, (2) categorize their answers under different themes, and (3)

find a correlation between their attitudes and interpretation of the program and their length of stay in the program.

Delimitations and Generalizability

One of the delimitations of this study was my preexistent relationship with the participant, residents of HITC who receive counseling and help from me. I am an authority figure (executive director) of the organization (CZSA), so role confusion, bias, or subtle influence was possible and even natural in this setting. Another delimitation was cross-sectional nature of this study in a fixed time frame that cannot reflect the longitudinal growth of the residents in the program. The third delimitation was that the age of the sample was from 13 to 25 years. The age range was wide, and as such it might affect the validity and the generalizability of the study because both teenagers and adults were included. With a larger sample size, however, this large age range might serve to increase the validity.

The findings of this research together with the data from the literature gave a better understanding of the program and the perceptions of the residents. The study identified some important attributes that could lead to quality enhancement of HITC or other similar programs.

Theological Foundations

The theological foundation of the study includes views on the value of humankind, abusing behaviors, holistic humanity, and holistic approaches. These concepts are present in all the components of HITC; therefore, understanding these ideas can provide increased understanding of HITC's treatment and ministry model.

Value of Humankind

Humankind is God's creation, created in God's image. As such, God said, "Let us make men in our image, to be like ourselves. They will be masters over all life—the fish in the sea, the birds in the sky, and all the livestock, wild animals, and small animals" (Gen. 1:26, NLT). People were made by God's intentional action, and as such people have the honorable and distinct purpose of meeting God and responding to God. Wai Yiu Wan says, "Man is a being, who is made to encounter God. Man is a responding creature". All humans need to rebuild a loving relationship with God because such a relationship is God's intention. Each person has great potential, and therefore, deserves opportunities to excel. Study of Scripture generates the concept that people have value and potential. Each person must be treated with love, care, and realistic expectations. Because Scripture values persons, every aspect of HITC exists in order to benefit people, namely, HITC residents and community members.

Abusing Behaviors

Abusive behaviors emerge at least in part from poor choices. The biblical narrative speaks frequently to the act of choosing, even as early as Eden, in which God gave Adam and Eve a warning: "You may freely eat any fruit in the garden except fruit from the tree of the knowledge of good and evil. If you eat of its fruit, you will surely die" (Gen. 2:16-17). Adam and Eve had all other choices from which to pick, but they chose poorly (Anderson 36). Throughout the narrative of Scripture, humankind's disrupted relationship with God is highlighted as a common theme. Psalm 51:5-6 states, "Surely I was sinful at birth, sinful from the time my mother conceived me. Surely you desire truth in the inner parts; you teach me wisdom in the inmost place." These verses

illustrate people's wrong approaches to life. Such an approach to life or substances will eventually lead to distorted mentality, and thus the drug user will form disordered relationships with other human beings, with God, and with creation. Rehabilitation exists in order to help the suffering person apply and practice a proper mentality for understanding people (themselves and others), life, and the Creator.

Holistic Humanity

People are holistic multidimensional beings living in multidimensional settings; therefore, problems in life need to be solved in a holistic manner. Miroslav Volf and Dorothy C. Bass say, "[T]he term 'holistic' reflects an integrative view of well-being that embraces the entire person, including her relationships and the larger environment in which she lives" (111). They also state that the practice of recovery extends into many areas of life. Transformational ministry allows for both holistic recovery and nurture. This concept is based on the Hebrew word "shalom," and the Hebrew word translated as "redemption."

Holistic Approach

A. Jeff Benner describes the emphasis that Hebrew language and culture place on relationships. As such, the Hebrew language defines terms according to their relationship to other objects, or according to a person's relationship with another person. People are complex entities, as are the communities and environments in which they dwell. Human beings are holistic; thus, they constantly interact with a holistic community and with the environment. Due to life's complexities, human problems are rarely caused by any single reason. Therefore, when dealing with any life issue, a holistic approach is generally

useful in addressing the problem. As in the case of CZSA, such an approach is used in the treatment of substance abuse (seemingly a single problem).

Overview

The literature review of Chapter 2 establishes the foundation for the theology of the whole ministry of CZSA. Focus for the study was drawn from reflection on the theology of holism. As a result, these concepts suggested certain implications regarding the complexity and diversity of CZSA's community. Triangulation helped review my assumptions and understand this program more in depth. The elements for triangulation were spiritual life, community life, working/laboring, and schooling. The chronology helped locate those elements in the program.

Chapter 3 sets the stage for the major research for this study and tells how this qualitative study is organized and presented by clearly laying out the semi-structured interviews. This chapter also explains how the interview answers were classified into different themes.

Chapter 4 compares interview findings with the four emphases suggested by Lam and the importance residents ascribe to each emphasis.

Chapter 5 presents a summary of the findings of the study. I outline my understanding of the transformational ministry and describe the residents' views for consideration in order to enhance and/or advance the community.

CHAPTER 2

LITERATURE

Theology of Ministry

The word “abuse” means wrong or improper use, misuse, misapplication, nontherapeutic or excessive use of a drug, or the misuse of any substance, especially, for its stimulant effects (“Abuse”). For the purposes of this study, abusing behaviors refer to the behavior (including the propelling mentality) of improper use or misuse of substances.

Abusing Behaviors

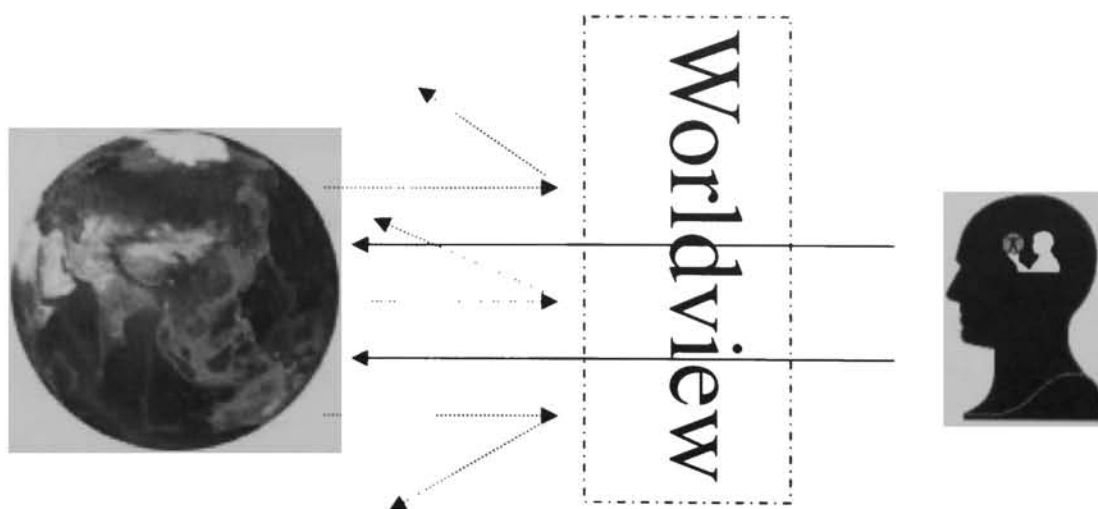
In the modern world, almost everyone has used medications, or substances in order to help the body get through the day. In one way or another, all people experience varying degrees of dependence upon someone or something (Lattimore 47). Anything can be used in right or wrong ways. Addictions are the outcome of a series of wrong choices that lead to disordered relationships. As such, the problem is not the substance or the material itself, but the behavior of abusing and misusing a substance or substances. Dependence upon and improper use of a substance creates addiction. Regarding the attitudes of addicts’ toward their behaviors, Santon Peele and Archie Brodsky offer the following statement:

Addiction is an ingrained habit that undermines your health, your work, and your relationships, your self-respect, but that you feel you cannot change. Addictions are difficult to change, because you have relied on them—in many cases for years or decades—as ways of getting through life, of gaining satisfaction, of spending time, and even of defining who you are. Whereas some addictions involve drugs (like smoking or problem drinking), some do not (like shopping, or eating, or sex). It is impossible, therefore, to relate addiction to one chemical or biological process or another. (9)

Addiction involves a state of being out of control because addicts wholly rely upon and define themselves by their abusing, out of control behaviors.

Neil T. Anderson tells how people can have victory over darkness by knowing who they are (27). Accordingly, Anderson defines Christians as the children of God (John 1:12). The identity of a person is crucial. As a result, treating addictions to restore a person's sense of healthy identity is also very important, and one way to help restore healthy identity is to provide meaningful work and a disciplined healthy lifestyle. Vital aspects of human identity is discussed later in this chapter.

Meaning of life and work can be developed through building up positive habits in daily life. People's lives are filled with habits, some of which they are aware and some of which they are not. Sports, music, and spiritual disciplines are habits. Addictions are out of control habits. Positive habits can help provide purpose and meaning for life and work, especially for addicts. Focusing on the meaning of life rather than to emphasize recovery from addictive substance or materials is more useful to help addicts. Meaning is a subjective choice that emerges from an intrinsic list of assumptions—worldview, created by the free will and historical experiences of an individual (Wan). “Worldview is not some objective reality, but formulates my perspective of what is real” (Burnett 12). To illustrate his point, David Burnett quotes James Sire's concept: “A worldview is a set of presuppositions which we hold (consciously or subconsciously) about the basic make-up of our world” (12). The worldview forms the center of all meanings to a person, and the meaning of life or other aspects are grounded in a person's worldview, which is like a filter through which humans see the outside world. Figure 2.1 shows how the worldview works; it filters information.

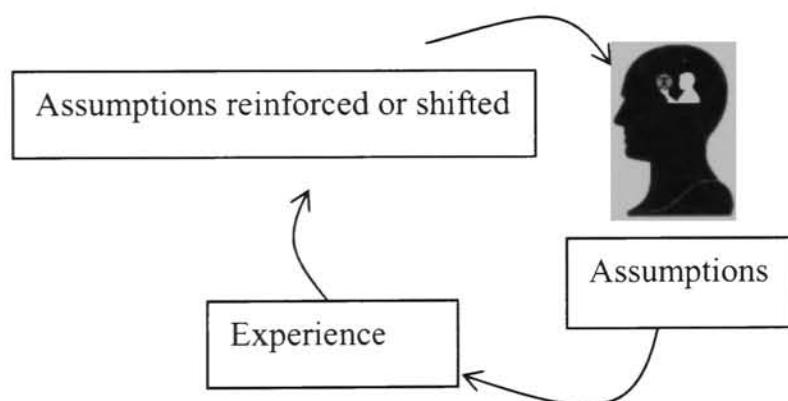


Source: Whiteman.

Figure 2.1. Worldview model.

On addiction, Peele and Brodsky suggest, “The addictive potential of a substance or other involvement lies primarily in the meaning it has for a person” (42). The meaning found is the essence of addiction and rehabilitation. Anthropologists explain that meaning grows out from the worldview. That is, the worldview helps humans make sense of the world around them. This inside worldview of a person or a community is the starting point of all transformation. Kraft explains that all changes are from inside out and are initiated by those inside a culture or community, though they are usually the most difficult to initiate (403). He points out that advocates and innovators are crucial to the transformation process (404). The staff members and the residents inside the community are innovators. This assertion agrees with CZSA’S HITC model and belief that the holistic interaction between the addicts and the staff initiates changes.

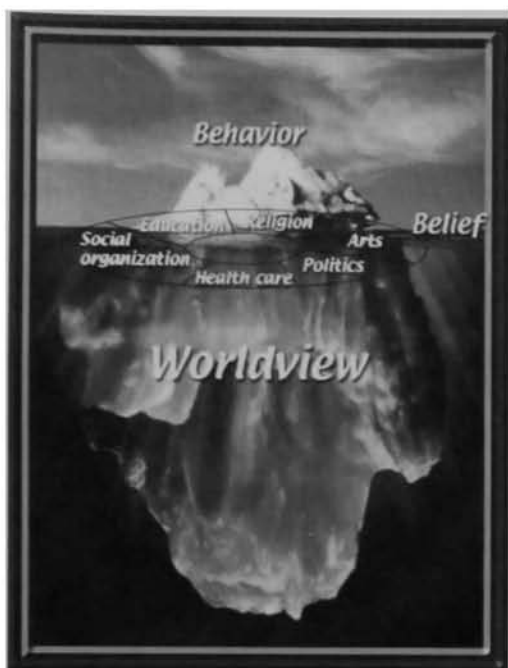
Kraft also illustrates that humans experience cultural patterning and cultural performance in making decisions and forming worldviews (69). Humans are influenced by the cultural patterning (structure) and are performing in the culture with choices. The worldview is continuously self-modified and tested. Figure 2.2 illustrates how the worldview shift is related to experience, and how the assumptions behind are constantly tested and reinforced or changed in daily lives. For drug addicts, the experience can be their drug experience, which reinforces their coping mechanisms (i.e., substance abuse) in life.



Source: Whiteman.

Figure 2.2. Assumptions reinforced.

Figure 2.3 shows that one's worldview is behind all his or her choices that constitute meaning and self-definition. It forms a major component of personhood.



Source: Whiteman.

Figure 2.3. Worldview.

Darrell Whiteman calls the change of meaning and self-definition a “worldview shift.” As such, worldview shift is a process of redefining an individual’s approach to life. Specifically, people in need of drug treatment need a new life perspective; therefore, this direction is one that every rehabilitation and recovery program should follow.

By nature, humans avoid from suffering or anxiety and seek pleasure and security (Hall, Lindzey, and Campbell 36). Peele and Brodsky say, “An addiction is a habitual response and a source of gratification or security” (42). Addicted persons employ choices to adapt themselves to and cope with their life settings. Addiction serves as a “quick-fix”

solution to life's problems. Often the problems are needed to fix, but the cost of these quick fixes are not well calculated and the consequences often underestimated.

The biblical narrative presents two opposing approaches to choices. God defined a boundary for humans' good with a warning concerning the tree of the knowledge of good and evil. Adam and Eve made a wrong choice. They disregarded the consequences of their behavior, a disrupted and distorted relationship with God. People who approach life in general or use substances in particular in inappropriate ways will eventually experience disordered relationships with others, leading to further misuse and disorder. While Adam and Eve presented an example of poor choices, Jesus addressed his temptation in the wilderness in a different manner. Satan tempted Jesus (Luke 4:1-8) with the choice of a "quick-fix" solution of making bread instantly appear instead of relying upon God for food (Lattimore 60). With Satan's solution, people only focus on their own problems and themselves. Jesus chose appropriately. His relationship with God the Father remained undisturbed.

For addicts, rehabilitation is the application of a right understanding (worldview shift) of people (themselves and others), life, and the Creator. A proper understanding of these relationships (i.e., a worldview shift) can be strengthened by the meaning and purpose the addicts find through collective life, work, and education.

Rehabilitation and Recovery

An accurate understanding of abusing behaviors leads to a clear picture of the need, the method, and the reason for rehabilitation. Rehabilitation is not a local but a worldwide issue; it is not only the concern of Christians but of all humankind.

For the purpose of this study, the term “recovery” is interchangeable with the term “rehabilitation.” Rehabilitation programs are also called recovery programs. Natalia Yangarber-Hicks discusses the approach/direction of recovery. She believes recovery is a holistic, nonlinear, unique process that individuals experience toward wholeness. This understanding of recovery stands in opposition to the traditional medical model that is based primarily on symptom elimination. Elimination of symptoms is a first step, but the process of recovery is a long journey. As such, recovery involves engendering hope in the addict. According to Yangarber-Hicks’ study, hope has a strong connection with love. When humans experience being loved, hope is created in their hearts to help them continue the recovery journey (35). Patricia Deegan writes that hope is a “small and fragile flame” that “illuminated the darkness of our despair” (qtd. in Yanbarger-Hicks 32). When individuals experience hopelessness, they tend to ignore important self-care tasks; therefore, hope is essential for every human being. As mentioned before, love and hope are some major elements in recovery. Romans 8:24-35 is a perfect illustration of love bringing hope in every Christian’s life. The ultimate love is from God, but humans are the media through which love flows. The spiritual factor is essential in the recovery journey and is the center of hope, love, and empowerment. As such, God is the source who provides coping and problem-solving strategies in the midst of tragedies and confusion and in the context of a social support network (35). In recovery, addicts are no longer dueling with symptoms but getting on with life and participating in their new lives. Such a focus seems to support the importance of holism in the recovery ministry. The whole-person approach is reminiscent of the Christian concept of identity in the first century. “Now may the God of peace make you holy in every way, and your whole spirit and soul

and body be kept blameless until that day when our Lord Jesus Christ comes again” (1 Thess. 5:23). The emphases of this verse rest upon “in every way” and “whole.” Charles Ringma comments that all of God’s good should manifest in all spheres of life (21). This concept of holism can be found in Genesis, Thessalonians, and throughout the Bible. Hebrews and Christians are based upon this understanding of the whole person, both in foundation and in practice. Whether holism refers to the whole of an object or all areas of life or a combination of both remains to be seen.

Holism

The term holism was originally used by Jan C. Smuts in 1926 (Ansbacher 486). Holism is often poorly defined and widely used in many disciplines with differing understandings. Ringma claims the word is “too loaded” with too many meanings and applications. In short, he suggests that the term “holism” can be confusing, and some ideas of holism are inconsistent with the Bible. The term “holistic” is too widely used as is the term “gentleman” in modern English. “Gentleman” has lost its original meaning: one who had a coat of arms and some landed property. Now, this word suggests the speaker’s point of view rather than giving out information about that person (Lewis). People use holism now to describe all or multidimensional integrated approaches for any issue in the physical, social, medical, educational, spiritual, political, or psychological realms. Some define the holistic approach as the sum of physical, psychological, social and spiritual approaches (Luk and Shek 939), but the core concept of HITC rests on the concept of differences in agreements, and agreements in differences (Kalliath 90), and “simplicity in complexity, and complexity in simplicity” (Seamands, Ministry 96-116) for

a person and the community in an interrelated and interconnected relationship. Ringma also comments that many of the key notions of holism pose philosophical problems (25).

The use of the term holism in the 1980 was similar to the term empowerment in the 70s (Ringma 23). It became the buzzword and was widely used in nursing (Belcher and Griffiths 272) to quantum mechanics (Perovic 316). The holism concept also appears in holistic counseling, holistic medicine, holistic healing, holistic and sustainable agriculture, holistic environmentalism, and many more (Ringma 24). Holism is also defined as approaching matters or problems as a whole by adding Eastern alternative approaches (Apostolides 123), additional approaches to traditional ones (Ashmore-Fish 16), an integration of approaches (7), approaches connecting mind and body (Apostolides 124), or a mixture of all of the above. These approaches are similar yet different. People have a hard time understanding the meaning of holism.

George W. Linden expresses his idea of classical holism, upon which this study rests as the foundation, with these words from Smuts:

And Smuts adds: “It is the very essence of the concept of the whole that the parts are together in a unique, specific combination ... in a creative synthesis which differentiates it from all other forms of combinations of togetherness.” (254)

In his study Linden supports classical holism with wider contexts: those of cosmic and biological speculation (which he describes as cosmic holism) and deep systems and chaos analysis (or in his term, chaotic holism) (265). He invites his audience to meditate on three images: a circle, a clock, and an orange in order to gain a deeper understanding of classical holism (254). A circle is the sum of many arcs. A clock is made up of different parts for a specific function that will be lost in all the parts if the clock is disassembled. “It consists of parts outside of parts and is constructed from the outside in” (254). While the

clock illustrates the “outside-in” nature of holism, Linden states that an orange grows from inside out. The genes in it cause it to be an orange, and it will reproduce itself and grow to be a tree. The illustration of the orange echoes the holistic transformation in this study, (i.e., an inside-out process of change). A small change from within will lead to a series of other changes within and without. This concept echoes with the foundation of classical holism.

Classical holism seems to emphasize the togetherness, uniqueness, and specific combination. Multiple attributes come together to form a new quality, which all attributes share. Some people understand classical holism as oneness and unity of all things. Some people understand classical holism as all dimensions of a matter. Finally, some people understand classical holism as an integration of many elements and components. No matter how much Linden emphasizes classical holism as the foundation (265), people still have their own agendas, applications, and interpretations.

The term holism is not only used with different applications, but it is also attributed to a variety of philosophical movements. Ringma shows it has become synonymous with the New Age movement and is used for Tao physics, psychosynthesis, esoteric healing, goddess worship, rites of mystical qabalah, and I Ching. With this broad spectrum, the term is rich in meaning but confusing. The term originates from early Greek thought, as evidenced by its Greek origin, “holos,” which means complete, whole, and entire (Hall, Lindzey, and Campbell 435). Further, holism is also deeply rooted in Eastern thought, such as Hinduism (24). The discussion seems endless.

In spite of its many directions, the discussion still provides some helpful understanding of holistic ministry. Ringma comments that these discussions are a reaction

to reductionism and they overcome mechanistic or atomistic approaches to life and ministry (25). He disagrees with some of the central notions of holism, such as the notion of the absolute wholeness of everything, in which the whole is the highest and most indivisible quality. As such, this notion implies that nothing can be understood by itself alone. Ringma offered the following opposing statement regarding central notions of holism:

The fundamental problem of holism lies with its central notions: that the whole is more than the sum of the parts; that the whole determines the nature of the parts; that the parts cannot be understood if considered in isolation from the whole; and that the parts are dynamically inter-related or interdependent. To grab such a “whole,” one would need to be transported into the *eschaton* by Hegel’s Absolute Spirit. (25)

Ringma argues if the above is true, then nothing could be understood. People should not use the term holism carelessly due to its wide range of usage. Accordingly, biblical holism, the foundation of all ministries, needs its own definition.

Biblical Holism

Ringma says a holistic mission or ministry rests upon a proper understanding of all that Scripture reveals about God’s purposes in creating, sustaining, redeeming, renewing, and making humanity and all of creation whole. As a result, biblical holism is the foundation and core of everything. Ringma asserts that all Christians must constantly allow the biblical account to correct or enlarge their understanding and praxis of mission and ministry. Ringma suggests that *integral* ministry is a better term for holistic ministry (21). Nevertheless, according to CZSA’s concept, HITC is not just an integral ministry with many domains and elements but operates with its own understanding of biblical holism.

Ringma agrees that the practice of holistic ministry must emerge from an accurate understanding of the Scripture (22). Rather than merely focusing on the meaning of holism, understanding biblical theology is vital for every ministry.

Jesus states, “The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor” (Luke 4:18-19). In these verses, Jesus defined the meaning and purpose of his life as living for others and for the needy. The Christian Church, through its long, two thousand-year journey, has always sought, in its love for God, to serve the neighbor, in general, the hurting, the needy, and the vulnerable, in particular (Ringma 21).

Christine Y. Wiley affirms that the calling to help the needy in a holistic manner is an example of faith in action (358-59). Robert A. Preston agrees, saying, “[W]ithout this mission, the church’s reason for existing is in question” (53). Many Christians believe that holism exists in meeting the multidimensional needs of a person. Antony Kalliath says, “[T]his process of reconciliation is a verily liberative struggle of the poor and the marginalized for there is no holiness in wholeness where there is oppression and exploitation” (90). While this assumption may be only partly true, Christians need to draw out the truth regarding biblical holism from the Bible.

In order to have a deeper understanding of biblical holism, the beginnings of humankind must also be examined. Those moments of creation forged human identity, which, in turn, gives an understanding of the whole person and his or her existence in the world and response to the world.

Ringma agrees by concluding the following:

The missional role of the people of God in the world is not simply evangelism and social action. It is also building families that love God, creating businesses that serve the wider community and forming institutions that shape society. It involves evangelism, church planting, the work of charity, the quest for justice, the task of social transformation and the work of enculturation. And this is the task of the whole church, not that of some zealous workers on behalf of the church. (23)

According to the Lausanne movement, the holistic mission and ministry is “the whole people of God, bringing the whole gospel to the whole world” (Stott 125). Expressed differently, Harold H. Rowdon’s work asserts that a holistic mission brings ministry to the whole of human need rather than singling out one particular aspect for special attention because of its perceived priority. Instead, Rowdon claims the importance of the overall whole—the whole of God’s mission to the whole world, the whole of the Church’s God-given task, and the whole of human need (32). As a result, the main concern rests upon the concept of wholeness.

While the word “holism” cannot be found in the Bible, the term conceptually manifests itself throughout the whole Bible in concepts such as monotheism, redeeming creation, salvation, *shalom*, the healing ministry of Jesus, and the Trinity. Each of these concepts originates from one God, God over everything, and God of all. God formed the creation out of a formless and empty void (Provan 23), established a perfect whole shalomic order, and pronounced his whole creation “good.” In Genesis 1-3, God affirms the value and purpose of humans, initiates the divine-human relationship, and entrusts men and women with responsibilities and community. While this perfect whole reality was subsequently marred by the Fall of humanity, God’s original shalomic order is the purpose for which persons are redeemed. These assertions suggest that true biblical

holism is firmly rooted in the reality of one God and his redemptive work in the whole world and for the whole world.

Hebraic concepts of “whole” and holism are evident in the Hebrew word *shalom*, and the Hebrew words for redemption and man. Nevertheless, the meaning of each word cannot be understood by itself but must be understood contextually. Language is defined by usage. This statement is true for Hebrew, Chinese, and other languages, so a holistic approach to language and knowledge must be employed. Each word has its own meaning but can be understood only in context. As such, all words connect to a richer sense of meaning, usually reflected in issues of connectedness, usage, and application (“3. Understanding and Holism” 15). By studying how some words have been used or translated broadly in the biblical context, Christians are in a better position to understand the meaning of wholeness through such words. All these words share common meanings and connotations of wholeness.

Shalom. *Shalom* is a very common and important word in the Bible. The word *shalom* appears 135 times throughout the Old Testament (“Shalom”), and generally means “completeness, soundness, welfare, prosperity, health, safety and peace” (Harris, Archer, and Waltke). R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke also show *shalom* as completeness in number, soundness in body, quiet, tranquility, contentment, peace in human relationships, peace with God, peace from war, and making peace. When taken together, all of these meanings seem to suggest a certain sense of wholeness (“Shalom”). As in Numbers 6:24-26, “May the Lord show you his favor and give you his peace,” the peace of priestly benediction is granted to the whole person from God. Harris, Archer, and Waltke summarize, “[T]he general meaning behind the root sh-l-m is of

completion and fulfillment—of entering into a state of wholeness and unity, a restored relationship.” God created the world in Genesis 1 in a shalomic order, and he completed his creation with the Sabbath rest on the seventh day (Folk 104). Creation is the most complete, comprehensive way of illustrating *shalom* in the Bible. After God has completed his creation, creation could be described as all and everything in its own place with perfect relationship with each other. Folk widened the idea, suggesting, “God’s shalom embraces not only the entire human family but also the whole realm of life, the biosphere with all its species, which God created and declared good and blessed” (104). God created the universe from chaos within six days, and he completed it fully—“wholly.” A strong sense of the whole emerges from the biblical creation account.

Redemption. Redemption is one of the major themes in the Bible. Redemption is the process of “the purchase back of something that had been lost, by the payment of a ransom” (“Redemption”). Jesus paid the ransom with his life. Jesus said, “For even I, the son of Man, came here not to be served but to serve others, and to give my life as a ransom for many” (Matt. 20:28). In John 19:30, Jesus said, “It is finished!” In this verse Jesus seemed to use the term in a complete and whole fashion in that not only his life was finished but also the messianic prophecy was accomplished and his major redemptive act was completed. Christ completed the redemptive act on the cross through his total surrender. Jesus also called humans to come to him for an abundant life (John 10:10) in this redemptive relationship. The aim of redemption is to restore humans to a larger and fuller life—through all manner of blessings and all possible avenues to find the whole fulfillment in Christ (“Redemption”). Christians experience redemption on a personal level, but redemption also extends to all human relationships. The redemption of the

inner spirit of an individual leads to freedom in other realms of life, so the redemption of the individual leads to a different relationship with others. Therefore, Christians are able to experience new ways of relating in the body of Christ (1 Cor. 12:12-27).

Iain Provan says all Christians are redeemed in order to restore the divine image in human beings and the intrinsically connected right relationships all persons were created to have with God, with their neighbor, and with the creation. Provan also suggests that redemption as a whole rests upon God's creation purposes for humans and is closely connected with God's purpose for humans in the new creation, in which humans meet Christ (29). Christians are in God's holistic, redemptive plan. God views his concept of creation as a whole rather than as divided units. All of creation as a whole is from one God and by one God.

Holism in CZSA

The HITC model is built on CZSA's concept of holism. The CZSA concept and program have been developed on the frontline of the transformational ministry with drug-affected individuals in Hong Kong. The CZSA concept has been practiced for twenty-one years; a clearly articulated theoretical framework to communicate better the CZSA approach and to enhance other programs are so important.

Background

CZSA is a ministry to male and female juvenile drug addicts ages twelve or above. CZSA's purpose is detoxification and rehabilitation incorporating education, vocational training (business operation), and soul healing. CZSA is helping its students reintegrate into or reconnect to society. In 1998, the Christian Zheng Sheng College

registered with the Hong Kong government and became Asia's only school for ex-drug addicts.

Now CZSA is operating six rehabilitation centers, including a high school, an orphanage (Chinese mainland), and a program for homeless children (Chinese mainland). The businesses providing work experience include a teahouse, a fast food restaurant, a gift shop, a video production house, a piano shop, and a computer shop.

Work occupies 60 percent of residents' time in CZSA's centers. CZSA wants to help residents build up a good work ethic because they will spend most of their time working after rehabilitation. As such, work is paramount. With work, residents find relationships, a sense of belonging, achievement, recognition, self-esteem, and meaning of life. All these attributes come from God, a working God who commands humans to work as the primary meaning or purpose of life (Gen. 2:15). God is a creative God (Gen. 1:1) and work presents creative opportunities. Humans can participate in God's cocreation for his glory. Work is also expressed explicitly and implicitly in the Bible. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3:10). In Ecclesiastes 10:18, a person has responsibility for work. In Genesis, the first purpose of humans is to manage. The word "servant" is used throughout the Bible. Work is very important in a person's life.

God is also looking for people with faithful hearts who can bear responsibility and care for the others. Humans have responsibility to God, to themselves, and to the people around them, so community life provides a medium to reveal what responsibility is, how to be responsible, and what being responsible to others means.

CZSA helps drug addicts rebuild themselves and their values in a holistic and interactive therapeutic Christian community. In this community, the staff and clients practice honesty, modesty, self-control, and unselfishness, which are deeply rooted in Christian faith and human heritage. They reinforce these practices through counseling, character development programs, and Bible study for groups and individuals. These training items are interrelated and integrated in life situations.

Mission

The whole emphasis of CZSA rests upon helping residents move from addiction to sobriety. The concept is one of whole person development in a three-dimensional space instead of a linear training program—step by step because a person in nature is living in multidimensional space. The program takes recovered addicts beyond twelve-step self-help groups. As such, program residents can work to identify themselves as normal persons (1 Pet. 2:2; 1 Cor. 3:1-2—grow up into maturity). Paul’s struggle with sin was a never-ending problem (Rom. 7:21), but through Christ Jesus, the law of the Spirit of life set him free (Rom. 8:2). Such freedom is CZSA’s hope for all its residents.

Values

Serving the needy (Luke 4:18-19) is a central core value of CZSA, even though CZSA does not have a wealth of resources. It puts 15 percent of its income into the China ministry. CZSA’s focus on service to the needy is grounded in its overall affirmation of the value and worth of each person.

God created all creatures, but he only created human in his image. People were made by the intentional actions of God, so they have an honorable and distinct purpose, namely to meet with God and respond to God. Wan says, “Man is a being, who is made to

encounter God. Man is a responding creature.” All need to rebuild a loving relationship with God. God’s priority is also building a loving relationship with us. Each person has great potential and deserves opportunities to excel. The study of Scripture generates the concept that people have value and potential. Each person must be treated with love, care, and realistic expectations.

Nevertheless, people often operate under false assumptions. These false assumptions are pervasive structures of self-referenced being, and these structures affect all areas of life. Paul describes them as life according to the flesh. In Genesis 4:16-17, Cain, after his long discussion with God, went wandering away from the presence of the Lord. His life became a self-centered one. At the tower of Babel, false assumptions of personhood occurred again (Gen. 11:2-4). Paul lists the result of such choices in Galatians 5:19-21: fornication, impurity, licentiousness, idolatry, sorcery, enmities, strife, jealousy, anger, quarrels, dissensions, factions, envy, drunkenness, and carousing. The first step to recovery is to admit that humans are helpless in their own problems, of which addiction is only one.

Theological Foundations for CZSA

All that Christians know or believe must be put into action; as such, knowledge and belief will be developed in relationships and community life (Eph. 4:2-3; Heb. 10:25). Christians relate to God in a corporate sense (Ps. 95). These verses and others assert that the most appropriate place to put Christian faith into action is a community where people must work out their conflicts. Life in a community will present confrontations, but sacrifices are needed in order to build relationships. To build relationships, Christians must remember that a sacrificial relationship also rests upon a proper understanding of

the Trinity (John 4:34; 5:19; 6:38). In community life comes daily opportunities for sacrifice and consideration of others.

Relationships. Relationships are essential in the Trinity, and God created humans in relationships (Seamands, “Theology of Ministries”). As such, relationships are essential in humans’ lives. People cannot find meaning and purpose without relating to others. Humans are relational beings. They are meant to share many parts of their lives with others—physically, emotionally, and spiritually. Without others, life is never complete.

For centuries theologians have made innumerable attempts to understand the mystery of the Trinity. While the creeds of the Christian faith outline Trinitarian theology in relatively simple terms, the Trinity remains largely a mystery. In like manner, the transformational ministry of HITC also presents a certain sense of mystery. While many researchers have studied and hypothesized regarding the nature of transformation, keys to the transformation process often are specific to the individual and as such are sometimes elusive and difficult to define. Each person’s path to transformation and healing is unique.

CZSA sees its job (and the job of each Christian) as one of providing support and facilitation to its students in the transformation process. While CZSA supports and facilitates students’ transformation, CZSA ultimately depends on God’s work in the inner life of the individual as the impetus for change. As such, change ultimately occurs not due to human efforts but instead to God’s will and wisdom. Rather than prescribing certain fixed stages or steps through which students must progress on their paths toward transformation, CZSA offers students a stable environment in which to live, work, learn, and heal. In this environment students live in a real-life, multidimensional web of

relationships where they can experience transformation at their own unique pace according to God's will. As such, God is the initiator and catalyst for transformation, and CZSA provides support, direction, and facilitation to students in this process.

CZSA provides many different kinds of experience in all walks of life, thereby giving residents multiple opportunities to learn. Life is not a linear process but a complex system. Things happen in all dimensions at the same time. Due to the unpredictable complexity of human problems, putting residents in real-life situations is an effective way to help them handle the complexities in life. In real life's complex system, empowerment to change comes from relationships that play an important role in transformation. CZSA attempts to deal with life's nonlinear problems in a nonlinear approach—holistic interactive relationships. HITC places counselors alongside students in order to give students careful supervision so they can experience pressures, stress, and opportunities together with counselors. This “togetherness” aspect of HITC's treatment approach serves to empower both counselors and students. The role of the counselor is seen as “a friend, a mentor, a facilitator, or an experienced traveling companion” (Forbes) in a real context. In order for a counselor to depend fully on the work of the Holy Spirit and leave outcomes to God, the counselor must also be able to experience God's love daily.

Love. God is love. Love flows out from the Trinity (Seamands, “Theology of Ministries”); this overflow of love is the reason for the existence of CZSA's ministry. Without love, CZSA can offer the addicts no help and has no context in which the helper can live out his or her calling. Love is also what the addicts need. As a result, love, rather than purely cognitive reasoning, is essential in the addicts' state of heightened emotionality.

Incarnation. Jesus' model of ministry includes the Incarnation, crucifixion, and resurrection. In order to embody the Incarnation and identify with others, CZSA affirms and accepts addicts as persons. Naturally, rejection and marginalization do not help the process of transformation. CZSA staff practice the incarnation ministry by living full-time with the students. Immersing themselves in the students' daily lives, staff members are in a better position to walk beside them and present wiser choices in person.

Crucifixion is an act of love. The staff must carefully build a loving relationship with the students in times of fun and discipline. The students know the staff are fair because they feel loved and respected. Sometimes, loving someone means sacrificing, which anyone would naturally avoid but the staff members obey because of their love for Jesus.

Resurrection. Resurrection is the central power of hope in transformational ministry. As such, according to the Holy Spirit's agenda, transformation can occur. Deep down changes of worldview rather than superficial corrections in behaviors are the goal. This deep down change is similar to the experience of Christian conversion. Therefore, the only means of transformation is a total release of control to the Holy Spirit. In Christian life, a believer is either a slave of God or of Satan (Rom. 6:19). In reality, Christians must choose between dependence on others or oneself or the Holy Spirit. With wrong choices, dependence changes to addiction and moves toward loss of control. This wrong choice will lead to various types of addiction including drug addiction.

CZSA is a ministry rebuilding people's lives from the most primary levels. The ministry involves all areas of a person's life; therefore, all areas of theology are involved and cannot be avoided. This character of CZSA explains why its foundations in theology listed above seem diverse and without focus. Real theology touches all spheres of life,

and the real picture is that the theologies of CZSA are joined by the most fundamental concept—holism. The ministry actually is diversity in harmony. All point to the belief of one God and his creation of humankind. This belief echoes through the areas of the ministry and into the biblical holism concept.

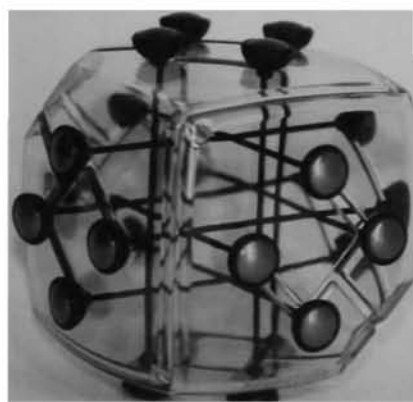
Understanding a person. As John W. Cooper mentions, “[P]ersons are single wholes that cannot be divided up into parts that would survive intact” (22). Not only are persons indivisible, but individuals’ thoughts and feelings are ultimately internal. As a result, establishing a basic understanding of an individual person seems to present a unique intractable problem. Rom Harre addresses this concern: “[H]uman life is lived in the light not only of what people are disposed to do as a matter of fact, but also in the light of what it supposed in any given social milieu that they should do” (299). In order to understand a person’s worldview, CZSA employs the social milieu to help humans understand themselves and help others better understand them.

One environment that can lead to increase self awareness is that of adventure-based counseling. As a result, some professionals try to understand their clients through this method. “Adventure-based” means doing something people would not normally do; the adventure does not need to take place in the wild. In any new experience, a person will confront his or her worldview to achieve changes or reinforce assumptions. Living in a community becomes the soil in which life is nurtured and begins to grow. Based on the dynamics of realistic conditioning, counseling, facilitating, and coaching can be conducted in many real life-situations, and a deeper contact with a person’s worldview, presuppositions, will be possible.

In the HITC model, CZSA places residents in a context with multiple elements so they can understand themselves more in depth through varied interactions in order to achieve inner harmony (see Figure 2.4). The varied interactions that CZSA residents experience are similar to the “BrainString” Cube puzzle:

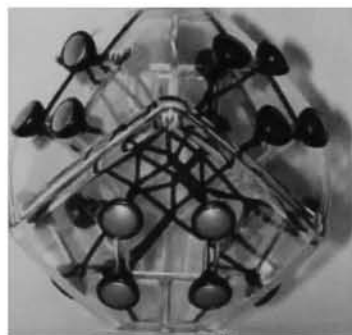
The puzzle consists of a clear acrylic 3 1/2” cube with 12 mini bungee cords, which pass through the center of the puzzle. Each of the stretchy cords has a button on each end. The cords remain inside the puzzle, the buttons outside. Move the bottoms around to different sides of the puzzle by passing the cords through a series of channels. Any string and its colored buttons are interchangeable with another. The problem and puzzle here is to keep the cords from getting tangled within the cube. (“BrainString Cube”)

The goal of CZSA is keeping the residents’ inner self from getting tangled up.



Inner harmony

Source: “BrainString Cube.”



Tangled up

Figure 2.4. BrainString cube.

Multiple dimensions in holistic, real-life, contextualized approaches are necessary because residents’ problems are often tangled together. Residents come to HITC with a variety of interwoven problems such as drug addiction, criminal histories, and broken family relationships (see Figure 2.4—right). In order to allow students to untangle the

interwoven, multi dimensional problems in their lives, HITC employs time, patience, and multiple approaches through such activities as schooling, work, sports, music, vocation, career, and the living environment, characterized by love and care with realistic expectations. Much like the BrainString Cube puzzle, residents often come to HITC with tangled problems inside. The HITC approach is multi dimensional, in that residents are fully immersed in the program and therefore treatment emerges from all aspects of life in the community, much like the buttons on the BrainString Cube puzzle serve to untangle the inner knot from every side. The love and care shown to residents is from God. Realistic expectations emerge from God's intentional creation of the universe and God's intentional creation of humans in his likeness.

Fusing Backgrounds

The experiences of the residents in CZSA resemble cross-cultural experiences. For example, residents deep in the drug culture are introduced to a Christ-centered culture. The goal of this new culture is to introduce Christian values—fruit of the Spirit—in all aspects of the community experience. In the community context, reconciliation is at the center. Through reconciliation, residents learn self-control, responsibility, consideration of others, mutual understanding, wisdom, and many other interpersonal and intrapersonal skills. Through the CZSA program, the road to maturity is revealed, and a person will learn the wisdom of life, namely, that God is love (Lam). This wisdom and the relationship with God is more than a cognitive understanding but a daily practice in the rehabilitation process.

In Chinese and Hebrew cultures, courtesy and relationship (Jordan) are at the center of being, because both cultures are essentially family and community oriented

(Benner). Both cultures see the community and relationships as a whole rather than on an individual basis. The concept of harmony in Chinese culture and the concept of *shalom* in Hebrew culture rest firmly upon wholeness—within each person and with others in the community.

In HITC, relationships to people and to environment have many therapeutic functions for drug addicts. The experience of CZSA residents as well as Lam's twenty years of experience working with drug addicts show that addiction ultimately brings the addicted person to a place of pure out-of-control self-centeredness. While many addicts have peer influence as a major reason for drug use, all addicts will eventually exhaust all their relationships and be completely alone. Healthy relationships and reconciliation empower addicts to move from self-oriented lives to other-oriented lives. The ultimate goal of CZSA is a personal reconciliation with God because the divine/human relationship is the ultimate answer for life.

Time Factor

CZSA does not create a holistic community. Community living is holistic by itself. All communities are by nature holistic, but often persons lack awareness of this basic property of the communities in which they live. In this study, the term "holistic community" is only used to encompass the holistic nature of community. A holistic community provides a platform for building all kinds of multiple dimensional relationships, and time is the best instrument to show inner transformation. When time goes by, continuous interactions in life consolidate the transformation. As a Chinese idiom goes, "Distance proves the strength of a horse; time shows the virtue of a person [路遙知馬力,日久見人心]" (WikiTNT). Time is a major factor in the revelation of truth.

This idiom suggests using time to bring clarity to an otherwise unknowable variable—a person's inner subjective world. This type of understanding takes time. CZSA's holistic approach allows changes to take place at their own pace in each individual's heart. As a result, time is a factor for transformation.

Time is the truest test of loyalty, an important characteristic in Chinese culture. As such, for Chinese people, loyalty is often more important than ability and achievement, characteristics that can be determined quickly. Loyalty is evidenced only through togetherness over longer periods of time. This idea of loyalty relates to the manner in which God searches for faithful servants. Achievements, results, and abilities can occur without relationship or in temporary relationships, but loyalty exists only in lasting relationships, which are developed over time.

With the discussions above, CZSA's holism does not imply that it offers the right way and the other programs offer the wrong ways. Instead, CZSA offers a different internal attitude and worldview. The core is to see life as a whole and let individual embrace holistic living.

Therapeutic Community

The basic concept of a Therapeutic Community (TC) needs to be understood before moving to the more specific HITC model. TC is a miniature society for drug recovery (Gibbons, Anderson, and Garm 7). According to the official website of the National Institution of Drug Abuse (USA), TC model use community as the method. The interaction between both the treatment staff and the residents in recovery is the key change agent. As such, all community members interact through both structured and unstructured ways in order to influence attitudes, perceptions, and behaviors associated

with drug abuse. Within the community the emphases for recovery focus upon behavioral skills, attitudes, and values associated with socialized living.

The internal hierarchy of the community is also a major character of TC model.

[E]ach resident begins at the 'bottom' of the hierarchy (sweeping floors or cleaning bathrooms, for example), and works his or her way up through the ranks of more desirable jobs and departments. Sleeping quarters can also be arranged by seniority status, with more long-staying residents earning rooms with fewer roommates, or in some cases, private rooms. (Gibbons, Anderson, and Garm 10)

This hierarchy creates positive reinforcement that prompts residents to comply with community rules in order to achieve transformation of each resident. The hierarchy is a major component of the community aspect of the TC model.

Besides the role of the community in the residents' recovery journey, residents share responsibility in running the community and thus influencing change in the lives of others by learning collective responsibility. As a result, residents are the main contributors for their own changes.

Robert Vaughn Frye describes TC by quoting Abraham Maslow:

Remember what they are (what people universally need): first of all, safety, being anxiety-free, free of fear; next, belongingness, you have to belong to a group; next, affection, you have to have people who like you; and finally, respect, you have to have some respect from people.

Frye comments that a TC is a place where people find protection and safety, belongingness, affection, self-esteem, and possibly healing. These experiences empower drug addicts to change.

Wendy Gibbons, Debbie Anderson, and Annette Garm say no formal religious component in treatment, education, or training in the TC contexts (11). The absence of a religious component in the TC method is one of the major differences between a TC and

the HITC of CZSA because in the HITC of CZSA intentional religious components are implemented such as Bible study, devotional time, prayer, morning assembly, faith-based counseling, and interaction with all Christian staff.

Self-Explained Episodes

As of December 2006, sixteen nongovernment organizations (“Voluntary In-Patient Treatment”) operated forty residential drug treatment and rehabilitation centers in Hong Kong (Government, Fourth Three-Year Plan Annex VII i-xliii). Seven of these agencies received financial aid from the government and operated nineteen of the forty total centers (11).

Among the sixteen NGOs, only one organization, the Society for the Aid and Rehabilitation of Drug Abusers, claims to be a TC. While no other Christian drug rehabilitation centers make such a claim, CZSA describes itself as on HITC (see Appendix C). CZSA describes its HITC and the elements contained therein in five episodes produced by the residents of CZSA.

Episode 1 titled Holistic Interactive Therapeutic Community presents the theological background of HITC and covers areas such as study, work, and leisure time. Episode 2 in the Abnormal Operations series, titled Cowboy Lam, features Lam’s personal testimony. In this episode, Lam mentions some concepts behind HITC. Specifically, Lam emphasizes the hardship of life and the important of work. Further, he believes that life requires persons to “tough it out” in any situation. In episode 3 titled Never Give Up, the content includes work, endurance, and “tripping therapy,” a casual expression used by Lam to mean confrontation among staff members and residents as a means of transformation, a very common circumstance in the daily lives of persons in

any community. Further, this episode claims that work itself constitutes a form of counseling. Ideas such as bearing responsibility and community life are covered in episode 4 titled Education and Drugs Addiction, as students share their academic experiences. The last episode Unexpected Drug Rehabilitation Approach, reports on a variety of the businesses run by CZSA. The workplace experiences provide many sharing, counseling, and learning opportunities for residents and staff to share their lives in a community, create bonding, and provide social opportunities.

Qualitative Research

At the outset of this study, the identification of a specific research problem to study at CZSA proved difficult. CZSA is a complex and innovative organization, and the philosophy of CZSA is difficult to understand fully and identify specifically. As a result, the work of identifying patterns and trends was not an easy task, and the nontraditional approaches of rehabilitation in CZSA made identifying a research problem difficult. Potential research problems were often too large or too complex; this study sought to subdivide the problem in order to make it manageable (Leedy and Ormrod 51). I employed a qualitative research/descriptive case study approach in order to discover the core values and principles of CZSA and to understand the uniqueness of CZSA regarding selected areas including spiritual life, community life, working/laboring, and schooling.

This research strategy supports the understanding that the investigator has little control over events because the study focused on a contemporary phenomenon within a real-life context (Yin 1). Regarding this research strategy, Yin says, “The case study method allows investigators to retain the holistic and meaningful characteristic of real-life events-such as individual life cycles, organizational and managerial processes,

neighborhood change, international relations, and the maturation of industries” (2). The real-life context of CZSA’s program is of utmost importance because without this real-life context the program would lose its synergy, momentum, and transformative power. Therefore, I selected qualitative research with a descriptive case study as the research design for this study in order to increase the internal validity of the project.

Case study is appropriate in this context, since other research designs could conflict with the special characteristics of the CZSA model and thereby adversely affect validity and reliability. HITC involves a wide variety of events interacting with each other and happening in a real-life setting. As a result specific events cannot be repeated without at least some variation; new therapeutic elements are constantly emerging. Such events include attending school, working in the pizza restaurant or gift shop, filming a documentary for a local television station, or cleaning up the dormitory. As such, the transformational life begins with these purposeful scenarios. Such moments of learning and transformation cannot be repeated without at least some miniscule variation. For example, while no drug abuser would desire to repeat drug treatment unless given no choice, repeated treatment at HITC would differ from the original treatment because aspects of the community (such as specific individuals, staff members, or work tasks) would have changed since the initial treatment. Analyzing such differences and changes would prove too complex and would involve too many false assumptions and hypotheses for the purpose of this study. For this reason qualitative research and a case study are the most appropriate research designs for this study.

Each participant in CZSA experiences continual, dynamic changes in distinctive ways from both inside and outside. As a result individual uniqueness and dynamism

negates the establishment of a control group for comparison. In medicine doctors often employ case study research to identify patterns in their patients due to each patient's uniqueness. After collecting data from many individual cases, doctors can then begin to see patterns, discover exceptions, and make tentative predictions. This approach to study is common for professionals involved in applied research rather than pure research.

CZSA's HITC model fits such a category of applied research. The holistic characteristics of the model limit the method of study (Wiersma 14). Isolating a particular factor for investigation might cause omission or misinterpretation of the dynamic relations among other factors participating with and contributing to each other. These relationships in HITC, a new combination rather than just a mixture of therapeutic theories, illustrate clearly the nature of holism. The concept of holism has been applied for thousands of years in traditional Chinese medicine, as explained by Songxin You:

The four techniques of diagnosis refer to inspection, auscultation and olfaction, interrogation, pulse-feeling and palpation, which are for knowing and grasping the disease course. The eight principles refer to exterior and interior, cold and heat, deficient and excessive syndromes, yin and yang, in each group the two elements countering each other. The application of the four techniques of diagnosis and the eight principles cannot be separated from each other. These methods should be applied in combination with each other. In order to grasp the nature of diseases and make correct diagnoses it is necessary to master the special feature of each method and distinguish truth from false and simplicity from complexity.
(8)

The four Chinese medical techniques of diagnosis and the eight principles cannot be separated from each other; as such, the doctor implements the techniques and principles in a cohesive manner in order to help the patient best. This approach stems from the Chinese understanding of the person as a whole, unified being whose interrelated parts cannot be studied or treated separately.

Rather than studying specific isolated aspects, this research employed a descriptive approach. For example, a person's living hand cannot be understood fully in isolation; instead, the converse is true—the human hand is most fully understood when studied in connection to the body as a whole.

Qualitative inquiry requires an adequate understanding of the data from various perspectives. As such, this type of inquiry resembles becoming acquainted with a person, in that spending time in a variety of settings is necessary for adequate relating. In such a setting, characters and personalities reveal themselves slowly. This approach draws from Bales' concept of triangulation. He says triangulation of the data is needed to improve validity of the findings, and triangulation allows a deeper understanding of different viewpoints and assumptions by applying findings from other sources of data (6). Leedy and Ormrod explain further that triangulation involves examining multiple sources of data collected with the hope that sources will converge to answer the research question (99).

For this study, triangulation was based on the literature review and the history of CZSA generated from newsletters, newspaper clippings, computer data files, video programs from television stations, interviews of staff and residents, and a television series produced by CZSA. The review of this data emphasized and isolated different areas of CZSA for further study. The semi-structured interview examined the isolated areas.

Analyzing the collected data was a complex and time-consuming process, so I employed a technique called analysis spiral. Leedy and Ormrod describe the process of data analysis spiral as follows:

1. Organizing the data, perhaps by using index cards, manila folders, or a computer database. One may also break down large bodies of text into

smaller units, perhaps in the form of stories, sentences, or individual words;

2. Perusing the entire data set several times to get a sense of what it contains as a whole. In the process, one should jot down a few memos (e.g., writing in the margins or using Post-It notes) that suggest possible categories or interpretations;

3. Identifying general categories or themes and perhaps subcategories or subthemes as well and then classifying each piece of data accordingly. At this point, one should be getting a general sense of patterns—a sense of what the data mean; and,

4. Integrating and summarizing the data for readers. This step might include offering propositions or hypotheses that describe relationships among the categories. It might also involve packaging the data into an organizational scheme such as a table, figure, matrix, or hierarchical diagram. (151)

Wading through a great deal of information is necessary in order to eliminate useless information and identify emerging and recurrent themes. Yin states, “[S]ingle-case designs therefore require careful investigation of the potential case to minimize the chances of misrepresentation and to maximize the access needed to collect the case study evidence” (42). In this process, time was a major factor for the success of the study.

CHAPTER 3

METHODOLOGY

Problem

The problem faced in this study is that the attributes of the holistic transformation program implemented by CZSA have not been fully described and the perceptions of program residents towards the core values embodied in these attributes have not been documented.

I attempted to discover and describe (1) the attributes and dimensions of the holistic transformation program within CZSA and (2) the perceptions program residents have towards the core values embodied in the attributes of the program.

The literature review and chronology led to a developing hypothesis: the four emphasized areas of spiritual life, community life, working/laboring, and schooling/education in the CZSA's holistic model are believed to have brought about the successful outcomes of the program. Based on this hypothesis, I designed questions for the semi-structured interviews.

My understanding of a therapeutic ministry in a Christian context was deepened through studying the CZSA program. In this research, I began to determine the extent of residents' understanding regarding the meaning of spiritual life (experience in Christian activities), community life (residential experience and other activities), working/laboring (demonstrating proficiency), and schooling and to evaluate how the four emphases mentioned previously contributed to the transformation of each drug addict and how they are related to the worldview shift of the residents.

Population

CZSA operates six centers in Hong Kong: two centers at Cheung Chau, one center at Tai O (under construction as of December 2007), one center at Mui Wo, and two centers at Ha Keng. Residents can be divided into three categories—male adults (older than 22), male youth (22 or under), and females. This study focused on the male youth residents and female residents who live in Cheung Chau and Ha Keng (MFCH). This sample represented the majority of the whole population of CZSA (81 out of 89 as of 31 December 2006, 13 of whom were female). The male and female residents in Cheung Chau attended school every day in Ha Keng because both centers shared many facilities and activities. According to statistics from CZSC, 81 percent of MFCH residents were admitted under court-ordered probation. Further, 95 percent of MFCH residents were drug abusers, while the other 5 percent of residents were youth with emotional or behavior problems. No residents had completed high school prior to admission.

I divided the sample into four testing groups according to residents' length of stay as measured by six-month increments (see Table 1.6, p. 19). As a result, the number of participants in each group varied. I chose the six-month increments to measure length of stay because one year seemed too long, and three months too short to show results. Grouping participants in this manner created a time interval for study. In this project the variable—time—was studied along with another variable—the CZSA program.

Instrumentation

This study was a qualitative case study with triangulation. I began my research by collecting data from CZSA's history.

Collecting Data from CZSA's History

After completing the literature review of various aspects of holism, I traced the history of CZSA from interviews and collected documents. I also prepared semi-structured interview questions to interview the residents in CZSA, focusing on their perceptions towards the core emphases embodied in the attributes of the program. These questions helped them respond within focus as they were limited by their literacy level.

Lam Interview

On 15 October 2004, I interviewed Lam, the founder of CZSA, at his home in Cheung Chau. The entire interview was recorded on a video which was edited and became an episode titled Cowboy Lam in the TV series Abnormal Operations, produced by CZSA. This series featured the stories of eight staff members and was broadcast by a local cable television station in January 2005. This episode tells the pivotal events in CZSA's formation as well as many of CZSA's basic beliefs and principles. Data from my interview with Lam laid the foundation for this study. On 15 March 2007, I conducted another interview in order to clarify some concepts of HITC.

Internal Documents

I also searched through past issues of CZSA newsletters; however, some newsletters were missing because newsletters were not published according to a regular schedule in the early days of the ministry. The newsletters, stored in CZSA's office, featured letters from the editor and financial reports that described CZSA's background, development, and core values. The newsletters also told about the ministry's sources of support and the providence of God. These newsletters were the first written documents of CZSA.

Public Media

I also accessed newspaper clippings and video programs from local television stations recording CZSA events and interviews of students and staff members (see Appendix C). The majority of these reports emerged between 1994 and 2006 and carried an outsider's perspectives. Many were short interviews and did not provide much information. Newspaper clippings and television interviews, however, covered the chronology of major events in CZSA's development.

Computer Database

At admission to the CZSA program, CZSA requires parents or guardians of potential residents to sign a consent letter and release their guardianship rights to the executive director of the program. For this reason, I sought permission for participation in this study and access to confidential files. In order to assure confidentiality, I encoded participating residents' names to conceal their identities.

Each resident has a confidential personal file in CZSA's office. The information in this file is first collected upon residents' admission and entered by Sinn Ka Man, a staff operator, into CZSA's computer server within the resident's first month. This information is stored in a Microsoft Excel file titled, "CZSA (version 1).xls" (Christian Zheng Sheng Association) After studying the computer data files, I cross-referenced the personal files in order to improve consistency. These files offered a wealth of statistical data from which I calculated the admission rate, success rate, relapse rate, reason for admission, gender, and classification according to different treatment centers. The results gained there served to highlight various trends in CZSA.

Video Production

CZSA began a video production training program in 2002. One of the major productions is the Zheng Sheng News Channel, a monthly fifteen-minute program that began in August 2002. The video is played during monthly parents' visits and on the Web site (www.hkschooltv.com). As of April 2006, CZSA students had produced forty-five episodes that provide accurate chronological data for 2002-2006. Another video product is Education and Drug Addiction, which highlights the principles of CZSC and features interviews of students who discuss changes in their lives while in the program. One more recent production Holistic Interactive Therapeutic Community describes Lam's concept of CZSA and provides very valuable information. I translated the transcript of the two programs from Chinese to English in order to have a wider audience and to provide data for this study.

All the above information combined presents the unique story of CZSA. The data, especially Lam's interview, reveals four major emphases of HITC: spiritual life, community life, working/laboring, and schooling/education.

Development of the Research Instrument—CZSA Semi-Structured Interview

Daniel T. L. Shek, Tak Yan Lee, Andrew Siu, and Ching Man Lam's research instrument served as a guide as I designed and developed the semi-structured interview as my research instrument for this study (293; see Appendix A). Further, they claim the training program reflected in their qualitative study is a holistic approach to develop youngsters in a Chinese context. Both their study and this study dealt with the development of the whole person, holistic transformation, and participants' perceptions.

Their tested research instrument served as helpful reference material as I constructed the research instrument for this study (293).

Developing Questions

The set of questions for the semi-structured interview is found in its entirety in Appendix A. From the two basic research questions, I developed one section of personal questions and two sections regarding the process and product of HITC basing the grand tour questions of the interview on the four stated research emphases of HITC. The personal questions section served to establish the basic background of each interviewee. The four research emphases were spiritual life, community life, working/laboring, and schooling/education. As the students were quite limited in communication skills, I prepared more guided questions in each section in order to help participants stay focused.

The spiritual life questions dealt with such topics as experience in Christian activities, experience with nature, or experience beyond the physical realm. Community life referred to the interrelatedness with community and activities such as sports, music, and others. For this study, I defined working/laboring in a broad sense, ranging from self-care activities to professional projects such as filming. Jan C. Karlsson asserts that work is based on external necessity (1). The qualifier “external necessity” suggests a very broad definition for a proper understanding of work. This understanding guided development of interview questions and analysis of the responses regarding work. The Chinese term for schooling also can mean education, study, class, or school. As such, the Chinese term schooling (讀書) is a broad term. I used this term because it was commonly understood in the cultural context of the study. Only questions related to the residents’ daily routine were included in this portion of the interview.

The interviewer notes were developed with these four broad themes in mind in order to keep the interview focused and to make the answers more reliable. I used the notes as guidelines and employed a straightforward approach when asking questions in order to identify accurately the residents' thoughts and feelings regarding the research questions. The limitations of the students' language abilities necessitated narrowing the study's focus.

I conducted all the interviews in Cantonese (a Chinese dialect) except for two interviews that I conducted in English (for two Nepalese residents in the population). In the interviews I was aware of the importance of maintaining an open attitude in order to accommodate both positive and negative experiences expressed by the interviewees.

Interview Notes

Interviewer notes were important, because the notes served as my guide as I collected data from a single-case study viewpoint (Yin 67). My interviewer notes consisted of simple outlines of the interview process to help maintain the focus for this study. Those outlines allowed me to ask questions in a consistent manner, thereby increasing the reliability of the study.

I conducted all interviews. I structured my notes in order to remind me of the specific interview process. Focusing on the four major emphases during the interviews, I used a flexible method of interviewing that allowed me during the course of conversation to draw out additional important information not necessarily derived specifically from the designated questions in order to follow up on the emphases of the research framework. At the same time, I was cautious to avoid losing focus. This balance illustrates both the beauty and the danger of the case study method.

Pilot Semi-Structured Interview

Yin affirms the importance of a pilot study (79). As referenced in Table 1.6 (see p. 19), I ranked eighty-one residents according to their length of stay and divided the residents into four groups according to their length of stay. According to the length of stay, I had thirty residents in Group A, seventeen residents in Group B, fifteen residents in Group C, and nineteen residents in Group D. For each group, I randomly assigned an order for each resident in each group. Before determining the order of interviews, I decided to use the first five residents as the interviewees and use the sixth and seventh residents for the pilot study.

On 15 January 2007, I began conducting the pilot interview and discovered a few areas of concern. First, the residents had difficulty understanding some of the questions. Therefore, when I interviewed the participants I first read through all the questions once so each participant would be adequately psychologically prepared. Second, reading directly from interview notes sometimes became an obstacle and often appeared quite unnatural. Therefore, I employed a more conversational style of speech during the interview; however, this adjustment resulted in students not answering some questions in a precise manner. Third, I found the blueprint of the interview design (the Shek, Lee, Siu and Lam process and product sections) lacking in some CZSA's emphases. Nevertheless, because I did not want to modify the original flow of the interview blueprint, I added three more questions at the end of the interview in section C, namely questions concerning residents' former and present attitudes regarding work and study and whether residents had dreams for the future.

The pilot study also provided an estimation of time—about forty-five minutes—for each interview session. I scheduled the interviews from 26 January 2007 to 6 February 2007, and I finished all interviews during this time frame, averaging two interviews per day.

I recorded each interview into audio files on computer by a microphone at each site. The recordings were then transcribed and translated into English, and the responses were processed to form the final results of the pilot run. I analyzed the data in order to identify themes or patterns. This analysis helped establish the validity of my interview questions.

Semi-Structured Interview—Data Collection

Starting on 26 January 2007, I began interviewing the residents, and I finished all interviews on 6 February 2007. I assigned participants into four groups (see Table 1.6, p. 19) for organizational purposes and ordered the interviews from Groups A to D, with Group A having the longest length of stay in the program. Moving from Groups A to D, I interviewed each participant in a staff member's office. I chose this setting because it was a rather quiet place in HKYC; however, we were interrupted during my interview with participant B3 by a physical assault case when the victim entered the interview room in order to escape the fight. I completed all the interviews in eleven days at about two interviews per day.

At the beginning of each interview, I read an introduction to the resident. In this introduction, I introduced myself, described the purpose and reason of the study, and explained the manner in which the data would be used. I read all questions to each participant prior to the interview to prepare the interviewee better. Next, I asked the first

questions of the interview regarding the participants' background. These background questions served to build rapport between the participant and myself.

I used a microphone for audio recording in order to provide accurate research data. The setting of the interview room is illustrated in Figure 3.1.

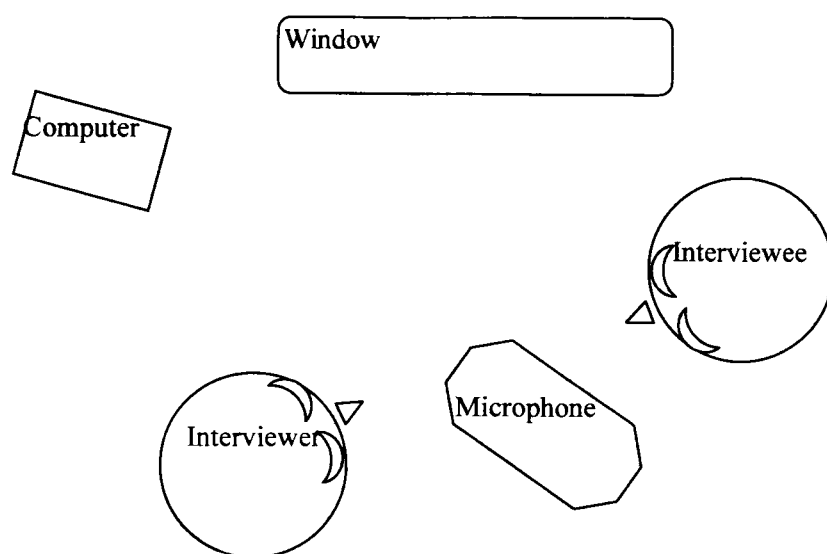


Figure 3.1. Interview room setting.

I asked questions in an engaging manner in order to enhance the understanding and participation of the interviewees. Due to language limitations, I interviewed the residents in Cantonese (English for two Nepalese residents in the population). The interview notes helped me summarize my thoughts before I probed for further information. When a participant gave only a single-word answer, I invited him or her to elaborate further. When the participant elaborated in great detail, I summarized his or her ideas and asked for confirmation regarding the accuracy of my summary. During this procedure I was aware that the power of suggestion could contaminate responses and thus

decrease validity of the findings. This concern presents one of the limitations of this study. At the end of the interview, I gave the participants the opportunity to ask questions or make comments in order to clarify statements or gather more responses.

Data Analysis

The audio recording was transcribed and translated into English in order to preserve data in written form. I procured the service of a professional translation company to perform this procedure and to save the recording and written data for later study.

I assigned each participant a column in an Excel table to hold their interview data and answers, and I highlighted the main points in the participants' response. I looked to these main highlighted points for each question and tried to identify key words or phrases in order to form groups of common themes. I then grouped simple responses under the headings of positive, negative, neutral, and undecided. For the more complicated responses, I summarized answers into shortened words or phrases in order to achieve a manageable length.

Assigning simple responses into either a positive or negative category proved efficient, but grouping and summarizing the longer responses without sacrificing the participants' original ideas took much time. This process was time consuming and labor intensive in that arriving at a final understanding of the data and outlining sensible findings took almost a month. Because I based the interview questions on Shek, Lee, Siu and Lam's research, I referenced their grouping method using classification of key words or phrases. Such classification revealed common psychological perspectives and terms. I typed answers from each interview into Excel and created a database file named "DATA

ANALYSIS OF ZS.xls.” Each answer was put into a spreadsheet cell, but more than one cell was used in order to separate different ideas even in one response. Therefore, one answer could have been contained in more than one cell. I used the “countif” and “find” functions to locate and identify various themes during my data analysis. I also combined different key words from the suggested themes and reviewed the database again to obtain new important results.

After much trial and error, I identified a general sense of patterns and meanings as suggested by the data. I figured the mean length of stay in years up to a cutoff date (31 December 2006), the mean age of the participants, and the percent of participants under probation orders from the background questions of the interviews for all twenty participants. I then compared these findings to the corresponding values of the overall student population and found the participant group to be an accurate representation of the student population at large.

I attempted to establish the correlation between length of time in the program and the residents’ responses, so I grouped the questions and themes into different categories. Some participants offered brief or one-word responses to questions, and these responses could have lowered the importance of the results; therefore, I classified these brief answers in positive, neutral, or negative categories in order to identify participants’ general impressions of CZSA. To facilitate the research process further, I grouped the descriptors and the metaphors of CZSA from questions QB3I and QB3II according to their meaning to show an overall impression of participants’ opinions of CZSA. I also drew out responses concerning what activities the participants liked or disliked. I counted and ranked participants’ responses, highlighting those with particular significance.

Another question concerned changes participants had observed within themselves. I used Shek, Lee, Siu and Lam's terminology regarding psychological perspective to determine whether the students could identify changes within themselves and define their changes in such terms. My questioning also sought to explore participants' reasons for the changes in their lives. Their responses were summarized, listed, and ranked again in order to demonstrate significance. In the conclusion of this study, I compared participants' self-identified reasons for change with the four emphases of CZSA in order to discover any potential of significant relationships.

Some examples stood out among all participants' responses. Those responses carried meaning of an exemplary with rich and complex meaning. As such, these exemplary responses deserved special attention, and I put them in Appendix G. These individual instances introduced some themes for further study.

I employed interrater reliability in this stage in order to enhance the reliability of my research (Shek et al. 183). I used Excel formula `'=INT(RAND()*5)+1'` to select randomly one participant from each of the four groups of the sample population. A number from one to five was generated, and then one participant from each group was selected. I presented the interpreted themes from responses of the four participants and the interpreted nature of the participants' descriptors to a senior social worker with experience in qualitative research. She coded the constructs again, and I compared her new coding with mine. I calculated the intercoder reliability of the four participants. Thus, the formula of intercoder reliability was defined as the number of agreements over the total number of agreements plus disagreements, and the interrater reliability is the mean

value of the four intercoders' reliability. I found the interrater reliability of my coding instrument.

To ensure the validity or quality of this qualitative study, member checking (i.e., asking the participants about the accuracy of their coded responses) was employed (Shek et al. 183). This step helped me arrive at a true understanding of the participants' responses. I presented my findings to the four randomly selected participants and asked them to respond to my interpretation and indicate whether I interpreted their meanings correctly or incorrectly. I then calculated the percent of agreement for each participant.

All findings and results are presented in Chapter 4.

CHAPTER 4

FINDINGS

This chapter is divided into three sections: (1) findings from CZSA's documentary, (2) findings from the interviews of participants, and (3) exemplary responses. Section one reports the four emphases generated from the videos produced by CZSA; section two summarizes the results identified in the interviews; and, section three identifies some specific exemplary responses identified in the research process.

Purpose

The purpose of this study was to discover and describe (1) the attributes and dimensions of the holistic transformation program within CZSA and (2) the perceptions of the residents towards the core values embodied in the program attributes.

The study deepened the understanding of the therapeutic ministry in the Christian context by studying the manner in which spiritual life (Christian principles and directions for life), community life, and working/schooling (the four emphases highlighted by Lam), contribute to the transformation and worldview shift of its residents.

Findings from CZSA's Documentary and Lam's Interview

The findings of this section are trying to answer research question 1: What are the attributes and components of the program and what values do they attempt to instill?

Chronology

In May 1985, Lam began with fifty thousand Hong Kong dollars (about six thousand U. S. dollars) and rented a farm in the countryside of Kam Tin in Northern Hong Kong (see Appendix D; Lam).



Source: Christian Zheng Sheng Association, “Photo on File.”

Figure 4.1. Jacob Lam and CZSA’s first center in Kam Tin in May 1985.

The core values of CZSA emerged through positive and negative experiences. First Lam cleared the abandoned farm alone. In January 1986, Lee Cheung was CZSA’s the first intake, and Lam admitted seven residents in total that year. This data was shown in “CZSA (version 1).xls” (Christian Zheng Sheng Association).

The first CZSA center featured simple living, as evidenced by Lam’s work digging a fishpond (see Figure 4.1). In the later development of CZSA, Lam dug fishponds in every center except the center in Mui Wo, due to the lack of space. Lam emphasized this work because he believed that the time taken to dig the fishpond teaches a person the importance of doing things with his or her hands. The fishpond experience provided the first lesson in labor. Lam highlighted the importance of labor for a particular reason, namely, needing to have a job ready for rehabilitated addicts.

Lam also began farming in the Kam Tin center, though this activity resulted in loss. Nevertheless, farming activities provided therapeutic life lessons for drug addicts.

Hard labor while farming forced addicts to learn how to deal appropriately with their frustration. In addition to farming and basic maintenance work, Lam began collecting scrap metal for resale. Though the work was difficult and repetitive, staff members worked alongside clients, counseling and sharing with the clients along the way. This daily routine consisting of a simple lifestyle of Bible teaching and sharing formed the core rhythm of daily life in CZSA (see Appendix H; Lam).

As of 1990, Kam Tin was still the CZSA's only center. At that time, CZSA provided piano maintenance work, pottery, and house removal service; these services were viewed as vocational training (Lam).

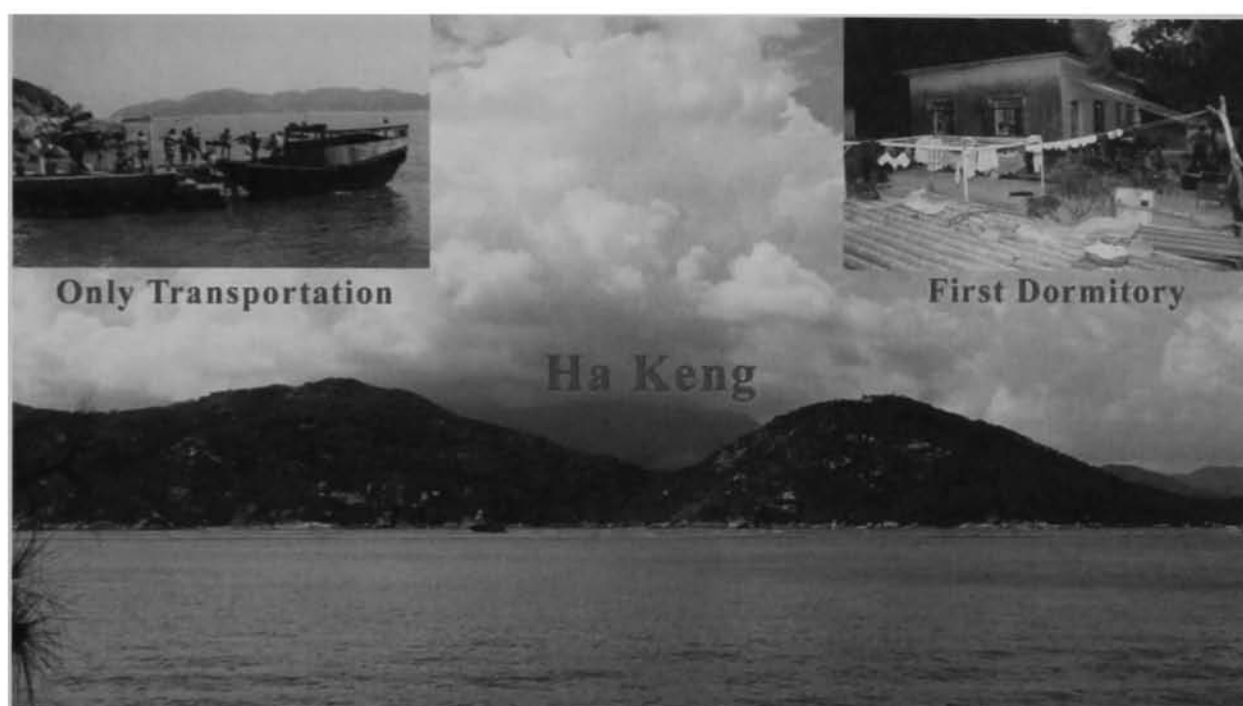


Source: Christian Zheng Sheng Association, "Photo on File."

Figure 4.2. Farming, pottery, and piano maintenance work in Kam Tin.

Nevertheless, such services constituted more than mere vocational training. The main purpose of such work was to provide a platform or medium for clients to interact with life in a holistic setting and with staff members to build transformative relationships. As such, living in itself is holistic. All the opportunities presented in real life are employed for interaction in the holistic approach Lam uses (Lam).

According to “CZSA (version 1).xls,” the first group of young drug addicts arrived in December 1990, the youngest of whom was fifteen years old (Christian Zheng Sheng Association). The drug problem among youth in Hong Kong was becoming more acute and profound at this time. Lam planned to start a pilot youth program. While adult clients only required a six-month stay, young people needed more time to learn basic life skills that were foreign to them, according to Lam.



Source: Christian Zheng Sheng Association, “Photo on File.”

Figure 4.3. Ha Keng Youth Center (HKYC), Lantau Island.

In 1993, the Ha Keng Youth Center (HKYC), located in a remote corner of Lantau Island, was opened for teenage boys. Abandoned and overgrown for twenty years, the site was a former pig farm with no accessible road. The only means of transportation was a small wooden boat—sampan—hired from another island (see Figure 4.3). In 1994, a female rehabilitation center was opened at the same site. By 1995, eighteen boys and

three girls resided at HKYC. Lam learned from his experience that schooling and education were helpful for young people in rehabilitation. He envisioned setting up a high school with drug rehabilitation functions for ex-drug addicts (for time table see Appendix I). The Grade 9 education program in HKYC began in September 1995. Subjects included English, Chinese, Mathematics, Typing, Computing, Bible, and vocational training.

In 1996, the first graduates completed the grade 9 education program in HKYC, and seven graduates were admitted to an evening school in Cheung Chau, a neighboring island where the graduates traveled to school by boat. A facility was needed to provide overnight accommodations for these students; thus, Cheung Chau Youth Training Center (CCYTC) was opened for both male and female students. In 1998, Christian Zheng Sheng College completed its school registration and began its operation in Ha Keng. Now a registered school, the rehabilitation center hired teachers, participated in inter school competitions and sent students to public examinations (such as the Hong Kong Certificate of Education Examination).



Source: Christian Zheng Sheng Association, “Photo on File.”

Figure 4.4. First graduated residents with high school diplomas after taking the Hong Kong certificate of education examination in HKYC (May 2000).

All these circumstances brought recognition, a sense of achievement, and a hopeful future to the students. Student status became official when some of CZSC’s students began returning to public high school and won awards in basketball games and cross-country competitions. The students showed their strength and positive attitude in competitions against regular high schools with thousand-student populations while CZSC only had around forty students in the appropriate age group. The CZSC students’ achievements were widely covered in the media (Lam). Details are shown in Appendix C.

In addition to the aforementioned emphases, Lam has always emphasized the importance of work. He believed that working and laboring were perfect platforms in which staff and students could interact holistically. As such, schooling and working are complementary in this holistic approach. In 1997, CZSA launched Zheng Sheng Computer Company by setting up a computer in Tai Po for the business’s first customer. With this event, CZSA’s training moved beyond vocational training and into the business world. Market standards and deadlines served as good training tools and introduced a

new dimensions of interaction between staff and students. At the same time, CZSA was developing an iron-on transfer T-shirt production company that would eventually prove successful.



Source: Christian Zheng Sheng Association, “Photo on File.”

Figure 4.5. Gift shop, laser cutting, watch assembly line, teahouse, and pizzeria.

CZSA began providing catering services in 2000. The first restaurant, Zheng Sheng Joyful Palace, opened in October as a working restaurant and training program for recovering drug addicts in Hong Kong. Students attended classes in the morning and worked in the restaurant in the afternoon and evening. The restaurant setting provided a new facet in the holistic interactive experience. All these experiences helped prepare the students for their future lives (Unexpected Drug Rehabilitation Approach).

The adult drug rehabilitation program expanded in 1999 when CZSA opened a new center at Mui Wo at the other side of the same peninsula on Lantau. This opening paved the way for future development since the facilities in the preexisting center were insufficient for expanded service. Meanwhile, in the old center, staff members also drew from their own skills to train the residents. If staff members were without skills to pass on to the residents, the staff would acquire the skills first. At Mui Wo, residents were taught how to touch up wedding photos, a service that was added to the program in 1999 (Lam).

In 2002, the males and females of CCYTC centers collaborated to open a teahouse. This teahouse was reported in the newspaper (see Appendix C). This endeavor would ultimately serve to generate income, as did CZSA's other business endeavors. Students and staff members worked in the teahouse as tea masters, a role that requires knowledge, confidence, and good communication skills. As such, work as a tea master provided another illustration of holistic interaction as well as an opportunity for each participant to pursue inner dialogue. The Chinese tea ceremony is also an excellent cultural experience that enriches life (Lam).

The various aspects of CZSA have changed greatly throughout the history of the organization, from an abandoned farm to numerable training centers and from farm work to video editing, tea demonstration, catering, and watch assembly. Nevertheless, CZSA's key to success was not adding new elements but rather providing a multidimensional hyperspace—more than three dimensions—in which all members of the CZSA community can interact. Highlights of the history and development of CZSA are documented in newspaper clippings in Appendix C and video clippings of TV programs on the Web site.

As of May 2007, CZSA operates five centers located at Cheung Chau (an island), Ha Keng (Chi Ma Wan Peninsula, Lantau Island), and Mui Wo (Lantau island; see Appendix D). The high school, CZSC, serves young drug addicts of CZSA in Ha Keng and offers education, sports, and music programs. CZSA also operates many businesses that involve the students of CZSC and the staff to a great extent. As such, CZSA has a restaurant, a teahouse, a watch assembly line, a video production company, and a trading

company (Zheng Sheng Tong). For HITC, the timetable of a normal week is in Appendix I.

Findings from Episodes

I drew material from five television episodes and notes from Lam's interview. The five episodes were Cowboy Lam (CB) from the Abnormal Operations series, Holistic Interactive Therapeutic Community (HITCE), Education and Drug Addiction (ED), Unexpected Drug Rehabilitation Approach (UDRA), and Never Give Up (NGU) from the Ninety-nine series. All these episodes were produced and directed by CZSA's residents who did research among the staff, residents, and, especially, Lam, the CEO of CZSA.

In NGU Lam stated that the rehabilitation approach of CZSA is "Life Meaning Counseling Therapy" (生命意義輔導療法), a Bible-based approach to help residents understand life truths and discover how to set directions and goals for their lives. He also officially named CZSA's model "Holistic Interactive Therapeutic Community" (全方位互動治療社區). Lam clearly explained the HITC model in the following transcription of a quote from NGU:

"Holistic Interactive"(全方位互動) is realized when students and counselors lead their lives with a proper attitude in an everyday context. The way they get along with people, deal with things and the way they handle situations in life are all reflected in the daily living. Our therapeutic community is like an epitome of the society; it is also a small community. In fact the daily events enable counselors to point out students' problems and help them correct such. (Never Give Up)

The HITC model is a holistic therapeutic community consisting of spiritual life (recorded in HITCE and NGU), community life (recorded in CB, HITCE, ED, and NGU),

working/laboring (recorded in HITCE, CB, NGU and UDRA), and schooling (recorded in ED).

Table 4.1. Summaries of Four Emphases and Five Episodes

| | HITCE | CB | Five Episodes NGU | UDRA | ED |
|----------|------------------|------------------|----------------------|------------------|-------------------|
| | Spiritual Life | | Spiritual life | | |
| Emphases | Community life | Community life | Community life | | Community life |
| | Working/laboring | Working/laboring | Working/laboring | Working/laboring | Schooling |

*See Appendix F for detailed summaries.

HITC is a model that emerges from the holistic interaction among the staff and residents in a TC with the four emphases mentioned above. The four emphases of spiritual life, community life, working/laboring, and schooling, were not four programs but rather were four platforms upon which holistic interactions could take place. The holistic interactions, in turn, provided experiences or adventures that could shift the worldviews of the staff and the residents and thus affect change in each community member's subjective internal (makeup world) and external world.

Spiritual Life

The spiritual life in HITC is the major foundation for the whole community.

Statement of faith. Episode HITCE began with a statement of faith: “Christian Zheng Sheng Association believes that God creates all men and they are noble” (Holistic Interactive Therapeutic Community). This statement describes the reason and purpose for the whole ministry. Following this opening was a proclamation—the duty of CZSA was to set free those under bondage. Lam then applied the above perspectives and duties of CZSA to explain addictive behavior. He says, “Zheng Sheng Association believes that the

reason for drug abuse is that man has positioned himself in a wrong place in the universe. Why can our faith help these people? Because we believe that faith can help him find the correct place in life” (Holistic Interactive Therapeutic Community). Right relationships can bring about right direction and perspective in life, but wrong relationships can bring about wrong direction and wrong perspectives in life.

Suffering in life. Another vital spiritual perspective of CZSA was the theme of suffering in life. Lam explains suffering in the following statement at the end of episode HITCE:

Zheng Sheng life focuses on hardship. We believe that life is hard. If we don't want to be engulfed by hardship and difficulties, we need to overcome them with endurance and a positive attitude. Only with this kind of attitude can we overcome the difficulties in life and survive them and won't be dragged down by these hardships. (Holistic Interactive Therapeutic Community)

This perspective was present in many activities or events of CZSA. Examples include running forty-two-kilometer marathons or fifteen-kilometer cross-country races, playing full court press defense basketball games, performing routine physical labor, working long hours, meeting deadlines for business projects by working overnight, or by living simple lives with cold showers and hard study—one of the most difficult aspects of life for the residents.

Practice of faith. The foundation or theology lays the foundation for life. In CZSA, spiritual life is not merely religious activities or experiences, but spiritual life provides value and reason for life as residents live each day with God and move on toward God. In episode CB, Lam talked about the practice of faith:

Having faith in God means that we make good use of the intelligence, physical ability, and responsibility which God has given us. But if we haven't tried our best and look to God for provision or our brothers and

sisters for help, I think this puts us in a place as a beggar. This, we cannot accept. (Cowboy Lam)

This attitude shone through in episode NGU. The residents worked hard to complete the episodes to be shown on Cable TV Hong Kong. In like manner, a servant works hard because he or she relies on God's provision. Thus, for him or her the work was sacred; any worker could sanctify work by his or her faith. As such, work was never meant to be secular.

Experiencing God. The spiritual life of each resident embraced all community life, working/laboring, and schooling (Residents shared their feelings in episode NGU):

[Student Wong Wing Fai prayed:] Lord! Every one of us has our own weaknesses and faults while communicating with others. May the Lord forgive us first.

[Student:] I learn to share with others our testimonies in "Ninety-nine."

[Student Tang Wai Hang:] Finally I have also learned to handle and face the problem. When I pray and rely on God, I can calm down.

[Student Yu Chi Kin:] I describe myself as a hopeless person. During the interviews, I realized God loves us so much and has given us plenty of opportunities.

[Student Wong Mei See:] I thought, if I also rely on God, in fact, I could also be transformed.

[Student Wong Wing Fai:] I am even more grateful because I see not only my progress but also many areas I need to improve. I have made some progress but I still have to learn to persist in times of setbacks. When I fall down, I will stand and learn again.

[Student Chau Man Cheung:] Hello! I am Man Cheung. The last episode of Ninety-nine has been finished. I can see the chance God gave us during the production. Be them the director, members of the video-shooting team and the editing team or even when I was interviewed, we all came across difficulties and problems. I can see what I lack and I can also experience the faith myself. Looking back, I am very grateful for the opportunity I had. (Never Give Up)

These students describe instances in residents' spiritual lives during which they experienced God. Difficult times presented opportunities for residents to meet God and rely on him. Often, students' most spiritual moments emerged from difficulties. In Lam's

interview, he said that the spiritual life is not a moment of truth but is true living with God.

Servant attitude. I presented this study to Lam as a “member check” to cross-check my understanding of HITC with his idea of HITC. He agreed with all I wrote about CZSA and HITC. He also pointed out that a servant attitude is important principle in HITC. In Mark 10:45, Jesus said, “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” This principle of service applied to all residents as well as to all staff of HITC. In HITC, serving others was held in high esteem. Ephesians 4:28 states, “He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.” HITC required all members (residents and staff) to work, serving in each one’s capacity.

Less honorable with special honor. Lam also highlighted 1 Corinthians 12:23: “[A]nd the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty.” He emphasized that this verse suggests the responsibility of stronger or senior residents to help the weaker and junior residents. In HITC the senior residents were met with high expectations while junior residents were treated in a more lenient manner. Lam illustrated this point with the following statement:

A new resident just arrived that morning. He had dinner with nine senior residents around a table. After they divided the food—chicken wings—one was left. Every one looked at it and thinking whose it would be. By the rules of HITC, the newcomer should get that extra one. (Normally, the residents had one chicken wing per meal.) The newcomer was shocked to see the arrangement because it was not like that in other centers. He was cautious as he thought it was a trick. He did not dare to touch the chicken wing. Later someone explained it to him and he enjoyed it very much.

This incident illustrates the basic principles of HITC—serving, loving, supporting, sharing, and caring. Accordingly, taking advantage of the weak was forbidden, and serving and sharing were highly encouraged. Such treatment of others agreed with the principle found in 1 Corinthians 12:24: “[W]hile our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it.” In HITC, senior residents are expected to show contentment with what they have as a sign of maturity.

Giving. The mature or transformed life thus becomes a giving life, as Jesus said giving is more blessed than receiving. In the material world, a person cannot give what he or she does not have. This concept can be expressed as $0 - 1 = -1$. While such an equation is possible in the realm of mathematics, this transaction is not possible in the material world. Lam explained further that in the spiritual world, a person experiences contentment when he or she gives. This situation could be expressed as follows: $10 - 1 = 12$; this equation illustrates that a giver having ten subtracts one to get twelve. The operation is not mathematics, because $10 - 1 = 9$ mathematically. Rather this operation is transformation. The operation of subtraction (giving) transformed the “10” to “12” by subtracting one. As such, the giver was blessed and transformed by inner contentment and gained happiness. When a person always asks for more, he or she will never find contentment; that person would never have enough. Just like some misconceptions $10 + 1 = 9$, in which gaining became losing. An illustration would be: a person ate the wrong food or took the wrong medicine, and he or she lost his or her life. In the spiritual life or the whole life, applying this giving attitude changes the giver’s inner worldview. Lam commented that such a worldview shift was evident of spiritual formation (Lam).

Community Life

The community life in HITC is the major platform for all holistic interaction.

All gone astray. In TC structure and the hierarchy are major therapeutic elements. In contrary, however, structure and hierarchy are not the most important parts of the HITC model of CZSA. CZSA's community formed and emphasized holistic interactions (living together in all areas of life). Episode CB showed community interactions between residents and the overcomer staff (also called professional peer counselors; Gibbons, Anderson, and Garm 11). "A lot of people think that ex-addicts or overcomers are more suitable in doing drug rehabilitation work. But Lam, the superintendent of this school, thinks otherwise" (Cowboy Lam). Lam explained that the interaction between students and overcomer staff took place in this holistic interactive school (CZSC in HITCE) because of their common past experience, but the interactive relationship did not stop there because the non-overcomer staff (professionals such as teachers, engineers, instructors, nurses, doctors, and social workers) also participated in the interaction, and their presence was complementary to the overcomers' service and interaction with students. They all shared the same community and the same human nature, that is, "we have gone through the same struggles in mistakes and negative experiences and the same changes—from sin to life. We were all overcomers in one way or the other" (Holistic Interactive Therapeutic Community). He also pointed out that "the peer counselors can serve as a bridge, bringing the addicts into the life of the counselors, Collaboration between them is a beautiful thing. Zheng Sheng believes in this" (Cowboy Lam). In one of his interviews, Lam quoted Isaiah 53:6: "We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all."

Mentoring. The holistic interaction among residents, peer counselors, and professionals are the glue of the community life that ties together every aspect of HITC. Within this community Lam also believed that staff members should mentor students by understanding how students were doing, encouraging students, showing students how they could learn in HITC. Lam called this attitude of CZSA's staff (as described in Cowboy Lam) "counseling in action":

[CEO Jacob Lam:] One of the ways to apply the "Holistic Interactive Therapeutic Community Approach" is to have our colleagues living, working and having fun together with our students. This is counseling in action. If a certain student is good at a professional area, we will learn it from him or her. Our staff members are more experienced in life and the students will learn from them in that area. There's no way a person can know everything in everything and be a teacher on everything. We believe that we have limits. (Education and Drug Addiction)

The staff do not only counsel or teach the residents verbally but also by their life style.

All members of the HITC shared the same community life, so sharing was more important than hierarchy in this community. In this sharing experience, students formed life-changing relationships with counselors who thereby became people with significance for the residents. Lam also demonstrated that respect for a person was due not because of his or her position or job title but because of his or her attitude toward work and life. In other words, respect in the community was earned in interactions between students and staff while at work. An illustration from CB demonstrated Lam (as the CEO) working with the residents:

[Staff trainee Wong Wing Fai:] We had a big project that day and had to build a very thick and long cement wall. While having breakfast, we heard a familiar voice shouting, "Having breakfast? Come on. Everything is ready. Come out to work right away." It was Mr. Lam. I went out and saw a big mountain of sand and stones. He was on the top of it, bareback. Then he took up the spade and worked, saying, "Move it. Come on." What I thought was where we should store the sand and stone if we couldn't

finish it as it was just put on the road. All the brothers worked extremely hard that day and we even forgot to take our lunch. Someone needed to urge us to have lunch. I think we finished the work at four in the afternoon and completed everything. This really helps me to see his energy and concentration in work. I really respect him for that. (Cowboy Lam)

The staff of HITC mentor the residents through sharing the same life experiences in HITC.

Responsibility and accountability. Lam clearly demonstrated this attitude of life to the residents. He called this interaction both holistic and “counseling in action.” Because of this togetherness among all members of the community, accountability was expected of everyone. One student expressed himself in episode Education and Drug Addiction, “Through work, I have learned to demand myself to do better. Those are not only my responsibility; I am also held accountable to others. This will affect me and the rest of the group.” The key word “responsibility” appeared many times in Education and Drug Addiction. Responsibilities were demonstrated in relationships and could exist in vacuum. If no relationship, then no one will have responsibility, because responsibility could only be learned in relationship and in community.

Episode Education and Drug Addiction illustrated the staff’s relationship with the residents:

[Staff Cheung Yuk Ling:] We’re like a Seven-Eleven, always one in your neighborhood. We are always with them in their daily lives, studying, or work. We are like a mother. Whether it’s the toilet paper or there are enough clothes, we need to ask them about that. We provide help to them in their daily lives, studying, working, or through counseling.

The staff member described herself as a mother beside the residents all day long in all aspects of life. As such this relationship was a holistic interaction in the community. The

quote points out re-parenting with the four emphases: counseling (spiritual life), daily lives (community life), working (laboring), and studying (schooling).

Incarnation. Another interview note from Education and Drug Addiction states that the residents appreciated the staff members as teachers, friends, and partners who were by their side as they grew up:

[Student Wong Hiu Hung]: When I see the staff living with us-taking a cold shower in winter, eating the same food, working and carrying feces-but not doing other things, I know that they do more than lip service. They live together with us, showing their care in action and wanting to help us change. I am touched.

[Student Ng Chun Yeung:] The teachers are like my teachers and my friends. In class, they are my teachers. In the ballgame, they are my teammates. In daily lives, they are my friends. Now whatever I do, I need to think of others. I only thought about myself before. I did what I wanted. Now I will ask them and they would tell me how I should lead my life and what the meaning of life is. They teach me not just from books but how to get along with others.

Because of the close relationships and the staff's sacrificial attitude, impact on students' life was great and the interactions could bring changes to life to all members of the community. both the staff and residents. In this community the residents experienced respect and acceptance.

“Tripping therapy.” Life in the community was not always a rose garden, as illustrated by NGU. In the HITC's approach to spiritual life, difficulties and suffering, though not enjoyable, should not and could not be avoided. This inclusion of both positive and negative circumstances was the basic principle of HITC. As such, holistic interaction was not just about positive feeling or circumstances; holistic interaction included all feelings and circumstances, whether negative or positive. Both types of feelings made the interaction holistic in all circumstances. The most important aspect of HITC was not the circumstances but the manner in which staff and residents interacted

with the circumstances. Episode Never Give Up explained one of the methodologies of HITC:

[VO:] A Chinese proverb says, “Life spring from sorrows and calamity; death comes from ease and pleasure.” (生於憂患，死於安逸) In daily life, men tend not to reflect upon what they do. Zheng Sheng Association adopts a “tripping therapy” (勾腳治療法) in order to let brothers and sisters have an opportunity to reflect on themselves during the monotonous life.

[CEO Jacob Lam:] “Tripping therapy” is just a casual expression. It means a person trips another person on purpose so he will fall down. The person being tripped will definitely get angry. All sorts of feelings will come out. If he pretends to be all right, we will find other things to provoke him. Perhaps he does not need to face this but we choose to let him face the difficulty in this way. If he can’t stand it and loses his temper, we’ll use the incident to give him guidance.

Tripping therapy is an opportunity for residents to have self-reflection. In the daily routine of community life, residents normally just fit in without self-reflection.

Confrontation between staff members and residents could be an opportunity for the staff member to intervene in the residents’ inner life. Disagreement can bring understanding.

During confrontation, the residents express their thoughts. In HITC, staff members used solving confrontation as an opportunity to counsel the residents. Most important were the manner with which problems and emotions were handled and the manner in which circumstances were used as a means for self-reflection for the staff and residents. Staff members could learn to tune their sensitivity toward circumstances, and the residents learned through living with staff and other residents in this holistic interactive community. Community life for the residents and the staff was essential.

Working and Laboring

Work and laboring was a major part of CZSA's community life, and Lam emphasized them in HITC because he believed every person spent most of his or her lifetime in work.

Practical skill and responsibility. Working and laboring was a common key phrase with extensive coverage in four episodes—CB, HITCE, NGU, and especially UDRA, which described the work element and the commercial operations in CZSA as a medium of drug rehabilitation.

Episodes Cowboy Lam and Never Give Up explained work as a practical skill training tool for the future of the residents in the HITC:

A lot of our business actually provides skill training. On the one hand, we train them to be responsible in life that is the most important skill in making a living. Secondly, we teach them some practical skills like those in a pizza restaurant, multimedia production, advertisement, piano tuning, film editing, paper cutting, and photography. These are all skills to make a living. (Cowboy Lam)

Just as responsibility was an essential skill in life, the residents also learned practical skills. In this manner, work was a stepping-stone for the residents to return to society through reintegration, the goal of the HITC approach. Episode Unexpected Drug

Rehabilitation Approach illustrated this approach:

[VO:] Christian Zheng Sheng College adopts the standards of business setups to help drug rehab youths to return to the society. A new element is injected in the school to train students to return to the mainstream of the society through business operation.

Business operations provided a training ground close to real life for the residents. Lam emphasized that this reintegration was not the only objective of work and laboring, but that reintegration also involved finding new direction and adapting a new attitude in life.

Responsibility and characters. In episode Never Give Up, Lam also explained that the purpose of work was deeper than residents making a living when they returned to society:

[CEO Jacob Lam:] We don't set up various businesses only for the purpose of providing skills training to students and to help them be able to make a living later on. The meaning is far deeper than that. We hope students can learn from a real life and real work situation how to cooperate with others, to be persistent, to discipline oneself, to set standards for oneself and to meet the expectations of others. This is the reason why Zheng Sheng Association set up so many businesses.

Responsibility and character building for each resident was the core goal of work and labor in CZSA. Residents' attitudes towards work were expressed in two interviews:

[Student Tsui King Lun:] From food preparation to washing up, we are responsible for it. Well, I wouldn't say I don't like it. But it's tough working all day long in the kitchen. But I will continue to learn and I can face it when I go out.

[Student Leung Ka Ho:] It's hard work here, working for more than 10 hours a day. The picky customers will come and say this is not good and that is not good. Sometimes, I got some feelings. But I also know that if I can make it one time, I can learn something. I learn a lot but it's tough.
(Cowboy Lam)

Residents' sharing from the heart revealed changes in their work attitudes (a worldview shift) and their hope for a future, since the training closely resembled a real life experience with HITC's mission and value. The real life in HITC has the character of "already but not yet." Work and labor brought a deep sense of positive future and renewed hope.

Responsibility for others rather than self. No residents received any salary at work because CZSA taught them that work and labor was an opportunity to learn and prepare for their future. Thus, HITC provided a different view of work and laboring.

[Staff Chung Wing Fat:] I want them to learn through work. When they worked before, they would first think about how much the salary was and

what the cost was and how much they could get if they made the effort. They always wanted to calculate whether it's fair. Through all these different types of work, what we want them to see the most is that they are working for themselves and they are making the effort for themselves. [Subtitle:] They work for their own good. (Holistic Interactive Therapeutic Community)

As a result, the emphasis was not on materialism but instead on responsibility to the others and the future. CZSA tried to facilitate a worldview shift inside residents by creating scenarios of special experience, achievement, and encouragement.

Adventures. These special experiences were like adventures that offset the student from his or her comfort zone. Thus, the process sometimes led to self-reflection:

[Student Wong Mei See:] I've never done voiceover though I've had many jobs before. It's new and special. I thought it would be very easy but it's not easy at all. It is quite difficult. (Never Give Up)

Other than providing a sense of adventure in work, achievement also created many positive reinforcement to encourage students to continue working hard and building good work habits:

[Student Li Ling Kong:] I am very satisfied when looking at them. It's really very boring sometimes. But when you look at what you have made and what you have bred, you'll be really happy. It's very satisfying. [Subtitle:] Award-winning in a DISCUS breeding competition in 2001. (Unexpected Drug Rehabilitation Approach)

Job satisfaction provided fuel for residents to move in a more positive direction.

Encouragement from others or support from the staff played an important role for the residents' worldview shift, as evidenced by the following quote:

[Staff Lai Pui Chen:] The most unforgettable was to hurry up projects with them. I enjoyed the process and working hard together. If the customer does not accept the work, we have to work again to fulfill the requirements of the customer. But it's them who need to do the work. In the process, they get emotional and annoyed. Being a middleman, I have to help them understand and meet the requirements of the customer, meeting the actual demand in the society. We also have to face the reality of the society.
(Unexpected Drug Rehabilitation Approach)

This example reveals the holistic characteristics workplace interactions at HITC due to the multiple roles of the staff. The goal of HITC's treatment of work was to prepare residents to face the realities of society and help residents create a different worldview inside.

Future. Working and laboring created opportunities for developing a sense of a hopeful future, facing pressure, working with others, learning professional skills, taking responsibilities, building character, setting standards, achieving, knowing personal limitations, and learning consequences. Table 4.2 provides quotes from different episodes that summarize the purpose of working and laboring in HITC (see also Appendix F).

Table 4.2. Purpose of Work and Laboring in HITC

| Purpose of Work and Laboring | Quote from Episode |
|---------------------------------------|--|
| Working with others | Student (Wong Tak Ho): I've never worked overnight. I only played overnight. But this is really the first time I worked like that. We began to shoot for this program at six till ten in the evening. Then we edited the film in the studio and had to deliver to the customers before six the next morning so that it could be broadcast online. It's demanding physically but it's more difficult to get along with others. It's not just me who worked on this. I got to work with schoolmates and tutors when editing this film. |
| Learning consequences | Student (Wong Hiu Hung): I got to learn about my carelessness. On reflection, I hope that the next banner will be done better. If you ask me whether I will make mistakes still, of course I will. But I will encourage myself to be more careful next time. |
| Setting standards | Staff (Chung Wing Fat): When developing the film, he has to set up a standard for himself. He could just do whatever as the customer won't be able to tell any difference or he could do his best. |
| Taking responsibility | Like taking photographs at people's wedding, this may be a unique experience to many people. No error is allowed. |
| Facing pressure | Student (Tang Wai Hang): Actually during the filming of "Ninety-nine" (九十九隻), I wanted to give up when it was very late at night. Really very tired. Student (Wong Wing Fai): I was under great pressure when receiving calls from the principal. When he reminded me of something, his tone was heavy. Facing such a situation and other difficulties, I felt very unhappy and really wanted to give up. I wanted to stop all the work and run away from it. |
| Learning professional skills | Student (Wong Hiu Hung): I'm doing design work on the computer using the newest software. I'm very happy to be able to learn it. Although the work procedures of banner production are the same, like cutting words, sticking, spraying water, one must be careful not to make any mistakes. But I was careless, thinking that it could be done in a certain way and I made mistakes easily. At the time I handed in the work to Ms Lai, the teacher, she turned it all down. |
| Achieving | Student (Li Ling Kong): I am very satisfied when looking at them. It's really very boring sometimes. But when you look at what you have made and what you have bred, you'll be really happy. It's very satisfying. |
| Building character | CEO (Jacob Lam): We don't set up various businesses only for the purpose to provide skill trainings to students and help them able to make a living later on. The meaning is far deeper than that. We hope students can learn from a real life and real work situation how to cooperate with others, to be persistent, to discipline oneself, to set standards for oneself and meet the expectations of others. This is the reason why Zheng Sheng Association set up so many businesses. |
| Creating a sense of a positive future | Student: (Tsui King Lun): From food preparation to washing up, we are responsible for it. Well, I wouldn't say I don't like it. But it's tough working all day long in the kitchen. But I will continue to learn and I can face it when I go out. |
| Deeper understanding | Through work, our staff gets to know the students more. |

Source: Cowboy Lam; Education and Drug Addiction; Holistic Interactive Therapeutic Community Never Give Up; Unexpected Drug Rehabilitation Approach.

Schooling

Schooling was another major part of CZSA's community life for each resident.

Reason. In Episodes AO and HITCE Lam explained why young drug addicts need schooling:

[CEO Jacob Lam:] Young people have their own responsibilities in life. They have their own ability and potential. They need to study. So their responsibility is to study. Children at school age should study. So they have to face this situation. As they study, we also let them learn many different skills. (Holistic Interactive Therapeutic Community)

He believes all young people need to study because of the responsibility to develop their abilities and potential. As a result young people developed their ability and potential as they studied, since studying provided them with opportunities. Lam further commented on education in episode A:

[CEO Jacob Lam:] We believe that a school is what the teenage drug addicts need. So we put together education and counseling. In 1998, we registered a school for teenage drug addicts. (Cowboy Lam)

Lam's previous statement emphasized the need for schooling for young drug addicts.

Within the school (CZSC) education and counseling go hand in hand. Student interviews in Education and Drug Addiction illustrated clearly how schooling affected residents.

One of the students shared the following statements:

[Student Ng Chun Yeung:] Something I found interesting when I first came to Zheng Sheng College. Whatever level the students had reached out there, we need to start from 1 plus 1 for our Maths or ABCs for English. I thought I didn't need to do these simple things. Even if I had to do it, I could just manage. So why bother? But as I thought, I remembered that I came here to study so I tried to deal with this, doing what is required and doing it over and over again. This builds up my patience.

Schooling involved more than mere academic performance, because it also built character. During this process the students experienced self-reflection and therefore, gained self-understanding. Another student shared her experience:

[Student Wong Mei See:] When I first came, I had to do 1 plus 1. I think something must be wrong here. And there was no way I would make a mistake. After finishing this level A, I found that I made more than one mistakes. Then I realized I thought too highly of myself.

This unexpected arrangement (working through the most elementary level) in schooling created opportunities for the students to obtain a deeper understanding of themselves. In like manner as other elements of life in HITC, this arrangement shared the idea of “tripping therapy.” When the students faced this unexpected arrangement, their deep emotion helped the staff have a better understanding of the students.

Identity. Status as a student carried enormous therapeutic power. In Education and Drug Addiction, one student expressed her experience, saying, “And when I became a student, I needed to be a responsible one, that is, to be diligent.” In Appendix C, many newspaper clippings regarding CZSA record many achievements of CZSC’s students.

The principal of CZSC stated the meaning of schooling for each student:

[ED Alman Chan:] In a school, the identity as a student gives hope and self-expectation to a teenager. This is already some help to them. In their lives before, they had no hope and didn’t expect anything of themselves. So being in a school is already a form of therapy to them. (Education and Drug Addiction)

The student label implies a good identity. This positive self-identity could be the first step of rehabilitation for many students.

Findings from Interviews of Participants

The findings of the participant interview answered research question 2: What do the residents think about the components of the program and how they contribute to their recovery process and future life?

I established a correlation between length of stay in the program and the residents' responses by grouping the questions and resulting response themes into different categories (see Tables 4.4, 4.5, 4.6, 4.7, and 4.8, pp. 102-06). As such, I assigned students' brief answers to positive, neutral, or negative categories depending on the nature of the response in order to identify participants' general impressions of CZSA. I also grouped the descriptors and the metaphors of CZSA from questions QB3I and QB3II (see Tables 4.9 and 4.10, pp. 107-08) according to their nature in order to show an overall impression of participants' opinions of CZSA. Further, I drew out responses concerning what activities the participants liked or disliked. I counted, ranked, and highlighted the more significant responses. Another important question (QB1) concerned changes and reasons for changes that participants had observed within themselves. I used Shek, Lee, Siu and Lam's terminology regarding psychological perspective to determine whether the students could identify themselves and define their changes in such terms (293). I summarized, listed, and ranked the response again in order to demonstrate significance. The reasons for changes and the examples of interviews' responses are listed in Tables 4.14 and 4.15 (see pp. 113-14).

Demographic Data of Participants

With the twenty participants, one female and nineteen male (all Chinese except for two Nepalese males) among the four groups, 95 percent of all the participants were

not Christian before they stayed in HITC, and 30 percent of them claimed they believed in Jesus during the interviews. From CZSA's database file "CZSA (version 1)," I calculated that the mean age of CZSA's eighty-one residents was 17.63 years old, the average length of stay in CZSA was 1.3 years, and the percent of all the residents under a probation order was 82 percent (Christian Zheng Sheng Association). A total of twenty out of eighty-one residents (thirteen females and sixty-eight males—including twelve non-Chinese residents) were interviewed as a part of this study. The average age of study participants was 16.25 (as compared with 17.63, the mean age for the eighty-one residents). Study participants, average length of stay was 1.35 years (as compared with 1.3 years for the at-large population), and 75 percent of participants were under probation orders (as compared with 82 percent of the at-large population).

Within this section of demographic data of participants, I also found sixteen participants had committed an offense(s). Among study participants, 80 percent of them had drug experience, and of this group, 60 percent took marijuana, 40 percent ecstasy, 35 percent ketamine, 30 percent triazolam, 30 percent ice, 25 percent heroin, and 5 percent cocaine. Further, 80 percent of the participants smoked cigarettes, and 55 percent of participants claimed they had a gang background but did not participate in any initiation rituals.

Table 4.3. Demographic Data of Participants.

| Cut off date:31-Dec-06 | | | |
|--|-----------------|-------------------|--|
| N=20 (1 female and 19 males) | | Mean value | Mean value for 81 residents |
| Time of staying (yrs) up to cutoff date | | 1.35 | 1.3 |
| How old are you now? | | 16.25 | 17.63 |
| Why did you come in? | Probation order | 15 (75%) | 82% |
| | Volunteer | 5 (25%) | 18% |
| Did you commit any offence? | Yes | 16 | |
| | No | 4 | |
| Drug experience * | Marijuana | 12 (60%) | |
| | Ecstasy | 8 (40%) | |
| | Ketamine | 7 (35%) | |
| | Heroin | 5 (25%) | |
| | Triazolam | 6 (30%) | |
| | Cocaine | 1 (5%) | |
| | Ice | 6 (30%) | |
| | | | |
| Did you smoke cigarettes? | Yes | 16 (80%) | |
| | No | 4 (20%) | |
| Gang background | Yes | 11 (55%) | |
| | No | 9 (45%) | |
| Participate in any Initiation Rituals | Yes | 1 | |
| | No | 10 | |
| | No but paid | 3 | |

* Four participants had no drug experience at all.

Interrater Reliability

In order to enhance the reliability of my research, I presented the interpreted themes from responses of four randomly selected participants and the interpreted the nature of the participants' descriptors and metaphors to a senior social worker with experience in qualitative research. I compared her coding and my coding on the responses. The formula of intercoder reliability was as the number of agreements over the total number of agreements plus disagreements. The numbers of agreements and

disagreements for the four participants were 29 and 7 for participant 1, 24 and 6 for participant 2, 38 and 4 for participant 3, and 22 and 4 for participant 4. Thus, the intercoder reliability for each of the four participants was 0.81, 0.79, 0.91, and 0.85, respectively. The interrater reliability was 0.84. Among twenty metaphors (incidents, objects, feelings, etc.) used by the participants, twelve were agreed upon by the conductor of the study and the outside social worker (interrater reliability = 0.6). Among fifty adjectives used by the participants, thirty-nine were agreed upon by the conductor of the study and the outside social worker (interrater reliability = 0.78).

Member Check

To ensure the quality of this qualitative study, validity, member checking (i.e., asking the participants to check the quality of the study) was employed (Shek et al. 183). The four selected participants were asked to perform this procedure. The result from the procedure was calculated for each participant, 0.97, 0.96, 1 and 1.

Categorization of Responses from Questions in Section A—Process Evaluation

I divided the population of eighty-one residents and placed them into four testing groups according to their total length of stay divided into six-month increments. The groups were: D (0-6 months), C (7-12 months), B (13-18 months) and A (>18 months; see Table 1.6, p. 19). The overall rating of participants' experiences with the process of HITC was positive, at 61 percent. The correlation between the length of stay and positive attitude was 0.23. Regarding participants' attitudes toward HITC, 17 percent were neutral and 22 percent negative. The correlation was -0.29 and 0, respectively.

Table 4.4. Categorization of Responses from Questions in Section A—Process Evaluation

| A. Process evaluation | | Total | D | Group | | | # |
|---|-----------|-------|----|-------|----|----|-------------|
| | | | | C | B | A | Correlation |
| QA1I. | | | | | | | |
| What is your overall impression of CZSA? | | | | | | | |
| | Positive | 16 | 4 | 3 | 5 | 4 | 0.32 |
| | Neutral | 2 | 0 | 1 | 0 | 1 | 0.45 |
| | Negative | 2 | 1 | 1 | 0 | 0 | -0.89 |
| | Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QA1II. | | | | | | | |
| Did you enjoy your stay in CZSA? | | | | | | | |
| | Positive | 8 | 3 | 1 | 2 | 2 | -0.32 |
| | Neutral | 6 | 1 | 2 | 0 | 3 | 0.40 |
| | Negative | 6 | 1 | 2 | 3 | 0 | -0.20 |
| | Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QA3I. | | | | | | | |
| How do you feel about the atmosphere among schoolmates? | | | | | | | |
| | Positive | 7 | 3 | 1 | 1 | 2 | -0.40 |
| | Neutral | 1 | 1 | 0 | 0 | 0 | -0.78 |
| | Negative | 12 | 1 | 4 | 4 | 3 | 0.55 |
| | Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QA4Ia. | | | | | | | |
| How do you find the staff? | | | | | | | |
| | Positive | 18 | 5 | 4 | 4 | 5 | 0.00 |
| | Neutral | 2 | 0 | 1 | 1 | 0 | 0.00 |
| | Negative | 0 | 0 | 0 | 0 | 0 | * |
| | Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QA4Ib. | | | | | | | |
| How is your relationship with the staff | | | | | | | |
| | Positive | 12 | 2 | 2 | 4 | 4 | 0.89 |
| | Neutral | 6 | 3 | 2 | 0 | 1 | -0.80 |
| | Negative | 2 | 0 | 1 | 1 | 0 | 0.00 |
| | Undecided | 0 | 0 | 0 | 0 | 0 | * |
| Overall | | | | | | | |
| | Positive | 61 | 17 | 11 | 16 | 17 | 0.23 |
| | (61%) | | | | | | |
| | Neutral | 17 | 5 | 6 | 1 | 5 | -0.29 |
| | (17%) | | | | | | |
| | Negative | 22 | 3 | 8 | 8 | 3 | 0.00 |
| | (22%) | | | | | | |
| | Undecided | 0 | 0 | 0 | 0 | 0 | * |
| | (00.00%) | | | | | | |

* Cannot be computed; # Correlation between time of stay and nature of responses.

Categorization of Responses from Questions in Section B—Product Evaluation

The overall rating of product evaluation was positive at 69.44 percent. The correlation between length of stay and participants' positive attitude was 0.64. With 5.56 percent neutral and 13.33 percent negative. The correlation was 0.45 and -0.23.

Table 4.5. Categorization of Responses from Questions in Section B—Product Evaluation QB1I to QB2VII

| B. Product Evaluation | Total | D | Group | | | # Correlation |
|---|-------|---|-------|---|---|------------------|
| | | | C | B | A | |
| QB1I The training and the education of CZSA | | | | | | |
| Positive | 16 | 5 | 2 | 4 | 5 | 0.18 |
| Neutral | 0 | 0 | 0 | 0 | 0 | * |
| Negative | 4 | 0 | 3 | 1 | 0 | -0.18 |
| Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QB2I. Are there any impacts on your academic result in CZSA? | | | | | | |
| Positive | 16 | 4 | 3 | 4 | 5 | 0.63 |
| Neutral | 1 | 1 | 0 | 0 | 0 | -0.78 |
| Negative | 3 | 0 | 2 | 1 | 0 | -0.14 |
| Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QB2III.How about your relationship with your family? | | | | | | |
| Positive | 18 | 5 | 5 | 4 | 4 | -0.89 |
| Neutral | 2 | 0 | 0 | 1 | 1 | 0.89 |
| Negative | 0 | 0 | 0 | 0 | 0 | * |
| Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QB2IV Do you think you have become more confident in yourself? | | | | | | |
| Positive | 15 | 4 | 2 | 4 | 5 | 0.51 |
| Neutral | 3 | 1 | 1 | 1 | 0 | -0.78 |
| Negative | 2 | 0 | 2 | 0 | 0 | -0.26 |
| Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QB2V.Spiritual experience | | | | | | |
| Positive | 14 | 3 | 4 | 3 | 4 | 0.45 |
| Neutral | 0 | 0 | 0 | 0 | 0 | * |
| Negative | 6 | 2 | 1 | 2 | 1 | -0.45 |
| Undecided | 0 | 0 | 0 | 0 | 0 | * |
| QB2VI Does CZSA promote your sense of responsibility towards the society, family, school and peers? | | | | | | |
| Positive | 13 | 4 | 3 | 3 | 3 | -0.78 |
| Neutral | 1 | 0 | 1 | 0 | 0 | -0.26 |
| Negative | 0 | 0 | 0 | 0 | 0 | * |
| No response | 6 | 1 | 1 | 2 | 2 | * |
| QB2VII.Is your relationship with others like teachers, family and friends good or not? | | | | | | |
| Positive | 12 | 0 | 4 | 5 | 3 | 0.60 |
| Neutral | 1 | 0 | 0 | 0 | 1 | 0.78 |
| Negative | 0 | 0 | 0 | 0 | 0 | * |
| No response | 7 | 5 | 1 | 0 | 1 | * |

* Cannot be computed; # Correlation between time of stay and nature of responses.

Table 4.6. Categorization of Responses from Questions in Section B—Product Evaluation QB2VIII to QB2IX and Overall

| B. Product Evaluation | Total | D | Group | | | # Correlation | |
|---|-------------|----------|-------|----|----|------------------|-------|
| | | | C | B | A | | |
| QB2VIII. | | | | | | | |
| Have you become more caring and understanding towards others? | | | | | | | |
| | Positive | 13 | 3 | 2 | 5 | 3 | 0.31 |
| | Neutral | 2 | 0 | 1 | 0 | 1 | 0.45 |
| | Negative | 1 | 0 | 1 | 0 | 0 | -0.26 |
| | No response | 4 | 2 | 1 | 0 | 1 | * |
| QB2IX. | | | | | | | |
| Are you more concerned about the society? | | | | | | | |
| | Positive | 8 | 3 | 0 | 1 | 4 | 0.28 |
| | Neutral | 0 | 0 | 0 | 0 | 0 | * |
| | Negative | 8 | 1 | 3 | 3 | 1 | 0.00 |
| | No response | 4 | 1 | 2 | 1 | 0 | * |
| Overall | Positive | 125 | 31 | 25 | 33 | 36 | 0.64 |
| | | (69.44%) | | | | | |
| | Neutral | 10 | 2 | 3 | 2 | 3 | 0.45 |
| | | (5.56%) | | | | | |
| | Negative | 24 | 3 | 12 | 7 | 2 | -0.23 |
| | | (13.33%) | | | | | |
| | No response | 21 | 9 | 5 | 3 | 4 | -0.84 |
| | | (11.67%) | | | | | |

* Cannot be computed; # Correlation between time of stay and nature of responses.

Categorization of Responses from Questions in Section C—Regarding Changes in Participant

Regarding changes, 68.33 percent of the participants were positive and the correlation between length of stay and positive responses was 0.87. Twelve participants reported that they made positive changes in work, sixteen in class, and thirteen in their sense of purpose.

Table 4.7. Categorization of Responses from Questions in Section C—Regarding Changes in Participants

| C. Changes | | Total | D | Group | | | # Correlation |
|-------------------|--------------------|--------------|----------|--------------|-----------|-----------|--------------------------|
| | | | | C | B | A | |
| QCII. | | | | | | | |
| Changes in work | | | | | | | |
| | Positive | 12 | 2 | 2 | 4 | 4 | 0.89 |
| | Neutral | 0 | 0 | 0 | 0 | 0 | * |
| | Negative | 1 | 1 | 0 | 0 | 0 | -0.78 |
| | No response | 7 | 2 | 3 | 1 | 1 | -0.67 |
| QCIII. | | | | | | | |
| Changes in class | | | | | | | |
| | Positive | 16 | 2 | 4 | 5 | 5 | 0.91 |
| | Neutral | 1 | 1 | 0 | 0 | 0 | -0.78 |
| | Negative | 0 | 0 | 0 | 0 | 0 | * |
| | No response | 3 | 2 | 1 | 0 | 0 | -0.94 |
| QCIII. | | | | | | | |
| Sense of purpose | | | | | | | |
| | Positive | 13 | 5 | 2 | 2 | 4 | -0.26 |
| | Neutral | 1 | 0 | 1 | 0 | 0 | -0.26 |
| | Negative | 3 | 0 | 1 | 2 | 0 | 0.14 |
| | No response | 3 | 0 | 1 | 1 | 1 | 0.78 |
| Overall | Positive | 41 | 9 | 8 | 11 | 13 | 0.87 |
| | | (68.33%) | | | | | |
| | Neutral | 2 | 1 | 1 | 0 | 0 | -0.89 |
| | | (3.33%) | | | | | |
| | Negative | 4 | 1 | 1 | 2 | 0 | -0.32 |
| | | (6.67%) | | | | | |
| | No response | 13 | 4 | 5 | 2 | 2 | -0.78 |
| | | (21.67%) | | | | | |

* Cannot be computed; # Correlation between time of stay and nature of responses.

Categorization of Responses from ALL Single Response Questions in Interviews

Of all the single response questions, 66.76 percent were positive, 8.53 percent were neutral, 17.71 percent were negative, and 10 percent were no response. The respective correlations were 0.6, -0.3, -0.17 and -0.78.

Table 4.8. Categorization of Responses from ALL Single Response Questions in Interviews

| Overall | | Total | D | Group | | | # Correlation |
|----------------|-------------|-----------------|----------|--------------|----------|----------|--------------------------|
| | | | | C | B | A | |
| All questions | Positive | 227 (66.76%) | 57 | 44 | 60 | 66 | 0.60 |
| | Neutral | 29 (8.53%) | 8 | 10 | 3 | 8 | -0.30 |
| | Negative | 50 (14.71%) | 7 | 21 | 17 | 5 | -0.17 |
| | No response | 34 (10.00%) | 4 | 5 | 2 | 2 | -0.78 |

* Cannot be computed; # Correlation between time of stay and nature of responses.

Categorization of Descriptors Used by Participants to Describe CZSA

Fifty descriptors were used by the participants. Of the descriptors used, 62 percent were positive and 11 percent were negative. The top four descriptors were good, tough, happy, and learning.

Table 4.9. Categorization of Descriptors Used by Participants to Describe CZSA

| Descriptors | Positive or Negative Nature of the Descriptor | | | | Total |
|---------------------|---|--------------|--------------|-------------|------------|
| | Positive | Neutral | Negative | Undecided | |
| Difficult | | | 2 | | 2 |
| Nasty | | | 2 | | 2 |
| Poor facilities | | | 2 | | 2 |
| Conflicting | | | 1 | | 1 |
| Hate | | | 1 | | 1 |
| Pain | | | 1 | | 1 |
| Sad | | | 1 | | 1 |
| Very messy | | | 1 | | 1 |
| Remote place | | 4 | | | 4 |
| A small society | | 3 | | | 3 |
| Good | 5 | | | | 5 |
| Tough | 5 | | | | 5 |
| Happy | 4 | | | | 4 |
| Learning | 3 | | | | 3 |
| Encouragement | 2 | | | | 2 |
| Love | 2 | | | | 2 |
| Opportunities | 2 | | | | 2 |
| Care | 1 | | | | 1 |
| Challenges | 1 | | | | 1 |
| Grace | 1 | | | | 1 |
| Near to the nature | 1 | | | | 1 |
| Pretty | 1 | | | | 1 |
| Repentance | 1 | | | | 1 |
| Unexpected | 1 | | | | 1 |
| Wonderful | 1 | | | | 1 |
| Big place | | | | 1 | 1 |
| Total Count: | 31 | 7 | 11 | 1 | 50 |
| % | 62.00 | 14.00 | 22.00 | 2.00 | 100 |

Categorization of Metaphors (Incidents, Objects, Feelings, etc.) Used by Participants to Describe CZSA

The participants offered a total of twenty metaphors of which 65 percent were positive, 25 percent were neutral, and 10 percent were negative.

Table 4.10. Categorization of Metaphors (Incidents, Objects, Feelings, etc.) Used by Participants to Describe CZSA

| Metaphors | Positive or Negative Nature of the Metaphor | | | | |
|--|---|--------------|--------------|-------------|------------|
| | Positive | Neutral | Negative | Undecided | Total |
| Triad society (Gang) | | | X | | 1 |
| Boys' home | | | X | | 1 |
| Community. Village | | X | | | 1 |
| School | | X | | | 1 |
| Amusement park | | X | | | 1 |
| Boarding school | | X | | | 1 |
| The earth | | X | | | 1 |
| Hole | X | | | | 1 |
| Place to learn things | X | | | | 1 |
| Place to train oneself | X | | | | 1 |
| Recycling box. | X | | | | 1 |
| Recycling machine | X | | | | 1 |
| Another home. Love & hate too | X | | | | 1 |
| Furnace | X | | | | 1 |
| Like a small family in the rural village | X | | | | 1 |
| Long run | X | | | | 1 |
| Our second home | X | | | | 1 |
| Recycling bin | X | | | | 1 |
| Society | X | | | | 1 |
| Vacuum cleaner | X | | | | 1 |
| Total Count: | 13 | 5 | 2 | 0 | 20 |
| % | 65.00 | 25.00 | 10.00 | 0.00 | 100 |

Deep Impressions and Unforgettable Experiences in CZSA

I summarized the main points from responses to questions regarding unforgettable experiences in Christian Zheng Sheng Association. For QA1III, “Do you have any deep impression?” nine participants mentioned “together/peer influence/working together.” The next two responses on the list were “understanding of life/pray” and “physical labor/work.” The follow-up question was, “Why was this feeling so deep?” The top two answers were “support” and “happy.” The four most frequent responses for QA1IV (“Do you have any unforgettable experience in CZSA?”) were “mistakes,” “on arrival to the

center,” “sports/competition” and “working together.”

Table 4.11. Deep Impressions and Unforgettable Experiences in CZSA

| NO. | Questions | Number |
|------------|--|---------------|
| QA1III. | Do you have any deep impressions? | |
| | Responses: Together/peer influence/ working together | 9 |
| | Understanding of life/praying | 3 |
| | Physical labor/work | 3 |
| | On arrival to the center | 2 |
| | Sport (marathon/table tennis) | 2 |
| | Leaving of staff | 1 |
| | Cold shower | 1 |
| | Why was this feeling so deep? | |
| | Support | 3 |
| | Happy | 2 |
| | Togetherness | 1 |
| | Achievement | 1 |
| | Friendliness | 1 |
| | Miracle | 1 |
| QA1IV. | You have any unforgettable experience in CZSA? | |
| | Responses: Mistakes | 3 |
| | On arrival to the center | 2 |
| | Sports/competition | 2 |
| | Working together | 2 |
| | Overseas trips | 1 |
| | Work | 1 |
| | Study | 1 |
| | Intrinsic change | 1 |
| | Knitting scarves | 1 |
| | Inter-school games | 1 |
| | Simple life | 1 |

Activities Participants Enjoyed

For QA2I, “In CZSA, in what do you like to get involved?” nine participants mentioned “sports/competition.” “Being together” was the next most frequent response. The four most frequent answers for QA2II (“What kind of activities do you like?”) were “morning assemblies,” “sports/competition,” “classes,” and “interschool games.” The main reasons for enjoying these activities were “happy,” “learning,” “accomplishment,” and “self-reflection.”

Table 4.12. Activities Participants Enjoyed

| NO. | Question | Number |
|--------|--|--------|
| QA2I. | In CZSA, what do you like to get involved? | |
| | Responses: | |
| | Sports/competition | 9 |
| | Being together | 3 |
| | Doing accounting | 2 |
| | Chinese tea ceremony | 2 |
| | Filming | 2 |
| | Extra-curricular activities | 2 |
| | Drama | 1 |
| | Reading | 1 |
| | Computing | 1 |
| | Inter-school games | 1 |
| | War game | 1 |
| QA2II. | What kind of activities do you like? | |
| | Responses: | |
| | Morning assemblies | 5 |
| | Sports/competition | 4 |
| | Classes | 3 |
| | Inter-school games | 3 |
| | Free time/games | 2 |
| | Sharing in other schools | 1 |
| | Work | 1 |
| | War game | 1 |
| | Sleeping | 1 |
| | Cooking | 1 |
| | Why | |
| | Responses: | |
| | Happy | 6 |
| | Learning | 3 |
| | Accomplishment | 2 |
| | Self reflection | 2 |
| | Support | 1 |
| | Peer influence | 1 |
| | Less boring | 1 |
| | Acceptance | 1 |

Likes and Dislikes in CZSA

QA2III asked, “What did you dislike in the life here?” Nine participants said “getting along with others.” The next three most frequent responses were “cold shower/environment,” “physical labor/working,” and “devotion/facing myself.” QA2IV asked, “What did you like in the life here?” The top three most frequent answers were “getting along with others,” “working,” and “music concert.”

Table 4.13. Likes and Dislikes in CZSA

| NO. | Question | Number |
|---------|--|--------|
| QA2III. | What did you dislike in the life here? | |
| | Responses: | |
| | Getting along with others | 9 |
| | Cold shower/environment | 5 |
| | Physical labor/working | 4 |
| | Devotion/facing myself | 4 |
| | No choice | 3 |
| | Not enough time for study | 3 |
| | Doing homework/classes | 2 |
| | Sharing consequences | 2 |
| | Punishment | 2 |
| | Getting up early | 1 |
| QA2IV. | What did you like in the life here? | |
| | Responses: | |
| | Getting along with others | 5 |
| | Working | 3 |
| | Music concert | 3 |
| | Chat with the staff | 2 |
| | Special activities | 2 |
| | Environment | 2 |
| | Sports/competition | 2 |
| | Morning assemblies | 1 |
| | School sharing | 1 |
| | Devotion | 1 |

Changes Reported by Participants

The three most frequently reported changes identified by participants were “improved interpersonal relationships” (13), “enhanced self-confidence” (13), and “enhanced anger management, less impulsive” (12).

Table 4.14. Changes Reported by Participants

| Changes | Number |
|---|---------------|
| Improved interpersonal relationships | 13 |
| Enhanced self-confidence | 13 |
| Enhanced anger management, less impulsive | 12 |
| Positive personality change | 6 |
| Learned positive thinking | 5 |
| Enhanced self-discipline | 5 |
| Become more responsible | 5 |
| Setting life goal | 4 |
| Improved communication and relationship with family | 4 |
| Enhanced self-efficacy | 3 |
| Enhanced endurance | 3 |
| Enhanced physical strength | 2 |
| More understanding of life | 1 |
| Learned knowledge | 1 |
| Enhanced self-reflection | 1 |
| Enhanced ability in handling emotions | 1 |
| Become more self sufficient | 1 |
| Total | 80 |

Reasons for Changes Reported by Participants

Participants gave the following reasons for the changes they reported while in the program: “my own expectation” (9), “teaching and sharing of the staff” (9), “peer

influence” (8), “sense of community” (6), “encouragement” (6), and “family support” (6).

Table 4.15. Reasons of Change Reported by Participants

| Reasons | Number |
|--|---------------|
| My own expectation | 9 |
| Teaching and sharing of the staff | 9 |
| Peer influence | 8 |
| Sense of community | 6 |
| Encouragement | 6 |
| Family support | 6 |
| Reading the bible | 4 |
| Staff/overcomer staff | 4 |
| Opportunities given | 3 |
| Better future | 3 |
| Happy | 3 |
| Rules and punishment | 3 |
| Achievement | 2 |
| Expectation | 2 |
| Family sense | 2 |
| Undecided | 2 |
| Achievement from work | 2 |
| Adventure experience | 1 |
| Being loved/caring | 1 |
| Consequence | 1 |
| Don't like before | 1 |
| Good example of the seniors | 1 |
| Intrinsic expectation | 1 |
| Lost a friend | 1 |
| Opportunity in work | 1 |
| Physical work | 1 |
| Positive experience | 1 |
| Positive influence by working together | 1 |
| Positive interpersonal experience | 1 |
| Relationship with the staff | 1 |
| Sense of responsibility | 1 |
| Total | 89 |

Exemplary Interviews

Certain words, phrases, or themes stood out in the responses from some participant interviews. I considered these occurrences as exemplary interviews or examples that revealed how residents thought about various parts or elements of the program that could contribute to their recovery process and future life. While a majority of the participants' responses did not meet exemplary criteria (pointing to any significant changes for the participant), the examples were significant because of pointing out HITC's role in life transformation ministry. Among exemplary responses, I identified words or phrases commonly used by the residents: responsibility, working for the future, working together, relationship with staff, toughness, and value or perspective change. I also found examples of changes in residents' spiritual experiences, such as reading the Bible, recalling Bible verses, praying, or the answering of prayer (specifically, one student was able to return to CZSA in spite of impossible circumstances in the court). Other than the spiritual dimension, many exemplary interview responses mentioned that the relationship between residents and the staff empowered them to change. On top of all these reasons, many participants experienced special occasions or events such as a trip to the U. S., working as a video editor, or playing ballgames in inter-school competitions. Participants said in their own words that these experiences brought them to see their own lives from a different angle. These phrases indicate the beginning of a worldview shift. Appendix G outlines details of some responses and quotes from the residents' interviews.

Summary of Findings

Findings of this study are summarized under two sections.

Findings from CZSA's Documentary and Lam's Interview

- Chronology of CZSA was outlined and documented.
- Four emphases concerning HITC were identified: spiritual life, community life, work/laboring, and schooling.
- Spiritual life, as CZSA understood, was a right/proper relationship with the Creator and a right understanding and attitude toward life (i.e., hardship, endurance, contentment, positive attitude, faith in practice, faith in a work context, and a servant attitude.
- Community life for CZSA meant holistic interactions (life-changing relationships), accountability and responsibility, modeling of the staff leading to transformation, and implementing all circumstances, whether good or bad, to enhance transformation.
- Working/laboring in CZSA was a medium of drug rehabilitation providing a hope for the future, a stepping-stone for reintegration into society, training for direction and attitudes of life, and a platform for achievement and job satisfaction which reinforce changes.
- Schooling in CZSA provided opportunities for students to develop their abilities and potential, to experienced self-reflection, and to acquire a new positive self-identity for the future.

Findings from Participant Interviews

- The interrater reliability for all the responses except the questions concerning descriptors and metaphors of CZSA was 0.84.
- The interrater reliability for descriptors and metaphors of CZSA were 0.78 and 0.6, respectively.
- The age, length of stay, and percent of residents under probation orders of the twenty informants and the population at large were highly similar.
- Of all the single response questions about the evaluation of process, product, and changes, 66.76 percent were positive. The correlation against time of stay was 0.6.
- Regarding the questions on descriptors and metaphors, 62 percent and 65 percent of the responses respectively were positive; 66.76 percent of the responses to the rest of the questions were positive.
- The deepest impression and most unforgettable experiences in CZSA were relationships (ranked first), work, working together, praying, and sports.
- The most preferred activities in CZSA were sports, morning assemblies, and “being together.”
- The likes and dislikes in CZSA were the same (i.e., getting along with others).
- Among the informants, 81 percent agreed that they had changed (QB2I). Top changes reported were “improved interpersonal relationship,” “enhanced self-confidence,” and “enhanced anger management, less impulsive.”
- The reasons for changes were all relational (the staff, peer, family and community).

CHAPTER 5

DISCUSSION

While overall drug use in Hong Kong is experiencing a falling trend, hidden behind this trend is a rising number of young psychotropic substance abusers. In other words, even though the overall percent of drug use in Hong Kong is decreasing, the number of young psychotropic substance abuser among that percent is increasing. For this reason, as well as increased drug travel and trade between China and Hong Kong, this study of the HITC model of CZSA has become very meaningful.

Summaries of HITC in the Lens of the Literature on Holism and Biblical Holism

The whole concept of HITC's operation is based on the classical definition of holism and the theology of biblical holism.

Holism in HITC

CZSA describes itself as a holistic interactive program in which dynamic and interactive characteristics weave together in a therapeutic community and provide a platform for holistic transformation for residents. The term "holistic" seems as widely used today as does the term "gentleman" in modern English. "Gentleman" has lost its original meaning: a man who had a coat of arms and possessed property. Now the term describes the good reputation of the man to whom the term is applied, while in antiquity the term suggested tangible physical assets such as the coat of arms and land (Lewis xiii). People now use the term "holism" to describe all multidimensional integrated approaches to the physical, social, medical, educational, spiritual, political, or psychological aspects of human life.

Even some experts define holism as the sum of physical, psychological, social, and spiritual approaches (Luk and Shek 939); however, the core concept of HITC rests upon multiplicity in unison and unison in multiplicity, and the “complex simplicity” as found in the Trinity (Seamands, Ministry 96-116). These ideas prove integral for both the person and the community in an interrelated and interconnected relationship.

Accordingly, this idea mirrors the biblical concepts of wholeness, *shalom*, and redemption in regard to the individual and the community and the interrelatedness found therein. Another example of this idea is expressed in mathematics, in which infinity plus one still equals infinity. In like manner, adding new features to a holistic setting does not make the setting more holistic than before. Neither the individual nor the community was intended for division into parts. These foundational ideas and assertions provide the basis for HITC’s and CZSA’s understanding and practice regarding holism.

How HITC Works

HITC does not intend to deny other approaches or methods for transformation. Instead, HITC draws its understanding of change from Kraft’s explanation of Christian transformation that views change as emerging from inside, as a tall tree grows from a small seed (403). Thus, individuals’ inside meaning and worldview must be shifted by cross-culture experiences in which persons leave their comfort zones and enter into significant relationships with other people. HITC provides many different and new experiences for residents and, these enriched experiences are the focus of HITC treatment.

Holistic View of Person

An enriched self is only a starting focus in interactive relationships among people and within events in the community—life day in and day out. A holistic approach allows

a person to be encountered and understood as a whole, integrated person and allows his or her needs in daily life to be met. Every person has had varied needs at different times; therefore, an interactive approach rather than a program-oriented approach could be more appropriate. In HITC, community life, which includes working/laboring and schooling, is the platform upon which all members—residents and staff—play their respective roles as wholly integrated persons (or in a holistic manner) interacting with each other so each person can achieve a degree of transformation and grow to maturity.

Differences between HITC and TC

Characteristics such as holistic interaction present the main difference between HITC and a TC model. This difference is illustrated in Figure 5.1.

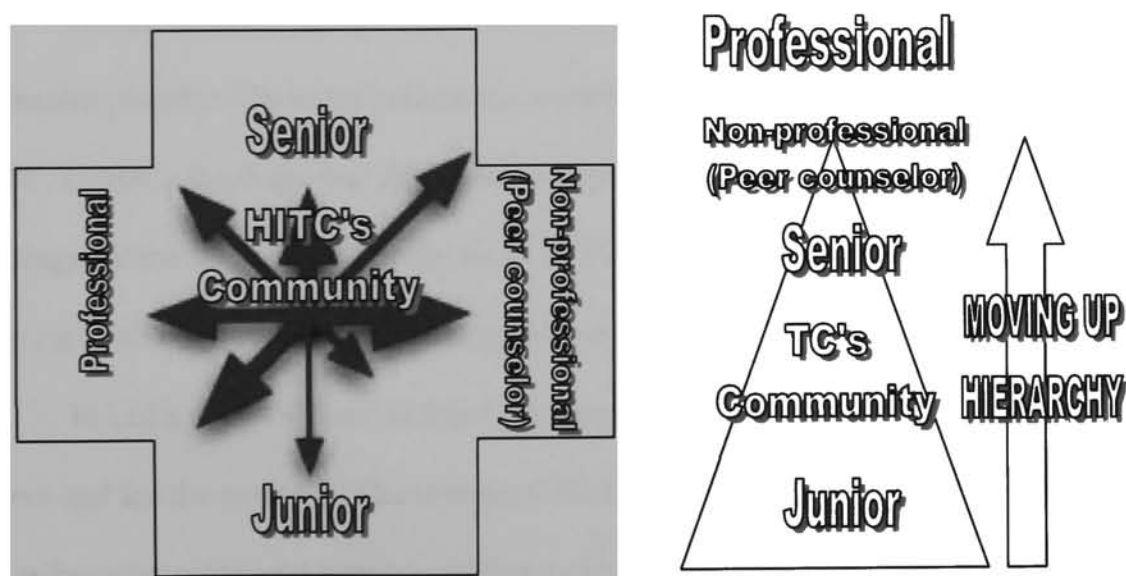


Figure 5.1. Holistic interaction in HITC versus hierarchy in TC models.

The TC model emphasizes the resident's movement up the hierarchy (Gibbons, Anderson, and Garm 10). Conversely, the Holistic Interactive Therapeutic Community model

emphasizes multidirectional interaction and views each person, whether resident or staff member, as an overcomer in some area of his or her life. Isaiah 53:6 states, “We all have gone astray, each of us has turned to his own way” and thus emphasizes that every person has sinned against God. For this reason residents and staff members can share and grow together because the community life of HITC provides a platform for the transformative interactions recorded as in the five episodes produced by HITC students and staff for Hong Kong television. TC model emphasizes hierarchy and levels of management, but HITC emphasizes the shared experiences among all members in the community including residents and professional and non-professional staff. The key to transformation is holistic interaction.

Christian Beliefs in HITC

As previous discussion indicates, personal interactions in HITC serve an important purpose. Christian beliefs and values are both the foundation and goal of HITC. CZSA’s theology was discussed in depth in Chapters 2 and 4 in regard to the findings for the spiritual life emphasis of HITC. Each member of HITC works hard to help each other practice goodness in each person’s life.

In Luke 4:18-19 Jesus defined the meaning and purpose of his life as living for others and for the needy. In like manner CZSA’s chronology as outlined in Chapter 2 describes a meaning and purpose similar to Jesus’ description in Luke. Specifically, CZSA began in 1985 with a goal of meeting the needs of the drug addicts. In 1992, CZSA began serving young drug addicts and began providing schooling for young addicts in 1998. CZSA further developed its ministries in 2000 by providing for addicts’ needs for real-world work experience and opening a pizzeria to help meet these needs. Also in 2000

CZSA's goal of serving the needy brought CZSA to China and to begin various ministries. The same holistic ministry principle applied to HITC, CZSA, and the China ministries efforts.

Two Hebrew words, *shalom* and redemption, denote characteristics of wholeness as applied to relationships with all other people and with God and as discussed in Chapter 2. As these Hebrew terms suggest, relationships are all interrelated with others in the community and with the community. A person can experience fullness of wholeness only with other people. Linden states that an individual comes to know himself or herself only through interactions with others (256). Thus, harmony or peace exists in and through relationship.

Major Findings

Findings from Chapter 4 were divided into three sections: (1) findings from CZSA's documentary and Lam's interviews, (2) findings from the interviews of participants, and (3) exemplary interviews. Section one reported the four emphases generated from the videos produced by CZSA; section two summarized the results identified in the interviews, and section three provided some exemplary interviews identified in the research process.

Findings from CZSA's Documentary

From the documentary and Lam's interviews, Lam stated that the rehabilitation approach of CZSA is a Life Meaning Counseling Therapy (生命意義輔導療法), a Bible-based approach to help residents understand the truth about life and how to set directions and goals for their lives. He also officially named CZSA's model a Holistic Interactive Therapeutic Community (全方位互動治療社區). As Outler says, "The heart of Wesley's

gospel was always its lively sense of God's grace at work at every level of creation and history in persons and communities" (105). HITC and Wesley's gospel are operating at every level of creation and history in persons and communities. I called these models an all-inclusive multidimensional hyperspace because the creation is the three-dimensional space, history is the fourth dimension (time), and the interpersonal relationships are the fifth dimension.

HITC is a model operated on the holistic interaction among the staff and residents in a TC with the four emphases—spiritual life, community life, working/laboring, and schooling, which were not four programs but four platforms where holistic interactions could take place. The holistic interactions, in turn, provided experiences or adventures that may shift the worldview of the staff and residents—the inner subjective world [make-up world] within each member of the community. HITC was echoing Kraft's concepts on culture patterning and culture performance about how a person functions in a culture or a community.

Classical holism, Chinese medical theory, and Hebrew concepts of *shalom* and redemption are the whole that cannot be divided. As Linden illustrated, the arc of a circle contains many parts to form the whole. Another example from Linden describes that the parts of a clock can tell time only when the parts are together. A final example illustrates holism in the same manner as the orange tree that grows into proper form from having all the necessary genes in the orange seed right from the beginning. All these holistic concepts and illustrations explain that isolated parts cannot be understood, studied, or described by themselves separated from the whole. All the components interact and merge with one another, but none of them replaces the others. In HITC, the four

emphases of spiritual life, community life, working/laboring, and schooling work together as a whole. Mainly from the episodes and Lam's interviews, I found that these four emphases overlap, interact, and merge with each other much like overlapping areas in a sphere. At the same time, the spiritual life embraces all the other emphases. The four views, or perspectives, comprise a revolving sphere that when viewed from different angles illustrate different emphases.

The spiritual life in HITC was a core worldview providing the dynamics in all areas of interaction. In Lam's interview, he quotes 1 Corinthians 12:23-24 to show what direction the spiritual life of a person should go in a day-to-day setting. The maturity (spiritually or psychologically) of a person was revealed in how he or she treated the weak, in his or her servant attitude. The mature or transformed life became a "giving" life. The whole life of a person puts this giving attitude into practice; the inside worldview changes according to the giving attitude. Lam commented that the worldview shift was the key to spiritual formation. With the positive responses from the interviews, the participants were showing signs of transformation to maturity.

Community life was a platform or a framework for practicing holistic interaction for transformation, which led to intrinsic changes in the life of each member of the community. Working and laboring and schooling were outside the range of experiences for many residents, because drug addicts were extremely unfamiliar with these emphases before entering the program. They provided adventures for them and had great impact on their lives.

As such, working/laboring and schooling resembled cross-cultural experiences for residents and offered opportunities for counseling. In Hong Kong society, working and

schooling provided upward mobility on the social ladder and brought hope in the future. This idea was deeply rooted in the Chinese culture. Working/laboring and schooling in HITC created a strong sense of future, hope, and possibilities for changes and upward mobility in society. These ideas showed clearly in the interview of the residents in each episode (see Appendix F) and the news clippings (see Appendix C).

Findings from Interviews of Participants

The interrater reliability and the member check were conducted to ensure the stability of my interpretations and the quality of a qualitative study, respectively.

Interrater reliability. The intercoder reliability of the four participants regarding the single response question was 0.81, 0.79, 0.91, and 0.85, respectively. The interrater reliability was 0.84, suggesting that the coding of the study is reliable. Of the twenty metaphors (incidents, objects, feelings, etc.) I categorized, twelve metaphors agreed with those of the outside social worker (interrater reliability = 0.6); among fifty adjectives I categorized, thirty-nine adjectives agreed with the categorization of the social worker (interrater reliability = 0.78). The reliability for the fifty adjectives was higher than that of the metaphors; however, both figures were higher than 0.5. This level of reliability might be due to a board interpretation of some of the words used by the participants (see Tables 4.7 and 4.8, pp. 105-06), which caused ambiguity. Because participants had drug usage histories and school dropout backgrounds, the approach of the questions on adjectives and metaphors may have been unsuitable due to participants' limited vocabularies. In future studies of participants with similar backgrounds, I can either use direct questions or grand tour questions, which the participants can answer fully in their own words without constraints and can express themselves in their own culture. Therefore, the

research should not be limited verbal communication. Observation of the interactions, behaviors, and the performance of the participants is also very important.

Member check. I asked the four randomly selected participants to perform a member check. I then calculated the result for this procedure according to each participant's responses. Results were 0.97, 0.96, 1, and 1, respectively. The interview transcripts were closely similar to the participants' original intents when they answered the questions.

As previously indicated I had an overall good reliability coding for the responses, and the quality of the interview transcripts was very high.

Demographic data of participants. The average age of study participants was 16.25, very close to the 17.63 average of the eighty-one residents in the at-large population. The participants' average length of stay was 1.35 years, also close to 1.3 years, the average length of stay of the at-large population. Among the participants, 75 percent were under a probation order, while 82 percent of the residential population at large was under such orders. These three comparisons showed that the demographic characteristics of the twenty participants were highly representative of the at-large population. Further, 80 percent of the participants had criminal records and previous drug experience, while 55 percent claimed gang triad backgrounds. Accordingly, participants were drug addicts, juvenile delinquents, or both.

I concluded all twenty participants were typical residents in HITC, and their responses were highly valid and meaningful.

Responses concerning HITC process. The overall rating of the HITC process was positive at 61 percent. This percent indicates that participants' view of the process of

HITC was positive. The correlation between the participants' length of stay and participants' positive attitude was 0.23, not a one-to-one correlation. One interpretation for this result suggests that participants' positive attitudes toward HITC increase as the length of stay increases. The results were significant, because the calculation was based on one hundred responses.

Table 4.4 (see p. 102) shows an interesting finding regarding two questions concerning the staff of HITC. The responses of the two questions were very different from the other responses. As such these responses indicated that 90 percent of the participants had positive attitudes toward the staff, and only 10 percent of the participants had a negative attitude toward the staff. The correlation between length of stay and the students' reports of their perceived positive relationship with the staff was 0.89. Therefore, the longer participants stayed, the better the relationship they reported with the staff. Relationships were important in HITC because of the resulting holistic interactions and interconnectivity that provided the empowerment of transformation. The significance of the relationship was also emphasized in the news clips, five televised episodes, and Lam's interview.

Responses concerning HITC product. Responses concerning the product of HITC could be interpreted as the benefits or gains from participants experienced in HITC or attributed to their stay in HITC. The overall product or outcome rating was positive, at 69.44 percent out of 180 responses, indicating positive regard for the HITC product. The participants reported a very positive attitude regarding the product of HITC. The correlation between participants' length of stay and their positive attitude was 0.64. From the perspective of the participants, they experienced more benefits when they stayed

longer in HITC. The required length of stay by probation order for CZSA's resident is the longest among all treatment programs in Hong Kong (see Appendix E).

Responses from all single-response questions in interviews. Out of the total 340 responses, 66.76 percent were positive, 8.53 percent were neutral, 17.71 percent were negative, and 10 percent offered no response. The respective correlations were 0.6, -0.3, -0.17, and -0.78. The majority of the participants (almost seven out of ten) reported a positive attitude regarding both process and product of HITC. The positive correlation of 0.6 indicated the positive relationship between length of stay in HITC and participants' positive views of the process and product of HITC.

Correlation between time of stay and nature of responses. I grouped the population into four groups and intended to locate the correlations between time of stay and the nature of responses. This grouping system created a time line within which to study the correlation. I expected to see changes within each group correlate to the participants' time of stay. After studying the responses from the single-response question, I obtained a correlation of 0.6 for the overall program of HITC. This positive correlation indicated that length of stay in HITC was directly proportional to participants' positive views of the process and product of HITC.

Within the interviews I also employed many other grand tour questions and follow-up questions in order to obtain more and deeper insight from the interviews (no single-response questions). Those grand tour questions and the follow-up questions generated diverse responses among which significant correlation was difficult to establish. This observation caused me to direct my strategy on the overall correlation from the single-response questions rather than identifying the correlation between the time of stay

and the responses from the follow-up questions because of the reliability of the correlation based on the number of similar responses from the questions (340 responses from the single-response question grouped into positive, neutral, and negative).

The positive correlation between the time of stay and responses of the single-response question identified the importance of the length of stay in HITC. Longer stays seem to generate better results for the residents in the program of HITC. I also suspect the length of stay depended strongly on the four emphases. For example, a participant wanted to complete his high school education and, therefore, would stay to complete grades nine to eleven (three years). The schooling in HITC provided a reason and opportunity for a resident to stay longer and to obtain a better chance to change.

Deep impressions and unforgettable experiences in CZSA. Table 4.9 (see p. 107) shows that community relationships are very important to the participants. As such their one-word responses regarding the community relationships in HITC were often, “support” and “happy.” These words suggest that participants experienced positive and productive relationships while in HITC. Question QA1IV asked, “Did you have any unforgettable experiences in CZSA?” Participants’ most frequent response was, “mistakes,” or a time in which the participants experienced correction by the staff. The section regarding exemplary interviews in Chapter 4, based on Appendix G, promoted my understanding that correction by the staff was transformed into empowerment for change through positive relationships, a feature of holistic interaction and of “tripping therapy,” as explained in episode NGU. The findings strongly agree with the participants’ responses for QA4Ia and QA4Ib—good relationships with the staff. As a result, participants generally viewed mistakes as possible opportunities for transformation and

worldview shifts. According to Lam, this highly emphasized holistic interaction was deeply rooted in HITC for transformational purposes and echoed throughout the whole research, five episodes, and interviews. The theme of HITC is holistic interaction for holistic transformation on a collective holistic platform.

Unforgettable experiences and activities participants enjoyed. Tables 4.11 and 4.12, respectively, (see pp. 109-11) highlight that participants ranked sports/competition, (nine out of twenty participants), being together, morning assemblies, classes, and interschool games as their favorite parts of CZSA. Those activities exhibited the characteristics of Lam's four emphases, namely, spiritual life, community life, working/laboring (being together), and schooling.

Participants gave one-word descriptors regarding their favorite parts of CZSA. As such, regarding community life activities, participants most frequently offered the descriptor "happy." For schooling and working/laboring, they most frequently said, "learning" and "accomplishment." Regarding spiritual life and community life, participants frequently indicated "self-reflection." These descriptors for participants' favorite activities in HITC corresponded to the four emphases of HITC (spiritual life, community life, working/laboring, and schooling) upon which such activities were based, thus illustrating the connections and merging inherent in a holistic approach such as that offered by HITC of CZSA.

Changes reported by participants. Tables 4.14 and 4.15 (see pp. 113-14) show that the top three changes reported by participants were "improved interpersonal relationships" (thirteen out of twenty), "enhanced self-confidence" (thirteen out of twenty), and "enhanced anger management, less impulsive" (twelve out of twenty).

participants). As such, the majority of participants shared these three changes. These changes also suggested that participant changes included social, psychological, and spiritual aspects of their lives. Participants offered the following reasons for changes they experience in HITC: “my own expectation” (nine participants), “teaching and sharing of the staff” (nine participants), “peer influence” (eight participants), “sense of community” (six participants), “encouragement” (six participants), and “family support” (six participants). The previous descriptors and responses all involve relations—with self, staff, other residents, and family. As a result, these findings suggest that HITC is primarily concerned with reconnection and relationship. This primary concern was illustrated by Lam in episode Holistic Interactive Therapeutic Community. He stated that right relationships bring about right direction and perspectives in life, but wrong relationships bring about wrong direction and wrong perspectives in life. The basic philosophy of HITC agreed with study findings regarding change through relationships as described by the participants in the interviews. As such, study findings suggest that students in HITC view relationships as the primary vehicles of their own personal transformation. HITC, a program built upon a matrix of relationships, can help students achieve greater levels of wholeness if HITC continues to explore new ways to bring students into right relationships with themselves, with others, and with God in a community setting. The community setting is the real life in which people live, so the mentors, counselors, teachers, and facilitators can provide help immediately on the spot. The help and empowerment can enter the residents’ narrative of life. By definition narrative is not bound by principles or systems, and narrative is a whole.

Exemplary Interviews

When I looked at the exemplary responses in detail (see Appendix G), I saw some that suggested worldview shifts in the residents. For example, participant C3 mentioned that after a year in CZSA, he remembered one night that he forgot to complete a simple task. The resident was surprised because in his prior life he would not have remembered such a small omission. His increased awareness and responsibility suggested a change within him. This resident's experience also emphasized the impact of the community's culture on a person because CZSA often highlights the importance of responsibility (see Appendix F). The following is a portion of the transcript from participant C3's interview:

[C3A:] Don't remember whether it was morning or at night. Just a little thing. I thought-it's like forgetting to do something. Then I sat down. I don't know whether it was the quiet time or self-study. I thought of it. How come I would remember that?
 [C3Q:] You were not like that?
 [C3A:] No. No, really. I don't remember and I don't remember. Nuts.
 [C3Q:] That's really in your heart.
 [C3A:] Now, don't know how come I had that in my heart. Don't know why. I thought at that moment why I had to be mindful about that?

This exemplary interview and others were recorded in Appendix G in order to show participants' worldview shifts. Nevertheless, such shifts in worldview reaffirm that holistic transformation began inside and is a lifetime process consisting of continuous divine-human interaction and a continuing series of human decisions. Accordingly, the last and most important work was action of the Holy Spirit who worked in his timing. Jesus offered a perfect illustration, when he said, "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit" (John 3:8). This instruction prompted me to avoid pride due to increased understanding or insight and to depend on the grace of God in every

situation. Lam also emphasizes that dependence on the work of the Holy Spirit brings freedom, peace of mind, and openness to many innovative approaches to rehabilitation. From this mind-set, HITC is not a program-oriented approach but a Spirit-led person approach.

Limitations of the Study

The limitations of this study are the preexisting relationships between the interviewer and interviewees, the characteristic of a cross-sectional study, the age range of the participants, the language proficiency of the participants, and the language barrier between the participants and the readers.

Preexisting Relationship

As principal and executive Director at CZSA, I am an authority figure and counselor to the interviewees, so bias or other influence could have occurred during the study even if subtle. Role confusion could have happened as a natural, reflexive action. One possible solution for this limitation might involve using another researcher to conduct the interviews; nevertheless, interviews by outside researchers may bring about other limitations regarding accurate understanding of the residents' culture. This limitation presents recurring issues for future research. Another way to decrease limitations of this study would be to increase the size of the research sample. With a large enough sample size, even with bias, results are more apt to offer a good representation of the reality. Further an anonymous questionnaire regarding the validity of the responses in the interview could be used as a member check.

Cross-Sectional Study

Another delimitation was that this study was a cross-sectional study in a fixed time frame in which the longitudinal growth of the residents in the program cannot be reflected accurately.

Age Range of the Participants

The third delimitation is the age range of the sample (13 to 25 years). This age range covered two major developmental stages of human development (i.e., teenage and early adulthood). This varied age range might have affected the validity and the generalizability of the study. The findings are limited because they do not represent a broad range of ages. Instead, the findings include only two developmental stages. Generalizing the findings to other age groups might prove a questionable practice.

Language Proficiency

Students' language proficiency posed some limitations for this study as well. From the pilot study to interviews and member checks, I made extra effort in order to ensure that the students understood the interview questions. Their language ability prevented them from giving specific metaphors and descriptors easily categorized as positive, negative, or neutral. This language issue might explain lower interrater reliability than was expected. An insider did the research to HITC, which proved helpful in understanding and describing students' responses. Another corrective for the language proficiency issue might entail a longer or more comprehensive interview in order to enhance the communication between interviewee and participant.

Language Barrier

The language barrier formed yet another delimitation for this study, an undertaking that involved many translation processes. I conducted the interviews in Cantonese, a Chinese dialect. The audio recordings were transcribed into written Chinese and then were rendered into English. When I performed the member check, I translated the constructs—the translated themes drawn from their responses—again back into Cantonese in order for participants to agree either or disagree with the accuracy of the themes drawn from their responses. In addition to these facts, the students in HITC have a culture of their own that features a unique set of words, meanings, colloquialisms, and codes. Aspects of this culture might have been misunderstood or lost in the cycles of translation. A possible way to reduce the negative impact of translation would be to have one translator to manage the whole translation project for the study. This translator could attend all of the interviews so he or she could watch and listen to the participants in person. This first-hand knowledge would help the translator better understand participants' language and culture and thus better understand the purpose of the study. The interviews might also be videotaped so the translator could refer to them for consistency in the translation process.

Unexpected Observation

Throughout the course of this research, I encountered some observations and findings that did not fit with my expectations.

Unforgettable Experiences

I expected that participants would describe special events such as a trip to the United States as their most unforgettable experiences; nevertheless, while some

participants mentioned these events, (they seemed most impressed and most frequently mentioned) were the relationships between participants and the staff. These relationships were an important force for change in participants' lives.

Discipline

Three students mentioned that their experience of being disciplined was their most unforgettable experience, likely due to the severity of the discipline. Participants commented that such discipline gave them opportunities for self-reflection. I expected that students would regard the simple life (i.e., cold showers, and hard work) as negative experiences. Nevertheless, for many students being able to take cold showers became some form of a challenge and offered a sense of achievement when they accomplished the task. Participants indicated that they enjoyed the hard physical work because they worked together. This response seemed to suggest that the work itself was less important than the students' experience of togetherness and belonging. Students' emphasis on togetherness and belonging might even explain part of the students' drug usage or criminal activities for the sake of belonging and experiencing togetherness.

Positive Relationship

Regarding impressions of the staff, all the participants responded in a positive manner. Even from the two participants whose general attitudes toward CZSA appeared rather negative responded in appositive manner when asked about relationships with the staff. The participants also offered positive responses about sports. Many of them mentioned table tennis, instructed by Mr. Chung, one of the CZSA staff members. I previously thought their favorite sport was basketball, but their responses indicated table tennis as the favorite. This set of responses might indicate that sports were not the key

issues but Mr. Chung's relationship with them as they spent time together in the training process. Schooling was mentioned less frequently, though no participants expressed any negative feelings regarding schooling.

Community Life

As I searched through the televised episodes, I found that the community life stood out more than any other element of CZSA, and, as such, community life seemed pervasive throughout every part of CZSA. I also saw that the four emphases (spiritual life, community life, working/laboring, schooling) could not be separated but were interwoven, forming one mass. These four emphases and their natures of wholeness can serve as a blueprint for other treatment programs to duplicate or use as a foundation for further development.

Language Proficiency

Prior to the study, I did not expect that the participants' language proficiency was low enough to cause problems with understanding the questions or with self-expression. This research was based primarily on participant responses in the interviews. The problem showed up in the results of the interrater reliability of the descriptors and metaphors. Accordingly, participants' word choices directly influenced the results, and their language abilities presented certain problems for the study.

Recommendation for Application of Findings to Ministry Context

HITC is not a program-based approach; instead, it is a dynamic, organic approach. As such, HITC does not resemble an assembly line producing overcomers; rather, it is an open setting where participants (including staff members) can find meaning in their lives. The elements involved—participation, the situation, circumstances, and/or the

interactions among all these elements cannot be copied or replicated, especially because the individual personalities of staff members may have been key factors. While the form and program of HITC may be copied, the circumstances or the relationships cannot be copied. As a result, distilling some principles, ideologies, values, or worldviews of HITC would be meaningful. The meaning behind the specific format or circumstance should be considered for application in other ministry contexts.

For example, multidimensional relationships are important in HITC because they affect whether the ministry and service goals can be achieved (holistic transformation). This general principle of relational connectivity may be applied to many other ministries. The holistic relational interactions in HITC cannot be deconstructed into simple, strict roles for each community, member. While students are ultimately accountable for their actions, daily life in HITC is non-hierarchical. As such, staff members work alongside students, or a student skilled at a particular task might embrace the role of “teacher” in order to teach the skill or task to the staff member. This nonhierarchical approach is different from a TC where residents begin at the bottom and climb up the hierarchy. Study findings suggest that for HITC, relationships with staff, peers, self, or family provide the empowerment behind the students’ changes.

HITC’s four emphases could be further developed or explored in CZSA or applied to other drug treatment programs. Regarding spiritual life, participants generally reported positive feelings toward Christianity, though some participants do not as of yet express belief in God. The testimonies, sacrifice, and commitment level of the staff members caused them to have such a view.

Out of all participants, 90 percent reported a positive impression of the staff, 0 percent reported a negative impression, and 10 percent were neutral. Nine out of twenty participants reported that the staff and the teachers were the reasons for their changes. Staff members and teachers were one of the most frequent reasons cited for change (see Table 4.15, p. 114). Thus, the staff who lived alongside the residents around the clock had an impact on the residents' lives. The overcomer staff, who were ex-drug addicts, as peer counselors also provided a living testimony of God's power. When residents saw changes in the overcomers staff members, residents often would think more about matters of faith. In Cowboy Lam, Lam stated, "They [the overcomers staff] can serve as a bridge, bringing the addicts into the life of the counselors. Collaboration between them [non-overcomer and overcomer staff] is a beautiful thing. Zheng Sheng believes in this." Hierarchy was not on the focus in HITC and this non-egalitarian approach contributed to the relationships among all HITC's participants, both staff members and residents.

Nine out of twenty participants said that sports or competition were their favorite activities in CZSA (see Table 4.10, p. 108). In Appendix G, the exemplary interviews, many residents stated they experienced empowerment through sports or competitions such as, a forty-two-kilometer marathon, fifteen-kilometer cross-country race, "full court press defense" in every basketball game, and difficult training for table tennis. This sports element could be further developed to provide more opportunities for each resident so as to strengthen the bonds among the residents and between the residents and the staff. The resulting positive strengthened (holistic) relationships could lead to transformation as in this study's findings. This transformation would enhance and add to the community life of HITC or another program.

Regarding the working/laboring emphasis, the participants reported that they perceived the overall atmosphere, the sense of collective responsibility, and the collaboration among staff, residents, and business operations were useful in developing their character. As they learned to work without making excuses, they learned to be responsible. Participant C3A indicated learning responsibility even with small issues (see Appendix G). This attitude is a basic working skill in life. Lam expressed this idea precisely: “A lot of our business actually provides skill training. On the one hand, we train them to be responsible in life, that is the most important skill in making a living” (Cowboy Lam). Such responsibilities increased as the residents worked in real business settings complete with market standards and demands. The pressure of deadlines and direct contact with customers gave residents a sense of reality and of their future. In Chapter 4, describing HITC’s focus on working and laboring, two students were quoted as examples of being responsible at work and working for the future. In these settings the residents acquired more self-confidence (see Table 4.14, p. 113) and were better prepared for their reintegration into society than prior to their experiences in HITC. This business and the working/laboring concept should focus and highlight needs for other drug rehabilitation program to address.

Schooling, the last emphasis, could be applied widely to other rehabilitation programs for young people. Many drug treatment centers have education programs, but these programs are unlike CZSA, a registered school that gives residents proper identification to join public school examinations or inter-school games. Lam said that studying was the responsibility of young people. As such this identity gives them hope (Holistic Interactive Therapeutic Community). In Chinese society, schooling provides a

means to climb the social ladder, giving a sense of future to the young people. Other treatment centers should also make good use of CZSA's schooling concept.

I also found a very interesting and diverse phenomenon regarding participants' responses for likes and dislikes in CZSA, in that such responses were the same. "Getting along with the others" was the top response for likes and dislikes in CZSA (see Table 4.11, p. 109). These results seem contradictory. I suspect that this result showed the importance of relationships in HITC. The residents enjoyed relationships within HITC, but at the same time getting along with the others was the students' hardest task. I also discovered that this diverse picture was cohesive with the participants' top response regarding their changes in enhanced interpersonal relationships. The tensions among the relationships—likes and dislikes—seem to bring about the good result of changes in interpersonal relationships.

The residents also experienced difficulties in relationships, specifically disliked getting along with others. At the same time they also indicated very positive relationship with the staff during interviews. I suspect the residents were having more difficulties with the other residents than with staff members. My assumption also matched with the results of QA3I, which asked about the atmosphere among residents (see Table 4.4, p. 102). I obtained twelve negative responses out of twenty. The residents indicated difficulties among them and perceived a negative atmosphere.

With the goal of enhancing productive relationships among residents, I tried to put the findings of the importance of relationships, good relationship with staff members, and the interest of participants in sports and activities in practice by setting up new components in HITC. The staff can implement team-building activities or team sports at

the beginning of residents' stays at HITC. The staff will encourage newcomers and participate with newcomers in activities in order to help them adjust into the HITC's culture with positive interaction. From this study, I learned that the role of the staff can be the changing agent for each resident: therefore, program participation is of utmost importance. The senior residents can also provide a bridge between new residents and the program. As such, senior residents have the advantage as insiders. I require activities to provide positive interactions among newcomers, residents, and staff. Opportunity for positive interaction is the base criteria.

On 2 June 2007, I will launch a pilot program—adventure-based counseling—for personal growth and team building. I invited an experienced adventure-based counseling coach to lead a hiking program. The coach will lead a group of ten residents to participate in his designed program and will compare the outcome of the residents to the control group at HITC. The control group will not participate in the hiking program, and they will stay in the center as usual. I will evaluate the findings. In addition to the effectiveness of the new program, most important are the new activities that provide opportunities to engage the newcomers as early as possible. I suspect that early engagement should improve the relationships among residents.

Speculations about Future Study

This study represented the CZSA's first time to be described in such a manner—qualitative research from the residents' perspective. Accordingly, this study provides some pioneering qualitative evaluative findings that support the positive nature of CZSA's HITC and its effectiveness in promoting holistic transformation among young ex-drug addicts in Hong Kong.

This qualitative research's strength was emerged from obtaining information directly from participants. Nevertheless, my research coding might have been biased. Member checks and detailed research can improve reliability and validity for future study. To further improve findings, a combined method of study or triangulation of qualitative and quantitative research might prove of particular use. Questionnaires could be designed for resident pretests and posttests with a control group within six months. The control group is also HITC's residents under rehabilitation at the same time and in the same center of the testing group. Because different factors between two groups still exist and total control is not possible, future study could aim instead for the best control the study could assure. Then longitudinal research could be conducted to identify causes and patterns of change.

Constructs could also be provided. Research could be done from an observer's point of view in which the observer scales residents' daily life to provide a more non-biased picture. Tests on self-esteem could be administered to the students two times within a certain period to ascertain their personal growth. Another possibility might be to use the same instrument but interview more residents or form residents into groups of shorter intervals of stay (e.g., a three-month increment) and interview those who have finished and been out of the program for one year or five years. The various methods outlined above could be employed for triangulation study.

Postscript

While a Western understanding is likely to classify findings according to their "rightness" or "wrongness," Dieter Gernert quotes a remark from E. Bierdumpele to illustrate an alternative approach to understanding such findings:

Bierdumpe (1987, p. 228) remarks that “Japanese handle incomplete, incoherent, and inconsistent information much more easily than members of the Western countries, who always try to connect incomplete and inconsistent observations by means of theoretical constructs, ideological concepts, or something like that, and to classify them as ‘right’ or ‘wrong’ immediately.” (563)

Gernert asserts that scientific thinkers should be willing to learn other approaches than cognitive, linear Westernized understandings regarding conceptual schemes and patterns of interpretation, especially in regard to cross-cultural styles of thinking and understanding. Further, Gernert suggests that, an essential feature of scientific thinking should be embrace methodical doubt in which thinking must be constantly checked and updated (563). As such, science is a study of overcoming self-defined boundaries. This attitude does not suggest the absence of truth; rather, attitudes and understandings regarding truth are dynamic and changing. Truth is more than personal knowledge; however, the pursuit of truth emerges out of personal knowledge.

Regarding application of this study’s conclusions, an idea has begun to develop in my understanding. On one side, I find all the factual material that I have discovered—data, numbers, percents, and rates of effectiveness. Conversely, on the other side, I have identified a vast area with infinite possibilities from which a dynamic possible solution might emerge. For this reason, a holistic, interactive, open-minded approach must be employed for future study and future work in HITC. A holistic approach opens up more possibilities for innovative interactions in real life; as a result, more than one possible innovative solution may be found.

The goal of this study was not to seek mere knowledge but to seek wisdom. The conclusion of this study does not suggest a static, factual answer; rather, the CZSA

concept suggests a dynamic, organic approach or attitude to drug rehabilitation through spiritual life, community life, working/laboring, and schooling, not a step-by-step manual.

In the world of computer programming, people are finding that procedural programming is not the only approach to finding solution to a problem. Derek Bridge says, “A sequence of instructions to act upon a collection of stored variables is not the only way of expressing programs.” This approach is widely used in the field of artificial intelligence—machines thinking like humans. The main idea of programming in logic is setting goals (such as holistic transformation) and declaring the relationships, rules and constraints (such as spiritual life) between parameters, then letting the program system (such as community life) find the solutions or ways to the goals. This programming approach highlights my position on the holistic approach to the ministry in HITC.

Researcher’s Reflection

Upon the completion of this research, I have reflected on the process of the study and especially considered the interviews with the residents. The word “relationship” seemed the most pervasive theme of the interviews. The residents found that relating to others was the hardest aspect of life in CZSA, but residents also found this aspect best part of life in CZSA, as it provided opportunities to practice self-control. As a result, many have become less hot-tempered. Also, the positive interactions inherent in HITC increase residents’ desire to avoid future jail terms because such positive relationships are often absent in the jail. Residents enjoyed positive relationships with the HITC staff and appreciated their willingness to work long hours and take care of residents’ daily needs. The improved family relationships empowered residents to change. Their unpleasant experience in jail also played a significant role for their changes.

In all these interpersonal relationships, residents have learned to be responsible; many of them mentioned the word responsibility during the interviews. As the students fulfill their duties and complete work or projects, they enjoy the resulting sense of achievement and increased self-worth. Residents often would think about the future and agree that schooling was a path for a better future. The residents also enjoyed the good feelings and fun of working together with a large group of people. Due to the close community relationships, they had a strong sense of loyalty to the community. When residents had to bear consequences of others' wrongdoings, some student, could accept such consequence and remain free from bitterness even if they did not fully understand. From their stay in CZSA, students had a good impression on Christianity in general and moved closer to a Christian understanding of God.

The researcher reflection offers my overall impression from interviewing and interacting with participants. While such comments were not offered by a large number of students, the manner in which students expressed their opinions told me that these were important to them.

This study is a piece of art that fuses east and west. All people touched by this study humble themselves with deep understanding among each other and themselves. With this new synergy, they may be able to understand a new dimension of truth. Looking forward to this new understanding will improve service to others in the name of Jesus Christ the Lord.

APPENDIX A

Interview Questions

Background

Name: DOB: Admission: Age:
Reason of admission: Drug experience:
Triad background: Sex:

A. Process evaluation:

1. General impression of the program (Christian Zheng Sheng Association, CZSA)

- I. What is your overall impression of the program? What are your feelings?

2. Comments on the program content

- I. Were there any activities that most effectively aroused your interest to participate in CZSA's living?

3. Comments on the program implementation

- I. What are your thoughts on the degree or extent of participation of the entire center (i.e., all the students)?

4. Comments on the instructors

- I. What are your views on the instructors in CZSA?

B. Product evaluation:

1. Evaluation of the general effectiveness of the program

- I. Do you feel that the training and education of CZSA are beneficial to the development of young drug addicts?

2. Evaluation of the specific effectiveness of the program

- I. Do you think that your participation in CZSA has an impact on your knowledge (schoolwork and grades)? Please elaborate on your answers.

- II. Do you think living in CZSA can promote your self-confidence or ability to face the future?
- III. Do you think the program in CZSA can enhance your abilities in different areas in your life?
- IV. Do you think the program can promote your spiritual life?
- V. Do you think the program can promote your bonding with family, teachers, and students?
- VI. Do you think the program can cultivate your compassion and care for the others?
- VII. Do you think the program can promote your participation in and care for the society?
- VIII. Do you think the program can promote your sense of responsibility to the society, family, school, and peers?

3. Other comments

- I. If you are invited to use three descriptors to describe the program, what three descriptors will you use to describe the program?
- II. If you are invited to use one incident, object, or feeling (e.g., indigestion, enjoyment, etc.) to describe the program, what metaphor will you use to stand for the program?

C. Supplementary

- 1. Changes (Three questions were added after pilot interviews with eight students in the program.)
 - I. What were you like when you worked before? Now?

- II. What were you like when you were in school before? Now?
- III. Do you have any dreams?

APPENDIX B

Interview Questions with Notes

Background

Building rapport.

Name: DOB: Admission: Age:
Reason of admission: Drug experience:
Triad background: Sex:
Interview guide for the interviews involving the program participants
A. Process evaluation:

1. General impression of the program (Christian Zheng Sheng Association, CZSA)

- I. What is your overall impression of the program? What are your feelings?
- II. Overall, did you enjoy participating in the program of CZSA?
- III. With reference to the program, what has given you a lasting impression?
- IV. Do you have any unforgettable experiences concerning your participation in this program?

2. Comments on the program content

- I. Were there any activities that most effectively aroused your interest to participate in CZSA's living?
- II. Regarding the program, what are the things you like? What are the things you dislike?
- III. What are your views on the different areas and content of the program?
- IV. Which areas do you like the most? Why?

3. Comments on the program implementation

- I. What are your thoughts on the degree or extent of participation of the entire center (i.e., all the students)?

II. How do you feel about the atmosphere and discipline of the center when the program was implemented?

III. What are the responses of the participating students regarding the program?

4. Comments on the instructors

I. What are your views on the instructors in CZSA?

II. Regarding the interactions between the instructors and students, what are your thoughts and feelings?

B. Product Evaluation:

1. Evaluation of the general effectiveness of the program

I. Do you feel that the training and education of CZSA are beneficial to the development of young drug addicts?

II. Do you think that the program has helped your development?

III. After living in CZSA, do you have any changes? If yes, please specify. (free elicitation).

IV. What have you gained in this program? (free elicitation)

V. If you feel that you have changed, what do you think are the factors that have promoted such changes?

VI. If you have not noticed any changes in yourself, what do you think are the reasons?

2. Evaluation of the specific effectiveness of the program

I. Do you think that your participation in CZSA has an impact on your knowledge (schoolwork and grades)? Please elaborate on your answers.

II. Do you think living in CZSA can promote your self-confidence or ability to

face the future?

III. Do you think the program in CZSA can enhance your abilities in different areas in your life?

IV. Optional questions

V. Do you think the program can promote your spiritual life?

VI. Do you think the program can promote your bonding with family, teachers, and students?

VII. Do you think the program can cultivate your compassion and care for the others?

VIII. Do you think the program can promote your participation in and care for the society?

IX. Do you think the program can promote your sense of responsibility to the society, family, school, and peers?

3. Other Comments

I. If you are invited to use three descriptors to describe the program, what three descriptors will you use to describe the program?

II. If you are invited to use one incident, object, or feeling (e.g., indigestion, enjoyment, etc.) to describe the program, what metaphor will you use to stand for the program?

C. Supplementary

1. Changes (Three questions were added after pilot interviews with eight students in the program.)

I. What were you like when you worked before? Now?

- II. What were you like when you were in school before? Now?
- III. Do you have any dreams?

APPENDIX C

News Clip Transcript

| News paper | Date | Headline | Themes | Quote |
|--------------------------|----------|--|---|--|
| South China Morning Post | 12/08/94 | <u>Chasing away the dragon</u> | Hard labor and exercise; learning how to live with others | Hard labor and exercise has taken the place of heroin. He said that the government should start a special school for youth with drug problems. There should be something, which combined accommodation, drug rehabilitation service and training in useful technical skills including computer, carpentry and electronics. He said, "We have to give these youngsters the help they need and the chance to help themselves. Yat Sing who has also learned to play the piano rather than taking drugs. His aims were to get on better with other people." "The world of the addicts," he said, "is a lonely and selfish place where the hunt for the next fix consumes all other thoughts. I am now learning how to live with others and to be resolute in doing things. I won't waver about taking drugs again." LAM Hui-sing said that his young charges did not object their photographs being published as they had changed the way and were proud of themselves. "I think this guy should know that his past path was wrong. And this knowledge should not only be present when they were in the camp. But they should know it in their heart." He said, "If they can accept that they were wrong, there's no way for them to hide away and be afraid to face up to the past." |
| Ming Pao | 09/10/95 | <u>Special teacher in the drug rehab center on a peninsular</u> <u>Self-confidence restored after quitting drug</u> | Classes/work | CHAN Siu-cheuk arranged for them three 30-minute classes in the morning. In the afternoon, they took up work in the drug rehab center and did homework at night. |
| Ming Pao | 10/01/95 | <u>Self-confidence</u> <u>restored after quitting drug</u> | Self-confidence; physical strength; cold shower/ classes; staff's love and care | The self-confidence of Ka Chun was built up in his busy days here. He said proudly that he learned to do what he couldn't before. "I didn't do any sports at all. Not even strength to walk when I was on drug. Now I can carry bricks. I shivered when I took even a hot shower. Now I can do that with stream water. I also continue to study." Kwan Chai said, "After coming for one month, I told myself that I got to learn to be good here because the staff here came here to help us, leaving comfort and nice perks behind. They love us and teach us to be good so we are here to learn to be good." The center reported that Kwan Chai was a high achiever. |
| Hong Kong Economic Times | 01/15/96 | <u>CHAN Siu-cheuk</u> <u>abnormal teacher helps teenagers</u> | Classes | The standards of students varied. Among the 17 students, only one has finished Form Three. An 18-year-old Form One student did not even know the basic words. |

| News paper | Date | Headline | Themes | Quote |
|----------------|----------|---|--------------------------|--|
| Oriental Daily | 03/19/96 | | All overcomers education | <p>CHIAN Siu-cheuk thought differently about the drug addicts. He said that many people found them disgusting as they would just do anything when they wanted drugs. Their nature was the same as the other people. CHIAN Siu-cheuk compared people to a trashcan. Any normal person is like a clean trashcan with a lid. Others would think that it was a clean one because of its look. Drug addicts are like the trashcan at the fish stall in the wet market. Anyone would think that it was dirty. Whether the outside of the trashcan was clean or not, it is for the purpose of holding trash. People were like that. CHIAN Siu-cheuk believed that the nature of human being was the same. Teenage drug addicts would change if they were given education.</p> <p>Basketball training helped students learn to follow the instructions of the coach and foster team spirit. All teachers are registered Graduate Master Mistress who have given up their good job to come to Chi Ma Wan peninsula to help the teenage drug addicts. CHIAN Siu-cheuk, the principal, believed that education gives the students a choice regarding their future. They would have to finish Form Three education before they could have a choice, climbing the social ladder and reaching another level. Drug rehabilitation is a process of education, rebuilding life and worldviews. If physical dependence is dealt with but there are hurts in their heart, they are not healthy people yet. CZSC teachers want to build a trusting relationship with the students. They look for ways to solve problems and issues in life together. Ah Kuen said, "The teachers here have greatly encouraged me and led me to face the problems." The teachings of the teacher and the remoteness in Chi Ma Wan peninsula gave Ah Kuen space to reflect upon himself. He realized that it required efforts if one wanted to mature. He had to ask of himself more. Ah Hong said with a smile, "I came to CZSA and I'm not that young. I should think about my future."</p> <p>They were happy and their teachers and parents pleased.</p> |
| Ming Pao | 11/11/96 | <u>Teenage drug addicts' makeover</u> | Good relationship | <p>He has been in CZSA since he was put on a probation order for a minor drug offence two years ago. Mr. CHIAN said that drug abusers were benefited the most from the self-paced and self-motivated education program. At the center, 5 teachers conducted tutorial classes for 34 students. Most of them were on probation order for drug offence.</p> |
| Sing Pao | 11/11/96 | <u>HK YC, the first private school to rehabilitate drug addicts</u> | Schooling | |

| Newspaper | Date | Headline | Themes | Quote |
|--------------------|----------|---|--|---|
| Sing Pao | 11/11/96 | <u>HKYC, the first private school to rehabilitate drug addicts</u> | Simple life/staff and students live together | There were eight staff members and 34 teenagers on the island. Only ten dollars per person could be used for three meals a day. Only rice vermicelli was served for lunch. Each night, only three staff members stayed but teenagers did not run away or start a riot. Jacob Lam gave credits to the management mode of the center. The staff ate, lived and worked together with the residents, supervising and caring them. The teenagers knew that the teachers gave a lot for them and they knew that if they ran away, they couldn't come back again. Subsidy would not increase but the registration would help development. |
| Sing Tao Daily | 11/11/96 | <u>First drug rehab high school registered</u> <u>Principal docs not give up</u> | Schooling | |
| Hong Kong Standard | 11/15/96 | <u>Students set for a proper identity</u> <u>C/SC to get school status</u> | Teaching life skills/rebuilding confidence/cultivating positive attitudes/promoting good human values and morals/integration to society/sports | The main responsibilities of the school are detoxification, rehabilitation, teaching life skills, rebuilding confidence, cultivating positive attitudes, promoting good human values and morals and integration to society. The first time ever a drug addict high school basketball team played against a normal school team from United Christian College. |
| Christian Times | 11/17/96 | <u>Recovered addict, CHAN Chi-ha praised for his progress in academic performance</u> | Schooling/achievement | |
| Oriental Daily | 04/01/97 | <u>Pier rebuilding project confirmed after many delays</u> | Simple life | It is difficult and dangerous to get off to the pier at the Christian drug rehab center. |

| News paper | Date | Headline | Themes | Quote |
|----------------|----------|--|--|---|
| Sing Tao Daily | 08/07/97 | <u>Rehabilitated addicts go for school Certificate exam Some sit for accounting</u> <u>Drug rehab center turns a practical high school CZSC needs financial support</u> | Schooling Working schooling spiritual life relationship | School Certificate Results were released today. To many students, it was only a part of their life and did not think too much about it. But to Ah Kuen, who is now in a drug rehab center, it was an opportunity for him to return to society and to increase his edges when looking for jobs. |
| Oriental Daily | 01/31/98 | | | Ah Fai, a 26-year-old, has been learning to repair computer, English and typing at CZSC for half a year. Apart from practical skills like computer and typing, he also learned to get along with others in the school. He confessed that he was bad-tempered. His self-image was low, thinking that he was useless and there was no goal in life . But with the counseling from the teachers and his faith in Jesus, he started to change . Now he could control his temper better. He looked at Jesus to learn from his forgiveness and patience, changing his quick temper . Ah Fai is working in the computer maintenance company opened by CZSC in Tai Po. He can use what he has learned and at the same time , he has learned to trust himself. There are also opportunities for him to open up himself and communicate more with others, preparing himself to return to society. Ah Yuen, 19 years old, said that he has been benefited a lot from the teaching method of CZSC , i.e. tailoring for the students. Though he had studied Form Four, he didn't put his heart there and he only reached the junior high level. But the school taught him as he was and allowed him to learn from the basics, helping him to make up what was missing. He has also learned typing in Chinese. The school arranged some work for him and he felt that it was more concrete and meaningful. He is now a skilled Chinese typist. Ah Yuen said confidently that he would work hard for the positive in life. Chi Ha left CZSC last October and continued his Form Five program at United Christian College. He was not used to regular school life as he had been in CZSC for quite a while . Luckily teachers and classmates didn't discriminate him but spent time to help him. English is the teaching medium and he didn't understand at all. But with the help and understanding of the classmates and the extra lessons from teachers, he caught up gradually . As CZSC adopts the same curriculum as any regular schools, he had no problem with it and was able to adjust to school soon. He has not thought about his future plans yet but he was very interested in accounting and hoped that he could get into the trade . |

| News paper | Date | Headline | Themes | Quote |
|-------------|----------|--|---|--|
| Apple Daily | 12.17.98 | <u>Lunching together for better communication and relationship</u> | Schooling, laboring, simple life, staff | After school, students worked together to improve the environment. Students and staff used this poorly equipped bathroom every night, having a shower with chilly stream water in the wind. The principal, the teachers and the students spent a night together in the broken dormitory. CHAN Siu-cheuk came to serve as the principal, a teacher, a counselor and a worker in the school. |
| Ming Pao | 01.02.99 | <u>The only drug rehab high school in Hong Kong</u> <u>CHAN Siu-cheuk, the unique principal</u> | Community life, cold shower | As there was no time to think about what to cook, they just ate rice vermicelli every afternoon. Every two students have to cook for some thirty people for three days. All year around, they take showers with stream water. In winter, the water is so 'hot' that there was smoke. This is really our 'swimming pool'. Do you think you will get bored if there is no music, no sport or arts in life? This is grace, good medicine for the heart. These should be the curricular activities." |
| Sing Pao | 04.25.99 | <u>Drug rehab school registered for more than a year</u> <u>Social Welfare Department gives no subsidy as the policy requires</u> | Schooling, community life, laboring, relationship, spiritual life, sports | The opening of C/SC C/SC offered drug rehab service for teenage drug addicts. It was registered as a private school last year and was the first in Hong Kong. The students there turned away from the wrong track, being cared for and enjoying the community life. As Ah Fung recalled, he couldn't get used to the life there at first, especially the fixed schedule for every day and the ban on foul language. But later he found that many people cared for him and understood that the work assigned to him in the school was to sharpen their determination. He started to enjoy working together with others and improve his family relationship. Ah Fung put his faith in Christianity and he quit drug through this faith. What he enjoys most now are basketball and computer. |
| Sun Daily | 10.01.00 | <u>Five times in Form Five exams</u> | Schooling | Ah Kuen, who looked stable and honest, was a problem student. He got three major demerits in Form One. At that time, he smoked and drank and got zero for his score. He thought that killing himself would be a contribution to the society. Later he was admitted to the matriculation program in a high school in Cheung Chau. He was the chairman of the class association, a member of the basketball team, he joined long-distance running and gave public speeches. Apart from studying, Ah Kuen also helped managing the dormitory and pizza restaurant of CS/C and there was some achievement. He was among the upper half in his result in English and came first in Chinese. As for the university entrance exam, he was not that confident. However the result will be, he has decided to say in C/SC to help other teenage drug addicts. |

| News paper | Date | Headline | Themes | Quote |
|--------------------------|----------|--|---|---|
| Sing Tao Daily | 11/02/00 | <u>Lead students from death to life</u> | Laboring | When he first came, Kau Lun did not change his temper and slapped a classmate . He was not allowed to study or work for three months . As influenced by other classmates and as he believed in Jesus, he started to have some direction in life. He wanted to be a social worker, helping peripheral youth with his experience. The goal of C/ZSC is to help teenagers turn from death to life. Nine programs have been developed including computer, flash card, piano maintenance, and pizza restaurant . "What I find the saddest is not the student doing something wrong but giving up like hurting his feet with stones before the race starts." But the help and support from his faith, his wife and friends and the society have been the force driving CHAN Siu-cheuk to go on for years. He has experienced love, acceptance and goodness. |
| Hong Kong Economic Times | 11/25/00 | <u>C/ZSC came first in grade A boys' group section in Tsuen Wan and outlying island region</u> <u>The prodigal son returns and joins the marathon</u> | Schooling/ achievement | C/ZSC team came first in the grade A boys' section . CHAN Siu-cheuk, the principal of C/ZSC, said that the school encouraged students to play sports as this would help them rebuild their self-confidence and understand that one should not give up. He said, "When they were on drugs and suffering withdrawal symptoms, they shivered and now after making an effort, they earn respect which is due to them." The team made a real effort. It was especially true with KWAN Kai-lun, the individual champion in the grade A boys' group . He showed his persistence before and after the race. He has definitely changed. What was more, he was hurt in a basketball contest before the race. He said that didn't expect that he would win. He said while his feet still hurting after the race, "I only wanted to test my willpower and there are not many competitions in a lifetime." "I hope the people in general will understand that teenagers like us are able to achieve something. If one is willing to change, one will have a future." He's now studying in Form Five and wanted to further his study and become a physical instructor one day. |
| Sun Daily | 11/27/00 | | Schooling/ achievement | The result of C/ZSC: Group champion in the boys' section in the Tsuen Wan and outlying island high school interschool cross-country competition. |
| Sun Daily | 03/11/01 | <u>Kwok Lung set free from drug addiction</u> | Caring/schooling/ spiritual life/laboring | Kwok Lung said that though the world outside gave him up, there were people caring for him here . Someone had some expectation of him. Here, he wouldn't lose himself for some heroin. He knew that he was valuable. Kwok Lung is the dormitory supervisor at this drug rehab school. He has decided to sit for the School Certificate Exam and to stay to help others because he believed that many teenagers got lost just like him before. The core of the problem was that they had not made up their mind. C/ZSC students had various activities including religious ones during their leisure time. The life there was tough. Other than studying, the students had to help repair and maintain the school building. |

| Newspaper | Date | Headline | Themes | Quote |
|--------------------------|----------|---|-------------------------------------|---|
| Ming Pao | 08/28/01 | No summer holiday for principal CHAN Siu-cheuk of drug rehab high school | Schooling, laboring, community life | "A lot of things are done from the heart not because of external circumstances. Only if they don't give up, they can change." Most of CZSC students are referred by court, the Social Welfare Department and 80% of them took heroin and some in triad society. Apart from regular academic subjects, there are many practical subjects. It is a two-year Christian drug rehab program. They have class in the morning, laboring in the afternoon and study in the evening. Teachers who are not married have to stay for four nights and those married three nights to give extra help to students who need it. CHAN Siu-cheuk believed that it is more important to live together which will help understand one another. |
| Apple Daily | 10/22/01 | Mom, I'm sorry, WONG Wing-fai crowned a champion in a video filming competition in Hong Kong The most practical school | Spiritual life | A year and a half ago, he asked himself, "Will I spend my whole life in robbery and drug addiction?" His turning point was believing in Jesus. |
| Reader's Digest | 12/01/01 | | Schooling, community life, laboring | The education program of CZSA expanded into a registered college, CZSC in 1998. CHAN Siu-cheuk served as the principal. CZSC was the first high school which was set up for drug addicts. The school was located at HKYC of CZSA at Chi Ma Wan peninsula in Lantau. There were only two classrooms, seven teachers and 51 students. Students were required to stay in the dormitory and their age ranged from 14 to 34. Most of the teenagers were sent there by the court. They had taken drug, committed offences or had triad background. 80% of them were required to stay there for two years. CHAN Siu-cheuk believed that one must earn respect due to them. One could not beg for respect. Apart from studying, students had to work in the school-run business like the pizza restaurant, fish farm or piano company or take up duties like cooking or repairing computers. This was to help them return to society. Just like any other regular students, the students here could join the public exams. So CHAN Siu-cheuk described CZSC as the most practical school. What did the students think about this principal? CHAN Kam-hong, a 21-year-old, said, "He is harsh sometimes but he really cares for me. He is a friend but also a teacher. He always encourages us but always in the same words. I have already memorized them." |
| South China Morning Post | 03/25/02 | 13-year-old selling drug said ex-dealers | Schooling | Chinese University of Hong Kong professor, Alfreda Stadlin who is also an expert in drug studies said the situation in Hong Kong was worrying as both drug offenders and abusers are getting younger. The situation is comparable to that in the United States. |

| NewsPaper | Date | Headline | Themes | Quote |
|--|----------|---|--------------------------|---|
| Sing Tao Daily | 05.21.01 | A drug addict turns IT technician | Schooling | Jun Fung was sent to C/SC by court. Having changed, he studied in a computer course with Baptist University. And now he has become a technician at a computer company. |
| Herald West American | 05.01.02 | C/SC a school transforming drug addicts and criminals | Schooling spiritual life | Chung Yin, as any newly arrived, was not used to the poor facilities in C/SC and wanted to leave many times. He went there voluntarily and could leave at anytime. But with the support from some overcomer staff, Chung Yin stayed at the end. After spending two years there, he has changed a lot but he decided that he would stay for another two years as he wanted to finish the matriculation program on the one hand and help others who shared his experience on the other. Ming Sze hoped that she could broaden her horizon and testify the grace of God on her. |
| Herald Hong Kong 1 st issue | 06.01.02 | Dignity restored C/SA | Relationship | With some nice food, we interviewed CHAN Sin-cheuk, the principal. He said that the education idea of C/SA was to care and love the students and to set realistic and responsible expectation. "God has reasonable expectations towards us. God helps those who help themselves, not telling to do nothing. Chinese people believe in 'modeling'. Staff members do what they teach. What they ask of the students, they do it themselves. What the students need is not what they have to do or not to do but a person standing by them. Our goal of education is to help our trainees to build the identity of a student through a school, to return to mainstream education, and to take part in the competitions which all Hong Kong students join. For example, the students joined the inter-school cross-country competition. Through their participation, they could train themselves to ask of themselves and improve themselves. Also, we have started many businesses where the students can apply what they have learned." POON Kai-kuen testified that Jesus changed his life and blessed his family. One of the colleagues is an interior design had to weed and work on the field. Mr. Lam has never taken drugs but stressed that he understands the drug addicts. "The Bible says that all people have sinned. Drug addicts and I are the same. I was under the bondage of sin and they under the bondage of drug addiction. I have experienced Jesus and was set free from the bondage of sin. Therefore, I am also an overcomer." |
| Easyfinder | 10.01.02 | | Working | C/SA wanted to facilitate the return of their students into the society and spent a huge amount of money on computer-assisted film editing equipment. |
| Easyfinder | 10.01.02 | | Working laboring | C/SA starts business programs like computer, design, angelfish farm, dog breeding, piano company, and pizza restaurant where students can work and learn some working skills. |

| Newspaper | Date | Headline | Themes | Quote |
|-------------|----------|---|--|--|
| Sing Pao | 03/02/04 | <u>Unique principal softens drug addict student</u> | Community life/cold shower/care support all overcomers | CZSC teachers had a set of special skills to help their students change. CHAN Siu-cheuk said that the teachers and the colleagues here would not discriminate against the students because of their past. Everyone lived on an equal basis. The teachers that stayed overnight did not have their own room but had to sleep on the bunk bed. As there was no money and as a way to train their willpower, all people there took cold shower. This formed a classless and intimate relationship and there was care and people were real. Students had no holidays. They could only contact their family through phone. There were times some students got very upset when they learned that their parents wanted a divorce or got sick. When the teachers learned about that, they would go to do a home visit or go to the hospital to show their care. Those parents may still end up in divorce but the students responded to the care and the giving of the teachers and they changed. It is a long way to help these young people return to the right track. CHAN Siu-cheuk said, "I observe the look of every students. When they are in a good mood, I will give them some proper values and life attitudes. It's better than just preaching to them." |
| Ming Pao | 07/09/04 | <u>Love fuels marathon</u> | Achievement schooling challenge faith | "Do you remember that I finished the 42-km marathon last year. It was unforgettable. I wanted to do that again. But this year, I didn't join the race as I am in Form Six now and the program is hard. It takes a lot of time to do homework. I got no time for training. To me, studying in Form Five is already a big challenge. Studying is no easy task. There are many difficulties. Sometimes I am discouraged and it's like getting exhausted when running. But it is the time to test myself. My faith has given me a lot of strength and support. I believe that if I endure, I will be saved. This is a Bible verse I want to give to you and hope that you can put it in your heart. When you leave Shrek Kwu Chau Treatment & Rehabilitation Center for the society, that will help you." (Letter to his elder brother) |
| Apple Daily | 09/10/04 | <u>CZSC - a combination of education and drug rehabilitation</u> | Schooling | CZSC takes drug addicts on a one-year program. The partnering school agrees to take back the student recommended by CZSC. |
| Sing Pao | 05/01/05 | <u>Compulsory drug rehab programs good for teenage drug addicts</u> | Schooling | CZSC is the only high school with a drug rehab function in Asia. |

| Newspaper | Date | Headline | Themes | Quote |
|----------------|----------|--|-----------------------------------|---|
| Oriental Daily | 07/06/05 | Two ex-addict Form Seven Student sit for public exam Opportunity for studying treasured Already a success to finish Form Five Recovered teenage drug addicts go for the university entrance program The first batch of CZSC students to the university entrance exam | Schooling/achievement | It's not important whether the result is good or bad but I see the university entrance exam as a hurdle. If I don't go through this hurdle, I will never know how much further I need to go or whether I can make it |
| | | | Achievement schooling persistence | "Really, I have never thought I would sit for the university entrance exam. Compared to what I was, an addict and a prisoner, I am now in another world." "I'm a lot older than them and there are not many opportunities for me so I have to work harder." Apart from learning abilities, all students had to overcome some psychological barrier. "I really felt embarrassed especially when taking the oral test. When it was before, I would definitely give up if it were an interview-like setting. But I've learned to persist in these few years." At the completion of Form Five study, he has decided to stay in CZSC to be a dormitory supervisor and prepare for the university entrance exam. |
| Ming Pao | 07/25/05 | Tea tells the sweetness of life | Spiritual life teaism | "They learned about the faith gradually and they practiced the disciplines of life step by step. God put together different things to let human beings go through various experiences. It is like different brewing methods for different tea. The water temperature for brewing tea is 70 to 80 degree Celsius. If it is too hot, the tissue and the texture of tea leaves will be damaged and the tea bitter. If the tea leaves are left in the water for too long, the tea which is good to health will become harmful to health. Life and faith are like tea. One has to brew more, understanding and a cup of refreshing tea will be brewed. I think that there is no short cut for faith or teaism. Spiritual life has to be trained too and one needs to read the Bible and pray. Brewing tea can help one quiet down and perform each step slowly. I long Kong people lead a fast-paced life and they really need to quiet down." Choi Goh, an ex-addict, enjoyed teaism and the philosophy he found there. He has never thought that he would have brewed tea with his hands which were only for taking heroin before. |

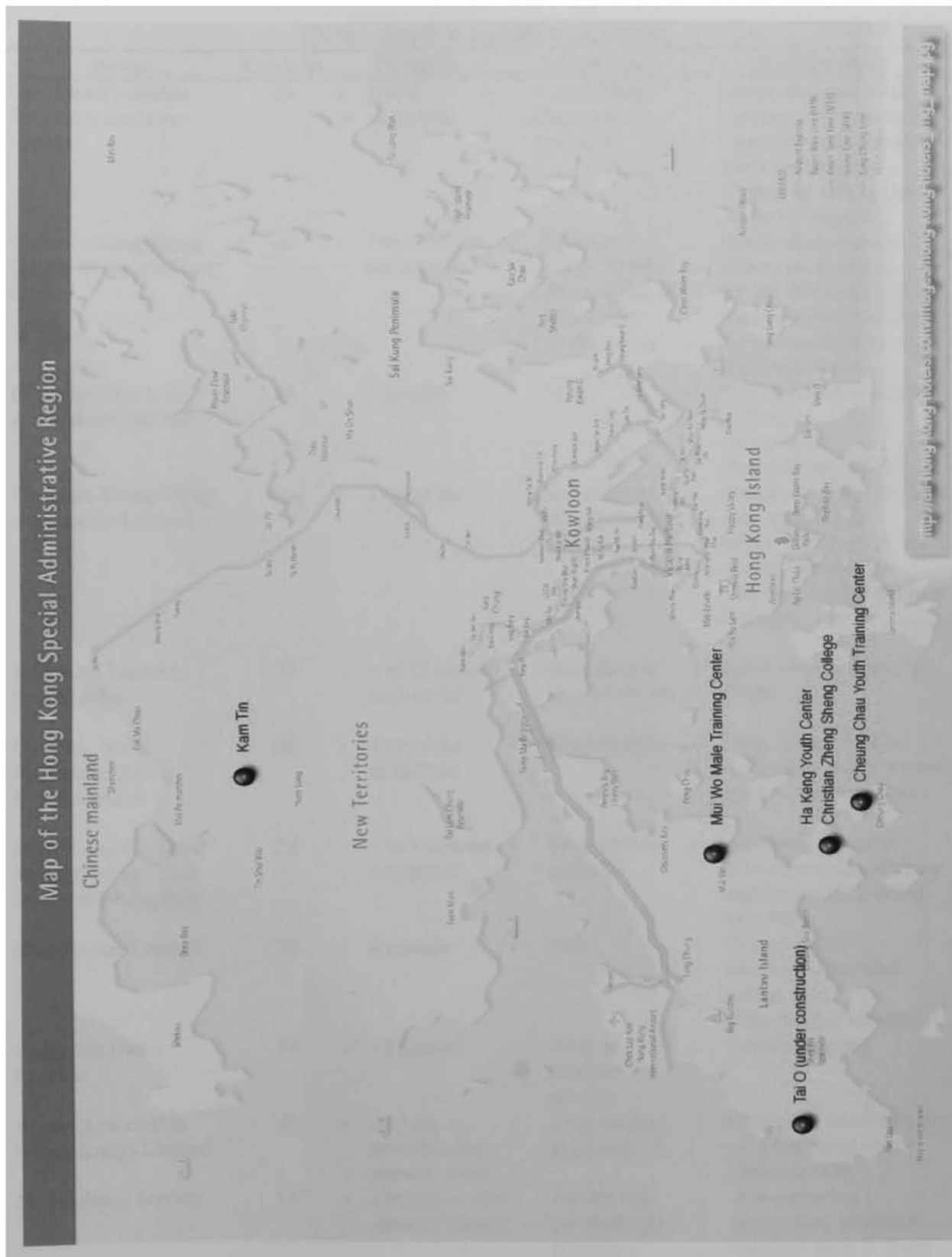
| News paper | Date | Headline | Themes | Quote |
|--------------------------|----------|---|---|--|
| Sun | 09/27/05 | <u>Poly-drug addiction rose by 40%</u> | Work and laboring self-confidence | Kwan, a 19-year-old, was sent to C/ZSA to quit drugs two years ago. He studied and learned to do video filming and computer film editing to pass his time. Now he has got back to the right track. He said, "I've got back myself, my family and my self-confidence." |
| Ming Pao | 06/01/06 | <u>News from Tung Wan</u> | US trip responsibility adventure | The principal and students of C/ZSC, a group of 17, shared with the residents in Oakland their experience of helping students to return to the right track and the importance of not giving up. Teaching with sincerity, care and seriousness can help a group of teenagers who have gone the wrong way seek their direction, goals and dignity for life. We teach them responsibilities, caring for others and to be forgiving and let them know that there are other choices in life. |
| Sing Tao Daily | 09/26/06 | <u>Hooked for six years</u> <u>Four years for a new life</u> <u>Teenage drug addicts back to mainstream school for Form Six</u> <u>Detoxification formula</u> <u>Technology & hard work</u> | Schooling responsibility | CHIAN Yau-chi, the principal of United Christian College, had an interview with Santos (11/12/11) during the summer holiday and realized that he had a very clear goal for his future. Mr CHIAN said that he was expecting Santos to join his school and get into the university. |
| Hong Kong Economic Times | 10/03/06 | | Community life values work and laboring | To equip students for the society they had to take their work seriously as people only got married once. |
| | | | | A spartan lifestyle CHIAN Siu-cheuk described that the tools were changed but not the value system. Students still lived in a dormitory with broken windows and they asked why money was spent on computers but not repairing and maintenance. Money was not the issue. That was a symbol telling the students what the most important was. Yan Ming came to C/ZSA because of robbery nine months ago and has been sleeping under the broken window. He felt he was unlucky and it was cold when it rained. Later, he put a piece of cloth there to protect himself from the rain. And he got used to it. He said, "It was comfortable at home. If I compare what it was like when I was detained in Pik Uk for 21 days, it is already quite nice here." Students had school and leisure at the center. Laboring was also a must. Tat Chau, a 14-year-old, had to carry sand and stone, build platforms, make desks and chairs with wooden boards. Hoi Oi, a 15-year-old, being rather quiet, was transferred to the fish farm half a year ago to look after the angelfish that was worth some HK\$500 to 600 dollars each. They had to learn to work hard, lead a simple life, cooperate and get along with others. CHIAN Siu-cheuk said that the students were very self-centered when they first came. So they had to live in a community and helped each other out, experiencing the meaning of working together. Work in the real society, long-term vocational training skills and devotional time all helped them to change their personal relationship, work attitude and even directions in life so that they could return and contribute to the society. |

| News paper | Date | Headline | Themes | Quote |
|------------|----------|--|-------------------|--|
| Ming Pao | 07/09/07 | <u>Outstanding student NG Chun-yeung</u> | Other's testimony | <p>One can give up or not in life. Giving up the dream in the gang and pursuing the doctor dream. Ah Yeung did not want to be under the probation order and thought it was outdated. An ex-addict's experience softened him. That was an addict for 20 years and he lost one leg because of drug. But he was converted and didn't mind how others saw him but thought what he experienced was a blessing. I thought, "How could this be?" Last July, Ah Yeung quit drug and wanted to continue his studies in his old school. Ah Yeung recalled that he had been a troublemaker before going into the rehab center. Luckily, the principal agreed to his return because of the discipline master's petition and my changes. 20 teenagers who have been awarded a further study scholarship from the Hong Kong Federation of Youth went through various difficulties but they faced them bravely.</p> |

Source: Christian Zheng Sheng Association, "News Clipping on File."

Appendix D

Locations of CZSA's Centers in Hong Kong



Source: Christian Zheng Sheng Association, "Map on File."

APPENDIX E

Drug Rehab Centers in Hong Kong

(Note: listed in alphabetical order)

| Name | Capacity | Duration | Client type | Model/method |
|--|----------|--|---|--|
| Barnabas Charitable Service Association Limited | 49 | • 2-year residential | • Female drug abusers at or below 40 | • Gospel therapy: Bible teaching and counseling • Long-term residential treatment program • Short-term residential treatment program |
| Caritas—Hong Kong, Caritas Wong Yiu Nam Center | 20 | • 1 to 3 months residential | • Male aged below 30 who abuse opiate or non-opiate related drugs | • Residential treatment service professional service from psychiatrists, nurses, social workers, peer counselors, teachers, chef, and clerks |
| Christian New Life Association Limited | 40 | • 6 months | • Male | • Gospel-based counseling-assisted • Group work • Occupational training |
| Christian Zheng Sheng Association Limited | 180 | • 24 months | • Rehabilitated drug dependent persons | • Practice honesty, modesty, self-control, and unselfishness which are deeply rooted in the Christian faith and man's heritage. |
| DACARS Limited, Enchi Lodge | 24 | • 6 to 12 months residential | • Male drug or alcohol abuser | • Gospel-based treatment model |
| Glorious Praise Fellowship (Hong Kong) Limited | 30 | • 12 months residential | • Drug abusers | • Drug abusers receive medication and treatment from registered doctors. |
| Hong Kong Christian Service, Jockey Club Lodge of Rising Sun | 24 | • 1 to 3 months residential | • Drug abusers under 30 | • A holistic, incentive, client-program matching and competence-based approach |
| Mission Ark Limited | 20 | • 6 months | • Male | • Gospel-based • Counseling-assisted • Group work • Occupational training • Spiritual therapy |
| Operation Dawn Limited | 66 | • 12 months | • Drug or substance abusers | |
| Remar Association (Hong Kong) Limited | 20 | • As long as rehabilitating persons wish | • Drug abusers aged over 18 | • Long-term rehabilitation program based on a Christian faith |
| St. Stephen's Society | 137 | • Depend on the need of clients | • Opiate and psychotropic substance abusers | • A re-parenting nonmedical approach based on faith in Jesus Christ |

| Name | Capacity | Duration | Client type | Model/method |
|---|----------|---------------------|-------------------------------|--|
| The Christian New Being Fellowship Limited | 66 | 12 months | Male drug abuser under age 25 | <ul style="list-style-type: none"> Youth Gospel Drug Treatment and Rehabilitation Integrated Training (Christian Faith) |
| The Finnish Evangelical Lutheran Mission | 44 | 12 months | Male drug abusers | <ul style="list-style-type: none"> Disciplined lifestyle Physical training Study of the Christian belief |
| The Society for the Aid and Rehabilitation of Drug Abusers | 378 | 2-6 months | Male and female | <ul style="list-style-type: none"> Therapeutic community Responsibility and discipline through planned work positions and a promotion system |
| The Society of Rehabilitation and Crime Prevention, Hong Kong | 26 | 2-3 weeks | Male | <ul style="list-style-type: none"> Short-term detoxification Community rehabilitation Multidisciplinary |
| Wu Oi Christian Center | 102 | 12 months (live-in) | Male and female | <ul style="list-style-type: none"> Holistic rehabilitation program Depend on God and based on biblical principles |

Source: Government, Fourth Three-Year Plan Annex VII i-xliii.

APPENDIX F

Clips from Five Episodes

| Code | Episode | Clips from episode |
|----------------|-------------------|--|
| Community life | <u>Cowboy Lam</u> | VO: A lot of people think that ex-addicts or overcomers are more suitable in doing drug rehabilitation work. But Jacob, the superintendent of this school, thinks otherwise. |
| Community life | <u>Cowboy Lam</u> | [Staff trainee Wong Wing Fai:] I was on drug and on the street. I don't know much. The most difficult thing is I want them to be concentrated when they do revision but I was the worst among them. |
| Community life | <u>Cowboy Lam</u> | [CEO Jacob Lam:] Triad members and those with normal family background are all 'overcomers'. We have passed from sins to life. We have gone through the same struggles and experienced the same changes. The non-overcomers can teach the overcomers what they don't know. Overcomers on the other hand, because of their experience, can gain the trust of the addicts. They can serve as a bridge, bringing the addicts into the life of the counselors. Collaboration between them is a beautiful thing. Zheng Sheng believes in this. |
| Community life | <u>Cowboy Lam</u> | [CEO Jacob Lam:] I come here to talk with the brothers and sisters. As they have come, I want to understand how they are doing, encourage them and tell them how they can learn here. Get to know them . |

| Code | Episode | Clips from episode |
|----------------|-------------------------------------|--|
| Community life | <u>Cowboy Lam</u> | [Staff trainee Wong Wing Fai We had a big project that day and had to build a very thick and long cement wall. While having breakfast, we heard a familiar voice shouting, "Having breakfast? Come on. Every thing is ready. Come out to work right away." It was Mr. Lam. I went out and saw a big mountain of sands and stones. He was on the top of it, bareback. Then he took up the spade and worked, saying, "Move it. Come on." What I thought was where we should store the sand and stone if we couldn't finish it as it was just put on the road. All the brothers worked extremely hard that day and we even forgot to take our lunch. Someone needed to urge us to have lunch. I think we finished the work at four in the afternoon and completed everything. This really helps me to see his energy and concentration in work. I really respect him for that.] |
| Community life | <u>Education and Drug Addiction</u> | [Student Ng Chun Yeung:] Through work, I have learned to demand my self to do better. Those are not only my responsibility; I am also held accountable to others. This will affect me and the rest of the group. |
| Community life | <u>Education and Drug Addiction</u> | [CEO Jacob Lam One of the ways to apply the 'Holistic Interactive Therapeutic Community Approach' is to have our colleagues living, working and having fun together with our students. This is counseling in action. If a certain student is good at a professional area, we will learn it from him or her. Our staff members are more experienced in life and the students will learn from them in that area. There's no way a person can know everything in everything and be a teacher on everything. We believe that we have limits.] |
| Community life | <u>Education and Drug Addiction</u> | [Staff Cheung Yuk Ling:] We're like a Seven-Eleven, always one in your neighborhood. We are always with them in their daily lives, studying, or work. We are like a mother. Whether it's the toilet paper or there are enough clothes, we need to ask them about that. We provide help to them in their daily lives, studying, working or through counseling. |

| Code | Episode | Clips from episode |
|----------------|---|--|
| Community life | <u>Education and Drug Addiction</u> | <p>[Student Wong Hui Hung When I see the staff living with us – taking cold shower in winter, eating the same food, working and carrying fees – but not doing other things. I know that they do more than hip service. They live together with us, showing their care in action and wanting to help us change. I am touched</p> <p>[Student Ng Chun Yeung The teachers are like my teachers and my friends. In class, they are my teachers. In the ballgame, they are my teammates. In daily lives, they are my friends. Now whatever I do, I need to think of others. I only thought about myself before. I did what I wanted. Now I will ask them and they would tell me how I should lead my life and what the meaning of life is. They teach me not just from books but how to get along with others.</p> <p>[ED Alan Chan Through various competitions or voluntary work, we provide opportunities for our students return to the society and to build up some positive experiences. They didn't feel they were respected. But at the competition, they will feel they are accepted and respected in the society. These good experiences will help them build up positive attitudes towards life.</p> <p>[Student Wong Mei See The most important thing is that I feel respected. This gives me courage to face the future.</p> <p>[Student Wong Hui Hung I've been in Zheng Sheng for three years and have learned that I need to finish what I have started. I wouldn't before as I didn't think I had to be responsible.</p> <p>[Staff Law Chi Wah You saw us moving sand and stone. Isn't that hard work? We are with them in everything we do daily, whether big or small</p> <p>[Subtitle Leisure time.</p> |
| Community life | <u>Education and Drug Addiction</u> | |
| Community life | <u>Education and Drug Addiction</u> | |
| Community life | <u>Education and Drug Addiction</u> | |
| Community life | <u>Holistic Interactive Therapeutic Community</u> | |
| Community life | <u>Holistic Interactive Therapeutic Community</u> | |
| Community life | <u>Never Give Up</u> | <p>[VO Zheng Sheng Association believes that the values and the outlook of life of the brothers and sisters are reflected in their daily life and work. Being irresponsible, placing low importance on consequences and evading difficulties are problems commonly found among the brothers and sisters. Such attitudes are the main reasons leading them to take drugs. Is the late submission directly related to this work attitude?</p> |

| Code | Episode | Clips from episode |
|----------------|---|--|
| Community life | <u>Never Give Up</u> | [VO:] A Chinese proverb says, "Life spring from sorrows and calamity, death comes from ease and pleasure" (生于忧患，死于安逸) In daily life, man tends not to reflect upon what they do. Zheng Sheng Association adopts a 'tripping therapy' (公關技巧療法) in order to let brothers and sisters have an opportunity to reflect on themselves during the monotonous life [Cl:] O Jacob I am 'Tripping therapy' is just a casual expression. It means a person trips another one person on purpose so that he will fall down. The person being tripped will definitely get angry . All sorts of feelings will come out. If he pretends to be alright , we will find other things to provoke him. Perhaps he does not need to face this but we choose to let him face the difficulty in this way. If he can't stand it and loses his temper, we'll use the incident to give him guidance [Student Lau Chun Kit:] In the past, if I thought the present situation was acceptable, I wouldn't accept any advice from others. But after this incident, we realized that there are plenty of rooms to improve ourselves and we can learn better. We shouldn't just stay in a particular stage [Cl:] DA Alman Chan If we do not try our best, the brothers and sisters around us will lose their chance . [Staff Wong Wing Fai:] I think drug rehab is to correct oneself and lead a new life |
| Community life | <u>Never Give Up</u> | |
| Community life | <u>Never Give Up</u> | |
| Community life | <u>Never Give Up</u> | |
| Community life | <u>Unexpected Drug Rehabilitation Approach</u> | |
| Conclusion | <u>Education and Drug Addiction</u> | [Subtitle:] Zheng Sheng Dream Factory may be the first professional multimedia production company in the world that is made up of rehabilitated drug addicts only [Subtitle:] We aim at helping the counseled build up their life directions and have communication with friends and family members and make contributions to the society. |
| Conclusion | <u>Holistic Interactive Therapeutic Community</u> | [VO:] Through this experience, we know 'taking drugs ' is only a means to evade responsibilities. Whether it is about quitting drugs or correcting any form of deviant behaviors, the practice is the same. The most important thing is to let the person in question understand the meaning of life, starting from every detail in daily life and helping them understand their limitations. Then they will be able to change their way of thinking, attitudes and behaviors. |
| Conclusion | <u>Never Give Up</u> | |

| Code | Episode | Clips from episode |
|------------|---|--|
| Conclusion | <u>Unexpected Drug Rehabilitation Approach</u> | <p>[VO.] Alman Chan believes that every person is full of potential. Even drug addicts can lead a new life. Zheng Sheng believes that the relationship between the staff and students provide the students a direction and a goal to make changes. What is more is that they don't focus on academic achievements but the enlightening of the students as they reflect on the relationship with others. These are their goals of teaching. This is a place full of love, care and hope.</p> <p>[Staff Law Lam Ilon.] When we were there, we dug a fishpond, broke up used metal, did some maintenance works. There were not many of us. At the most, we went out to move things for others. Now, after 20 years of development and I have come back to serve, a lot has been changed in Zheng Sheng.</p> |
| History | <u>Cowboy Lam</u> | <p>[VO.] Zheng Sheng Association was set up in 1985. Starting from a hut made of sheet iron, Zheng Sheng has developed into a few training centers and nine school-run enterprises.</p> <p>Jacob Lam, the Chief Executive Officer of Zheng Sheng Association, believes that drug rehabilitation is not to single out the addictive behavior for focused counseling but to focus on behaviors in general that leads to addiction.</p> |
| History | <u>Holistic Interactive Therapeutic Community</u> | <p>[VO.] The Christian Zheng Sheng Association was set up by Mr. Jacob Lam in 1985. He rented a zinc sheet quarter in Kam Tin, New Territories to start a drug rehab program for adults. A youth center located at Ha Kan came into service at around 1992 to 1993. In 1998, Christian Zheng Sheng College was established officially, providing Secondary Three to Five education to drug rehab students. Form Six curriculum was added in 2003. In the beginning, there were only 16 pupils in the college. Now sixty per cent of the material resources of the college were acquired from recycling. It can be called a green school.</p> <p>Zheng Sheng College has a history of 7 years. Seven years ago, seeing that the young people in the drug rehab program need to receive formal education, Jacob Lam and Alman Chan started this college. Zheng Sheng College was thus established.</p> |
| History | <u>Unexpected Drug Rehabilitation Approach</u> | <p>[Subtitle:] Christian Zheng Sheng College</p> <p>[VO.] Christian Zheng Sheng College adopts the standards of business setups to help drug rehab youths to return to the society. A new element is injected in the school to train students to return to the mainstream of the society through business operation.</p> |

| Code | Episode | Clips from episode |
|------------------|----------------------|--|
| THTC | <u>Never Give Up</u> | <p>[C]:O Jacob Lam:] That's why Christian Zheng Sheng Association emphasizes an approach of 'Life Meaning Counseling Therapy' (生命意義輔導療法) which bases itself on the Bible, helping people understand the truth of life and how to set directions and goals for their lives. We are a 'Holistic Interactive Therapeutic Community' (全方位互動治療社區). 'Holistic Zheng Sheng Association' is a community with therapeutic functions (治療社區). 'Holistic Interactive' (全方位互動) is realized when students and counselors lead their lives with a proper attitude in an every day context. The way they get along with people, deal with things and the way they handle situation in life are all reflected in the daily living. Our therapeutic community is like an epitome of the society; it is also a small community. In fact the daily events enable counselors to point out students' problems and help them correct such.</p> <p>[C]:O Jacob Lam:] I work together with the brothers and this is a means of counseling. Let them see what a person should be. What should be the attitude in life and at work? That's the reason. It has nothing to do with my identity as the superintendent of the school.</p> <p>[V]:O.] More commercial elements are added to Zheng Sheng to teach the trainees in skills and attitudes at work</p> <p>[Student: Tsui King Lun:] From food preparation to washing up, we are responsible for it. Well, I wouldn't say I don't like it. But it's tough working all day long in the kitchen. But I will continue to learn and I can face it when I go out.</p> <p>[Student Leung Ka Ho:] It's hard work here, working for more than 10 hours a day. The picky customers will come and say this is not good and that is not good. Sometimes, I got some feelings. But I also know that if I can make it one time, I can learn something. I learn a lot but it's tough.</p> <p>[C]:O Jacob Lam:] A lot of our business actually provides skill training. On the one hand, we train them to be responsible in life, that is the most important skill in making a living. Secondly, we teach them some practical skills like those in a pizza restaurant, multi-media production, advertisement, piano tuning, film editing, paper cutting, and photography. These are all skills to make a living.</p> |
| Working/laboring | <u>Cowboy Lam</u> | |
| Working/laboring | <u>Cowboy Lam</u> | |
| Working/laboring | <u>Cowboy Lam</u> | |
| Working/laboring | <u>Cowboy Lam</u> | |
| Working/laboring | <u>Cowboy Lam</u> | |

| Code | Episode | Clips from episode |
|------------------|--|---|
| Working/laboring | <u>Education and Drug Addiction</u> | [J:]D Alman Chan:] We believe that we need to be in the market when we provide occupational training so that the standards in the market economy can be used to help our students. Our school chooses to have it in a real setting. This leads us to setting up businesses and there are some commercial operations. So what we provide is not only occupational training but a way to prepare them for their future employment [Student Tang Wai Hang:] When I first came, I got to move sand, stone and cement up there and it's really tough. It takes seven to eight minutes to walk this little path and I just sweated. As I think about it now, it was a good training [J:]D Alman Chan:] Shooting provides an opportunity for the trainees to grow. These settings, people and inter-personal relationship help them to understand themselves, strengthen their sense of responsibility, understand their goals in life, relationship with others, the way they plan details and work. That is the real process of detoxification [Staff Chung Wing Fat:] I want them to learn through work. When they worked before, they would first think about how much the salary was and what the cost was and how much they could get if they made the effort. They always wanted to calculate whether it's fair. Through all these different types of work, what we want them to see the most is that they are working for themselves and they are making the effort for themselves [Subtitle:] They work for their own good. |
| Working/laboring | <u>Never Give Up</u> | [Student Wong Mei See:] I've never done voiceover though I've had many jobs before. It's new and special. I thought it would be very easy but it's not easy at all. It is quite difficult. |
| Working/laboring | <u>Never Give Up</u> | [Cl:]O Jacob Lam:] We don't set up various businesses only for the purpose to provide skill trainings to students and help them able to make a living later on. The meaning is far deeper than that. We hope students can learn from a real life and real work situation how to cooperate with others, to be persistent, to discipline oneself, to set standards for oneself and meet the expectations of others. This is the reason why Zheng Sheng Association set up so many businesses. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Student:] It's really tough to work in the fish farm. [Student:] It's really tough to work in the works department [Student:] It's really tough to work in the dream factory [Student:] I think it's tough [Student:] It's tough. [Student:] It's tough |

| Code | Episode | Clips from episode |
|------------------|--|---|
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [VO:] Many people think that young people have no patience. But the students working in Zheng Sheng Advertising House have a chance to learn to be patient. It is difficult to keep a sensible mind in the complicated and routine work processes. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Student Wong Liu Hung:] This one, we have made a banner for an English Day. We will open a café. This banner is very important. Without it people won't know there is a café that they can go in for food. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Student Wong Liu Hung:] I'm doing design work on the computer using the newest software. I'm very happy to be able to learn it. Although the work procedures of banner production are the same, like cutting words, sticking, spraying water, one must be careful not to make any mistakes. But I was careless, thinking that it could be done in a certain way and I made mistakes easily. At the time I handed in the work to Ms Lai, the teacher, she turned it all down. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Student Wong Liu Hung:] I got to learn about my carelessness. On reflection, I hope that the next banner will be done better. If you ask me whether I will make mistakes still, of course I will. But I will encourage myself to be more careful next time. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [VO:] Photography is a very professional trade. Mr. Chung, one of the staff members, is a professional in this. So a new business started. It is an unexpected thing that the person-in-charge of this drug rehab center is very fond of photography. What is even more unexpected is that his interest has become a business because of the students. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Staff Chung Wing Fat:] When developing the film, he has to set up a standard for himself. He could just do whatever as the customer won't be able to tell any difference or he could do his best. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Student Li Ling Kong:] I am very satisfied when looking at them. It's really very boring sometimes. But when you look at what you have made and what you have bred, you'll be really happy. It's very satisfying. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Staff Law Chi Wah:] But I won't give the students the concept of making big money. I just let them know that fish breeding is about life and responsibility comes first. You have to change water every day. You have to let them bath. Fresh water has to be added every day. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Subtitle:] Award-winning in a colorful DISCUS breeding competition in 2001. |

| Code | Episode | Clips from episode |
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| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | [Student Kong Chun Ling:] Then I became a member of the film-editing department. Later some projects were assigned to me like editing a film in a DVD for customers. I haven't learned such skills outside. I tried to ask other people but they were busy with their work. Then you have to think of a solution yourself. But as I am limited in skills and English, errors and obstacles were bound to be there . I thought that it was natural at first. But as there were more and more difficulties, I was a bit upset that I learned so slowly. I blamed myself and pushed myself. But the result was not what I expected. My ideal can't be reached at all. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | In summer time, under high temperature of over 30 degrees, the students have to keep close contact with crowds for more than 10 hours. There are lots to learn. |
| Working/laboring | <u>Unexpected Drug Rehabilitation Approach</u> | Like taking photographs at people's wedding, this may be a unique experience to many people. No error is allowed. |
| Laboring/interactive | <u>Holistic Interactive Therapeutic Community</u> | [Student Wong Tak Ho:] I've never worked overnight. I only played overnight. But this is really the first time I worked like that. We started to shoot for this program at six till ten in the evening. Then we edited the film in the studio and had to deliver to the customers before six the next morning so that it could be broadcast online. It's demanding physically but it's more difficult to get along with others. It's not just me who worked on this. I got to work with schoolmates and tutors when editing this film. |
| Laboring/interactive | <u>Never Give Up</u> | [Student Laxman:] I guess most of the audience is Chinese-speaking so I try to make a breakthrough to learn to speak Chinese. It was hard. |
| Laboring/interactive | <u>Never Give Up</u> | [Student Tang Wai Hang:] Actually during the filming of 'Ninety-nine' (九十九變), I wanted to give up when it was very late at night. Really very tired. |
| Laboring/interactive | <u>Never Give Up</u> | [Student Wong Wing Fai:] I was under great pressure when receiving calls from the principal. When he reminded me of something, his tone was heavy. Facing such a situation and other difficulties, I felt very unhappy and really wanted to give up . I wanted to stop all the work and run away from it. |
| Laboring/interactive | <u>Never Give Up</u> | [VO:] When he was under pressure and cannot control his emotions, would Wing Fai choose to give up or to face the problems in a positive way? |
| Laboring/interactive | <u>Never Give Up</u> | [VO:] These ex-drug addicts didn't have any experience in film production. It is rather difficult for them to finish a twenty-minute film in one week. Is there any reason that we should be more understanding? |

| Code | Episode | Clips from episode |
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| Laboring/interactive | <u>Unexpected Drug Rehabilitation Approach</u> | [Staff Lai Pui Chen:] The most unforgettable was to hurry up projects with them. I enjoyed the process and working hard together. If the customer does not accept the work, we have to work again to fulfill the requirements of the customer. But it's them who need to do the work. In the process, they get emotional and annoyed. Being a middleman, I have to help them understand and meet the requirements of the customer, meeting the actual demand in the society. We also have to face the reality of the society. [VO] How do they see the life of these little creatures |
| Laboring/interactive | <u>Unexpected Drug Rehabilitation Approach</u> | [Student Li Chun Ling:] It is not a big problem if you could be careful and skillful when working in the aquarium. But cooperation with people in doing a job is something one has to learn. The work is easy but how can that be done better? That requires good communication. You can do sometime as a routine or do it with your heart. Through work, our staff gets to know the student more. |
| Laboring/interactive | <u>Unexpected Drug Rehabilitation Approach</u> | [CEO Jacob Lam:] We believe that a school is what the teenage drug addicts need. So we put together education and counseling. In 1998, we register a school for teenage drug addicts. |
| Schooling | <u>Education and Drug Addiction</u> | [ED Alman Chan:] Christian Zheng Sheng College is a special school. We help teenagers who have committed offences, abused drugs or those who are maladjusted in behavior and emotion. They are from different background and have reached different levels. The time they are admitted to the school is different. So we need a special arrangement on our curriculum which we call a 'target-oriented curriculum'. We design for each of the students a curriculum according to his or her standard. This is to help them build a better foundation which will enable them to return to the mainstream education. |
| Schooling | <u>Education and Drug Addiction</u> | [Student Ng Chun Yeung:] Something I found interesting when I first came to Zheng Sheng College. Whatever level the students had reached out there, we need to start from 1 plus 1 for our Maths or ABC for English. I thought I didn't need to do these simple things. Even if I had to do it, I could just manage. So why bothered? But as I thought, I remembered that I came here to study so I tried to deal with this, doing what is required and doing it over and over again. This builds up my patience. |

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| Schooling | <u>Education and Drug Addiction</u> | [Student Wong Mei See When I first came, I had to do 1 plus 1. I think something must be wrong here. And there was no way I would make a mistake. After finishing this level A, I found that I made more than one mistakes. Then I realized I thought too highly of myself. And when I became a student, I needed to be a responsible one, that is, to be diligent |
| Schooling | <u>Education and Drug Addiction</u> | [IDA Alman Chan In a school, the identity as a student gives hope and self-expectation to a teenager. This is already some help to them. In their lives before, they had no hope and didn't expect anything of themselves. So being in a school is already a form of therapy to them |
| Schooling | <u>Holistic Interactive Therapeutic Community</u> | [CEO Jacob Lam.] Young people have their own responsibilities in life. They have their own ability and potential. They need to study. So their responsibility is to study. Children at school age should study. So they have to face this situation. As they study, we also let them learn many different skills |
| Spiritual life | <u>Cowboy Lam</u> | [CEO Jacob Lam.] Having faith in God means that we make good use of the intelligence, physical ability and responsibility which God has given us. But if we haven't tried our best and look to God for provision or our brothers and sisters for help, I think this puts us in a place as a beggar. This, we cannot accept |
| Spiritual life | <u>Cowboy Lam</u> | [CEO Jacob Lam.] All these three did more than smoking. They took heron before. Now they don't smoke and don't drink anymore. He has worked with me for 12 years, now as one of the persons-in-charge in our organization. CEO (Jacob Lam). This is an elderly home. We'll see whether we can get it and start a free service for the elderly |
| Spiritual life | <u>Cowboy Lam</u> | [CEO Jacob Lam.] Different places got different social needs. Other than this type of people, we will also help the orphans, widowed, elderly, the weak and sick, anyone who is suffering and helpless while on earth. We believe that this is what a Christian should do |
| Spiritual life | <u>Cowboy Lam</u> | [CEO Jacob Lam.] We as Christians have received mercy. And we need to send out the love of God for others to experience and enjoy. How can this be done? This is it. Care for the poor. Help the needy and the weak. This is the basic responsibility of a believer. This is the teaching of the Bible. It's not about preaching or anything but it is let others experience the love of God in action |
| Spiritual life | <u>Holistic Interactive Therapeutic Community</u> | [Staff Cheng Wing Kin Christian Zheng Sheng Association believes that God creates all men and they are noble |
| Spiritual life | <u>Holistic Interactive Therapeutic Community</u> | [Staff Tam Man Our mission is to proclaim that God can renew and transform men. |
| Spiritual life | <u>Holistic Interactive Therapeutic Community</u> | [Staff Yu Chi Kin.] Our duty is to set free those under bondage. |

| Code | Episode | Clips from episode |
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| Spiritual life | <u>Holistic Interactive</u> <u>Therapeutic Community</u> | Jacob Lam, the Chief Executive Officer of Zheng Sheng Association, believes that drug rehabilitation is not to single out the addictive behavior for focused counseling but to focus on behaviors in general that leads to addiction |
| Spiritual life | <u>Holistic Interactive</u> <u>Therapeutic Community</u> | [C]:O Jacob Lam Zheng Sheng Association believes that the reason for drug abuse is that man has positioned himself in a wrong place in the universe. Why our faith can help these people? Because we believe that faith can help him find the correct place in life. That is how he views his life. In our faith, we believe that man is noble. There is a reason for man to be here. It's not coincidence. We are made for eternity. We are precious. We also believe that man is equipped with much potential |
| Spiritual life | <u>Holistic Interactive</u> <u>Therapeutic Community</u> | [C]:O Jacob Lam Zheng Sheng life focuses on hardship. We believe that life is hard. If we don't want to be engulfed by hardship and difficulties, we need to overcome them with endurance and a positive attitude. |
| Spiritual life | <u>Holistic Interactive</u> <u>Therapeutic Community</u> <u>Never Give Up</u> | [C]:O Jacob Lam Only with this kind of attitude can we overcome the difficulties in life and survive them and won't be dragged down by these hardships. [VO:] With the grace of God, 9 episodes of 'Ninety-nine' were released on schedule. What is more delightful is that a group of ex-drug abusers were given a chance to use their potentials. The filming of the testimonies looked easy, but there were a lot of difficulties and challenges. It's the testimony of the production team to persist and work hard when facing pressure. |
| Spiritual life | <u>Never Give Up</u> | [I-AM:] On the other hand, I am very glad to see that they are willing to make the effort and try their best. Seeing their production, I feel very proud and happy for them. I am grateful that they can have such an opportunity. |
| Spiritual life | <u>Never Give Up</u> | If we do not try our best, we actually do not deserve any opportunities. |
| Spiritual life | <u>Never Give Up</u> | But what we should be most grateful is that the brothers can experience God in tough times, and even in hopeless moments, they can still rely on God to go through. |

| Code | Episode | Clips from episode |
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| Spiritual life | <u>Never Give Up</u> | <p>[Student Wong Wing Fai prays:] Lord! Every one of us has our own weaknesses and faults while communicating with others. May the Lord forgive us first</p> <p>Student: I learn to share with others our testimonies in 'Ninety-nine'</p> <p>Student Tang Wan Hang: Finally I have also learned to handle and face the problem. When I pray and rely on God, I can calm down</p> <p>[Student Yu Chi Kin:] I describe myself as a hopeless person. During the interviews, I realized God loves us so much and has given us plenty of opportunities</p> <p>[Student Wong Mei See:] I thought, if I also rely on God, in fact, I can also be transformed.</p> <p>[Student Wong Wing Fai:] I am even more grateful because I see not only my progress but also many areas I need to improve. I have made some progress but I still have to learn to persist in times of setbacks. When I fall down, I will stand and learn again</p> <p>[Student Chau Man Cheung:] Hello! I am Man Cheung. The last episode of Ninety-nine has been finished. I can see the chance God gave us during the production. Be them the director, members of the video-shooting team and the editing team or even when I was interviewed, we all came across difficulties and problems. I can see what I lack and I can also experience the faith myself. Looking back, I am very grateful for the opportunity I had</p> |
| Spiritual life | <u>Never Give Up</u> | |

Source: Cowboy Lam, Education vs. Drug, Holistic Interactive Therapeutic Community, Never Give Up, Unexpected Drug Rehabilitation Approach.

APPENDIX G

Exemplary Interviews

| Ideas | Quotes |
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| I work because I enjoy working together with others. | <p>A1Q: Oh well, I'm misleading you - - in the life in Zheng Sheng, any deep impression? Impression?</p> <p>A1A: Together. The staff was with us even for digging sand.</p> <p>A1Q: Working together?</p> <p>A1A: Yes. The whole village works together.</p> <p>A1Q: Why this feeling is so deep?</p> <p>A1A: Few chances to do it. It's fun. I saw togetherness and cooperation.</p> <p>A1Q: That is you saw that it's happy for a group of friends to work together. Can I say that?</p> <p>A1A: Yes.</p> <p>A1Q: And the staff—why are you so impressed with the staff digging sand together?</p> <p>A1A: Really saw that we worked together. Usually - - they are not with me and I don't know - - not many chances - - so whenever we work together, I treasure it - - (unclear)</p> <p>A1Q: If that is the case, Man Kit, if you are asked to work on your own or work together with a group of schoolmates, what will you choose?</p> <p>A1A: Better with the group.</p> <p>A1Q: If it is some clerical work like writing when working by yourself and cleaning the septic tank with a group of people - -</p> <p>A1A: Cleaning the septic tank.</p> <p>A1Q: You'd rather clean the septic tank?</p> <p>A1A: Yes.</p> <p>A1Q: Because you really enjoy working together with friends?</p> <p>A1A: Uh.</p> |
| I knew I deserved the correction and I was not angry with the staff who disciplined me because he was my friend. | <p>A1Q: Any unforgettable experience in Zheng Sheng? Say some instances, experience which you will never forget even after you leave here or grow up.</p> <p>A1A: Stealing luncheon meat to eat.</p> <p>A1Q: What happened?</p> <p>A1A: Got punished. You don't know that? All got punished.</p> <p>A1Q: I don't know. Tell me more details.</p> <p>A1A: What details?</p> <p>A1Q: How did it start? You began it?</p> <p>A1A: I didn't.</p> <p>A1Q: Under what circumstances did you get into this difficult situation?</p> <p>A1A: That was before the concert. Were making preparation in the kitchen up there. Bui Lam pan-fried the luncheon meat. I and Fei Fai and (unclear) - -</p> <p>A1Q: Why pan-fried the luncheon meat?</p> <p>A1A: Evening - - for the afternoon.</p> <p>A1Q: Fixing the lunch?</p> <p>A1A: Were fixing the lunch. Then it smelt good. The three of us went in and ate. Got caught by Ah Kwan.</p> <p>A1Q: When the three of you ate - -</p> <p>A1A: No. Five ate.</p> <p>A1Q: At that time, did someone make the suggestion? Anyone who suggested - - or you were the first one to say, "It smells good. Let's share it."</p> <p>A1A: Don't remember that well.</p> <p>A1Q: Okay. Anyway (unclear) ate -</p> <p>A1A: It was Bui Lam who ate first. Then slowly we ate together. One piece -</p> |

| Ideas | Quotes |
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| | A1Q: You saw him eat and there's no way you don't eat yourself. |
| | A1A: Uh. |
| | A1Q: But did you think about telling him not to eat when he ate that or saying that I would report you? |
| | A1A: No. |
| | A1Q: But when you saw him eating, the first thing that came into your mind was to eat yourself as well. Right? |
| | A1A: A little bit. Had thought about not eating myself but not reporting them. |
| | A1Q: You thought about not doing it but why did you do it? |
| | A1A: Hungry. |
| | A1Q: Okay. You got the need. It smelt good. And saw that others did it? |
| | A1A: Yes. |
| | A1Q: You agree to all these? |
| | A1A: Agree. |
| | A1Q: Then what? |
| | A1A: Then got punished. |
| | A1Q: Got caught first? |
| | A1A: Yes. Got caught first. |
| | A1Q: Who caught you? |
| | A1A: Ah Kwan. Then he told Ah Kuen. |
| | A1Q: Did you get angry with him? |
| | A1A: I didn't. |
| | A1Q: Telling Ah Kuen? |
| | A1A: Yes. Got punished and I eat plain congee. Am arranged to be on duty by myself now. |
| | A1Q: Why is this incident so unforgettable? Impressing you so much? |
| | A1A: The first time that I got punished so badly! |
| | A1Q: How did you feel? Not worth it? Deserve it? Complaining? What did you think? |
| | A1A: Deserve it. |
| | A1Q: You felt that you're not right? |
| | A1A: Once I ate, I expected something bad. |
| | A1Q: Okay. How come it is unforgettable? Other than being punished so badly, anything else? |
| | A1A: Er - - I saw something from my reflection. I have stayed here for so long and I still get caught in these little things. |
| | A1Q: You have mentioned that it might be like the situation where you were in: there was a need. It was appealing. Could do it with others. Are they similar to what it was? |
| | A1A: Similar. |
| | A1Q: What similar things did you do? |
| | A1A: Robbery. Drug trafficking - - |
| | A1Q: You got no money - - |
| | A1A: No money but wanted to have fun. So got to find some. |
| | A1Q: You got a need and someone accompanied you in that. |
| | A1A: Two people. With another friend. |
| | A1Q: If you were alone, would you go? What do you think? |
| | A1A: Don't know. |
| | A1Q: If you were alone in that luncheon meat incident, would you eat that? |
| | A1A: No. |

A1Q: If that is the case, you have mentioned that working together with a

| Ideas | Quotes |
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| | <p>bunch of people is good: stealing food to eat together with others; if I say, this is the importance of friends to you, do you agree?</p> <p>A1A: I agree.</p> <p>A1Q: It doesn't matter whether you do good or not good. What matters is whether you have a group of people with you?</p> <p>A1A: Should be.</p> <p>A1Q: Stronger feeling?</p> <p>A1A: Uh.</p> <p>A1Q: If Mr. Chan says so, how do you feel? Agree, disagree? You would examine yourself? You knew it?</p> <p>A1A: I knew this too.</p> <p>A1Q: You knew it a long time ago?</p> <p>A1A: I knew it when I was a kid.</p> <p>A1Q: When did you get to know this?</p> <p>A1A: When I was a kid, I had no father. My mum went to work. I got only friends around - -</p> <p>A1Q: So you knew as a kid that friends were important.</p> <p>A1A: Uh.</p> |
| When I have learned to do something, I feel useful and independent. | <p>A1Q: You like bookkeeping. Ever asked yourself why you like bookkeeping?</p> <p>A1A: Learn to be independent, on my own.</p> <p>A1Q: Would it be because you realized that you could learn something? Useful?</p> <p>A1A: Yes. Useful. Learn something.</p> <p>A1Q: Was there anything similar before? Before coming in?</p> <p>A1A: No.</p> <p>A1Q: Never had that?</p> <p>A1A: Never had that.</p> <p>A1Q: That is hardly ever. That is that time, a staff member taught you to do something and you liked it?</p> <p>A1A: Uh.</p> <p>A1Q: If you got things to learn and to do or you are not required to do anything but sit by the side, what would you choose?</p> <p>A1A: I wouldn't choose not doing anything because it's very tough if not required to work.</p> <p>A1Q: That is you don't want to quiet down totally and do nothing?</p> <p>A1A: It's tough.</p> |
| I was very happy when I went out for the first competition. | <p>A1Q: You are more interested in working or working together with a group. But other than these work, any activities that you like?</p> <p>A1A: Ballgames, basketball, ping pong ball.</p> <p>A1Q: Basketball, table tennis—was there any time you were very happy?</p> <p>A1A: The first time going out for a ping pong competition.</p> |
| I couldn't deal with a long-winded person before but now I can see that she keeps saying the same thing because she cares for me. | <p>A1Q: In the life in Zheng Sheng, has your ability to overcome difficulties become stronger?</p> <p>A1A: Yes. Yes.</p> <p>A1Q: Why? What could help you?</p> <p>A1A: When handling the feces. I wouldn't touch this dirty thing before. Lok Mun Tong, too. Auntie is very nagging. But I hold myself.</p> |
| | <p>A1Q: But if it's difficult, it's difficult. How come it helped you to become more patient?</p> |

| Ideas | Quotes |
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| | <p>A1A: Auntie was so nagging - - it's not that she has no point in what she said but she keeps talking and talking and talking the same thing. This type of nagging. Maybe because she cares for you.</p> <p>A1Q: That is you read more from an incident. More understanding and have become not that irritated. More patient.</p> <p>A1A: Yes.</p> |
| I will think about future after believing in Jesus. | <p>A1Q: Do you think Zheng Sheng has helped you think about the faith in Jesus and the direction of life?</p> <p>A1A: I would think about the future after believing in Jesus. Even when I am here - - when I first came here, I thought I would just finish the two years or just a few months here and I could ask my mum to let me go - - got this attitude.</p> <p>A1Q: After you believed in Jesus - -</p> <p>A1A: No more.</p> |
| I experienced acceptance in the trip to America. | <p>A2Q: Any other instances, feeling or experience that you can talk about?</p> <p>A2A: Yes. I left Hong Kong and took the plane the first time when I am in Zheng Sheng. I really felt something. How could this be? Never thought about that.</p> <p>A2Q: To America?</p> <p>A2A: Yes. To America. I went to the mainland before - -</p> <p>A2Q: Where did you go in Zheng Sheng?</p> <p>A2A: A lot of places. In Zheng Sheng, I went to Shunchang, Gutian, Minhou, the farm and - -</p> <p>A2Q: Yunnan?</p> <p>A2A: No. Because that was for fun and I didn't sign up so that my family wouldn't need to spend money. To Yaoping, then to Luolan and America.</p> <p>A2Q: These impressed you because it was fun? You've never been there? Because - - what are so special about these trips?</p> <p>A2A: Er - - first I saw those opportunities. I wouldn't think about them. Say America. Because I have been to the mainland. I really felt something too as I saw a lot of different things there. Have never thought about that. For America, Chi Kin gathered a group of chosen people and asked us, "Who got the SAR passport?" We all went dumb. Didn't think about applying for a SAR passport. Only one among 16 of us got the SAR passport. That is we have never thought about going abroad. To me, a SAR passport could only be sold for money. There's a price. Then, we went to get visas. We didn't know how to speak nor could we understand. We didn't know anything. Actually it wasn't us who did something that we could go. If it was so, we couldn't go. Then, when we got there, someone said that apart from letting us share with others, it was also to let us see how far we have gone on the road of detoxification and have persisted. I really felt with them as they said so. Support and opportunities were given us. Of course, there is support in Hong Kong but even when we got there, people wouldn't discriminate against you.</p> <p>A2Q: So you experienced acceptance - -</p> <p>A2A: Some feeling. And - -</p> <p>A2Q: Have you experienced this acceptance and respect before?</p> <p>A2A: From the time I began to fool around or after taking drugs, it seemed that I have not had it. After kicking the habit in Zheng Sheng, I experienced that. But I was not that mature at that time so it wasn't that strong.</p> |
| Even I can't get promoted to a higher | <p>A2A: Self-image got built up. Mine was rather low. In Zheng Sheng, gradually I could look at myself positively. Sometimes, I always feel that it's</p> |

| Ideas | Quotes |
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| grade, I still study hard because I want to learn. | <p>not okay. I don't know how to do it. But the fact is just that I really don't know how to do those. But Zheng Sheng education is that if you don't know, you got to learn.</p> <p>Worldview shift</p> <p>A2A: Can't say that. Should say this: for example when we studied before, we had to sit for exams and get scores. Then I studied in Form Six; I knew that I couldn't get the score. So when we went to classes, we not only studied but acquired knowledge. For example, in computer class, it's not for getting marks in exams but I learn some knowledge like a computer starts with a vacuum tube first. Also for Chinese, we did some projects and what we learn is knowledge - -</p> |
| I believe that God has plans for me. | <p>A2Q: What are you talking about? Promise?</p> <p>A2A: Yes, promise. This the first promise. Then I know that if I continue to be like this, I really see how good or poor I am.</p> <p>A2Q: That is to say - - why do you persist? Because you believe that persisting will be good. Why? You believe persisting will yield good results. But it's not necessary.</p> <p>A2A: Maybe because I believe in God or the arrangement of Zheng Sheng. Very simple.</p> <p>A2Q: You believe that since the staff told you so, because of your relationship with him, you believed him and it should be good. He told you so and it would be good. - - Apart from the staff, what else do you believe?</p> <p>A2A: God plans these for me.</p> <p>A2Q: You really believe so?</p> <p>A2A: I really believe so.</p> |
| I work because I have the responsibility to do so. | <p>A2Q: Not for money when working in Zheng Sheng?</p> <p>A2A: No. Because no money will be given directly when you work here. But you have to do it. How to face this work? You will think that it's not fair, no money - - it's the responsibility at work. You got to be responsible to yourself.</p> |
| I know that my life is in the hand of God. | <p>A2A: Don't know why. I like planning. I need to make arrangement. I didn't like making preparation hastily. I'm still the same now. We made detailed plans for robbery or fighting. I still don't like making preparation hastily. Just face what comes my way first.</p> <p>A2Q: What is it that causes you not to think in a longer term?</p> <p>A2A: Because I know it's not in my hand.</p> <p>A2Q: Whose hand is it in?</p> <p>A2A: In the hand of God. It's very true. I have experienced a lot and I know however detailed the arrangement is, it's not in your hand.</p> <p>A2Q: Do you think you have changed, comparing now and then?</p> <p>A2A: Yes.</p> |
| I enjoy staying here but sometimes it's difficult staying here. | <p>A3A: Sometimes, I really enjoy living here because you can change and you can be loved and build up confidence. But sometimes the atmosphere is not so good sometimes because so many people are living here. And everyone has their own way.</p> |
| I don't like sharing consequences of others when they do wrong. | <p>A3A: The things I like are: when I have problems, there are many people here helping me. But since we are in the same family. I,... if someone has done something wrong, we'll have to share the consequences of others when someone did wrong. I don't like that.</p> |
| I was happy to finish the marathon race. I | <p>A4Q: How did you feel about the general impression of living in Zheng Sheng?</p> |

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| wouldn't make so much preparation for one thing before. | <p>A4A: General impression ... no choice. You can't make choices for a lot of things. Anyway, such a big thing here for you.</p> <p>A4Q: There is no choice?</p> <p>A4A: You can say there is or there isn't.</p> <p>A4Q: Yes, but you are willing to follow. What is your overall impression of Zheng Sheng, good or bad, neutral or what?</p> <p>A4A: Good.</p> <p>A4Q: Do you enjoy, say living here in Zheng Sheng?</p> <p>A4A: I enjoy it.</p> <p>A4Q: What deep impression had you got from living in Zheng Sheng? Any unforgettable experience?</p> <p>A4A: Deep impression... the rather unforgettable one was that time from around September last year to February early this year. I was making preparation for a race, the marathon. I enrolled in the half-marathon race. At that time, Man Choi was also here. We went to run on the street all the time. There were few people. Only me, Ah Hung and two brothers. We ran and ran. Then the whole bunch of brothers came and ran too. I was very happy during that time. After running, I felt very relaxed after the running.</p> <p>A4Q: Completing one thing?</p> <p>A4A: Yes. When it was the race day, I had never finished running 22 K before the race day. Usually when it was about 15 to 16 K, my legs got painful and couldn't stand it. But on that day, I could miraculously finish the race.</p> <p>A4Q: Did you finish that day?</p> <p>A4A: Yes. I only feel pain for 1 to 2 minutes on the way that day.</p> <p>A4Q: Did you think about giving up that time?</p> <p>A4A: No. Because I knew that since I got down to the racing ground, I must finish it.</p> <p>A4Q: Did you think in that way before coming in Zheng Sheng? Was it your attitude in life to insist?</p> <p>A4A: Definitely not.</p> <p>A4Q: I just think of definitely yes.</p> <p>A4A: I wouldn't do that before. It's hard to say. I didn't have these moments before.</p> <p>A4Q: You won't join that at all?</p> <p>A4A: I wouldn't join any races. I should say, I wouldn't do so much preparation or put so much effort for one thing. Not to say to insist.</p> <p>A4Q: Not up to that.</p> <p>A4A: That's right.</p> <p>A4Q: You mentioned about training together and making preparation together. What did you enjoy in this? Say you enjoyed in something, but what was that?</p> <p>A4A: In a group - - first, I enjoy running on my own. It feels good running along the seaside and on the street of Cheung Chau. Second, some of those who ran together were good friends. We're bonded and I'm very happy. Actually I don't feel good when I didn't run well and I mind that and may be unhappy for that. They encouraged me and talked with me about that. Then I came back and was down. After talking with someone, I ran again.</p> <p>A4Q: Then what relationship was it among you and others?</p> <p>A4A: There was encouragement and cheering up. When I saw him running well, I wanted to run well too.</p> <p>A4Q: I mean positive influence?</p> <p>A4A: Positive.</p> |
| The sharing of that staff member stayed with me. | <p>A4Q: Can you think of any examples?</p> <p>A4A: Choi Goh made one comment in a morning assembly and there were</p> |

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| I was always complaining but now I change myself or talk to the person concerned. | <p>only four words, "Do not hold grudges." I heard it. But I can't do it.</p> <p>A4Q: So you think this is the right direction but it's difficult to do?</p> <p>A4A: Er - - that's right. When I can do it, it will be beneficial to me. If I don't hold grudges, I would not place too much importance on others' things and do my own things more. Then I will feel better. It's very difficult.</p> <p>A4Q: Do you think you have changed?</p> <p>A4A: Yes.</p> <p>A4Q: What? Examples?</p> <p>A4A: Examples ... getting along with others.</p> <p>A4Q: How?</p> <p>A4A: I didn't like a lot of things before. Now I adjust myself. Whether I pretend that it was okay or I learn to put it down or to talk to him.</p> <p>A4Q: Have you asked yourself why is that?</p> <p>A4A: Because this thing works. When you think it's okay, it's okay when talking with that person.</p> <p>A4Q: You tried that before?</p> <p>A4A: I have dealt with that. After dealing with yourself and talking with the person again, I felt it was okay.</p> |
| I have learned more at school and would read the main page of the newspaper. | <p>A4Q: Do you feel that you are more equipped?</p> <p>A4A: Academically, I gain more basic knowledge. When I really learn history, the picture got clearer. I know a bit more about economics. I have learned a bit more in every area. Now I wouldn't just turn to the entertainment page when reading newspaper, reading those no-brainer things.</p> <p>A4Q: You read newspaper before?</p> <p>A4A: Yes.</p> <p>A4Q: Which newspaper?</p> <p>A4A: I would skip those on economics. I would read other things. I wouldn't read details and the columns. I read those about food and drinks.</p> <p>A4Q: What about now?</p> <p>A4A: I would read it sometimes if the headlines appeal to me.</p> |
| The staff talked with me and the experience of some overcomer staff impressed me. | <p>A5A: To be very frank, I didn't like it when I first came since I got trapped here. But after staying here for some time, I really examined myself, thinking about what it is in life? I should behave. There are so many staff analyzing for you non-stop, talking to you, you don't need to - - when you saw so many staff or overcomers who have changed, I would examine myself, thinking how it will be like when I go out. Going back to the same route? Be a normal person? Be a normal person and the risk of taking drugs again is very big. Is that right? Then I beganto - - really - -</p> |
| There is support here. | <p>A5A: Nothing would be negative. Not that type of people hanging out or having out there. That is people will support each other, moving forward together. This rather impressed me.</p> |
| I expected punishment but the staff showed me his or her care. | <p>A5A: I - - when I was bad, I remember one day I threw the TV set and was (unclear) very naturally. But one of the staff members went to Ha Kan and specially took me to Cheung Chau and treated me to breakfast. He or she analyzed the situation for me. I thought whether he or she was nuts. I should be punished when I did wrong. But he or she taught me in a different way. This experience is quite unforgettable.</p> <p>A5Q: Caring?</p> <p>A5A: Caring.</p> |

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| My relationship with the staff helped me listen to them. | <p>A5A: I felt inferior, being laughed at all the time. I felt that he bullied me and I needed to make a show of myself. Is it when I wanted to change, wanted to change, you stepped on me. Actually I couldn't be bullied like that. If I need to die, let's die together. Is it that - - throwing a TV set is nothing outside. I would just explode once so that you will get scared. I thought like this at that time.</p> <p>A5Q: Then the staff made an analysis for you. Did you change your view?</p> <p>A5A: Of course.</p> <p>A5Q: Mm.</p> <p>A5A: Because my view was - - I have stayed here for a year or so. It was all a level ground. I have not fallen at all - - But when I fell, and if you are willing to take the first step to get up again, you can receive so much more. For example, your attitude in life, others' trust in you. You have to stand up again. It is difficult at that time. But it's worth it during the toughest moments.</p> |
| The work is hard. | <p>A5A: The work. I edit films. It was unforgettable to complete a film together with the brothers. We went our way to edit the film, shoot the film, write the script and so on. All of us completed a film. We rushed the deadline within a week. From 9 in the morning till 3 to 4 the next morning. We then slept, sleeping till six-thirty. Then we brushed our teeth, had our quiet time. After the assembly, we edited it again till 3 to 4 the next morning. We kept working and working to complete a film. I felt that who would be willing to do that. We got only a few hours each night. There was also frustration and temper. You don't want to do it. You want to beat up people and don't want to eat at all. But I felt that I was very happy. When it's done, we didn't even fix our bed, just laying on the ground and we slept. When waking up, we then had a shower.</p> |
| I finished mixing all the cement and that gave me a sense of achievement. | <p>A5A: Yes. Before I joined the editing team, actually I like mixing cement. I built the water tank. You are so silly. A little kid building a water tank? There was a time when a bunch of people mixed the cement. During that mixing time, it was on the ground. Several dozens of cement had to be mixed in a day. All were done manually. These gave me a sense of satisfaction. At the moment it was done, I signed my name there.</p> |
| It's my job and so I have to finish it. It's my responsibility. | <p>A5A: Of course there is. Before I wanted to get money for one to two months. After I got a few thousand dollars, I would go to have fun. But going to work - - I was late. I got off earlier than the set time. I lied. Things like these.</p> <p>A5Q: Now when working - -</p> <p>A5A: Of course I wouldn't do this. Do you know - - it's your job. You have the responsibility to finish it.</p> <p>A5A: Of course there is. Before I wanted to get money for one to two months. After I got a few thousand dollars, I would go to have fun. But going to work - - I was late. I got off earlier than the set time. I lied. Things like these.</p> <p>A5Q: Now when working - -</p> <p>A5A: Of course I wouldn't do this. Do you know - - it's your job. You have the responsibility to finish it.</p> |
| My feelings usually went first when making | <p>A5A: Because I want to change. There are only feelings and reasons in this world. In my former world, feelings usually come first. But I need to</p> |

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| decision. Now I will reason a bit more. | understand some reasons. You know, but I don't know how to show it off. When you come here, you know that you have to face some issues. When I get to know these reasons, there is one truth in this world. If I don't go towards this direction, it's easy for me to go back to the old path. |
| I will think twice before I do anything now. | A5Q: You just did what you want before? A5A: That's right. A5Q: All the time? A5A: Right. I wouldn't do that now. Wouldn't just do what I want. I will think about it and weigh it. |
| It's not God who has left you but I have put Him down. | A5A: Yes. That is though you are not happy, you also recognize that He is the only true God in this world. I did something wrong but I also recognize that it's not that He's not around but you have put Him down. |
| I can also help the new comers. | A5A: Need time to train myself. After a certain period of time, two or three years, you will have the responsibility to accept new comers because you have been there. You know how this road will lead to. For example, I have come here for four years. I don't know what the fifth year would look like. But I have really gone through 1 to 4 years. I can tell them when I have gone through. |
| I'm confused and have a lot of conflicts within. | A5A: Because the life now is very tough. No classes but there are a lot of things entangling me. Plus I was not happy and I want to finish the things. And, I work like that every day. It's like working out there. What's that for? It maybe for learning things, earning money. But I'm very confused now. I am not saying that it's wrong. It's also my problem. Then I have a lot of struggles in this area. You teach and I then I know, understand and I go to do it. I have learned and understood but there are a lot of struggles. But to be very frank, I haven't said that I would leave. I didn't say that I have to - - I have to go. But I heard a lot of things and that make me unhappy. |
| The staff told them not to do that but they still do that and we had to share the consequences. | B1Q: What annoyed you? Any example? B1A: When someone did something wrong, all of us were made responsible for it too. Sometimes I really felt irritated. The staff said don't do it but the brothers don't take it seriously. They don't really care. They keep on doing something wrong. Why do we share the consequences? |
| I didn't like running but I still did it because I saw others doing it and I was proud of myself if I could do that. | B1A: Experience like running. I didn't expect myself doing it. I don't really like to run a lot. But when I came here, seeing some brothers running around. I want to do it too. B1Q: You enjoy it. B1A: Yes. I enjoy it but it's really tough. B1Q: Then why are you doing it if it's hard? B1A: I don't know why. I felt that running is hard for me before. But after running, I feel a bit of pride. I did it, I accomplished it: |
| I can overcome temptation in Jesus. | B1A: This place believes in Christianity. If I believe in Christ, I can overcome that temptation. |
| My temper was not as bad as before. The | B1A: I'm still a tempered guy. B1Q: You're quick tempered? |

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| brothers encouraged me to change. | <p>B1A: Yes. Anyone - - I just get angry with him very easily. The feeling comes - - (unclear) use violence. Not even talk about it or understand what the misunderstandings we had. I just used to think that I am right and he's wrong. After coming here, when I was just a new brother, I really felt that kind of difficulty. Should I beat him or take him to the corner and punch him. It was really hard. I used to have very hot-temper. I just shared with some brothers over here and they still explained to me and encouraged me to change that kind of habit - - getting rid of hot temper easily.</p> <p>B1Q: Do you think it's better now?</p> <p>B1A: Yes, it's better.</p> |
| I shouldn't say things to hurt others. I tried to encourage others. | <p>B1A: Yes. I feel like - - some of the guys here are not physically built up. And when I see them sometimes some other guys are like always telling them you know - - always blaming them - - why don't you do it - - you can't do it, stuff like that. Sometimes I felt like - - even I said that sometimes, I don't realize I am saying it.</p> <p>B1Q: You don't do it purposely.</p> <p>B1A: Yes. Sometimes when I see them do that, I really feel bad. Just try to go to talk to them. Just try the best to encourage them.</p> |
| I want to lead a normal life now. | <p>B1A: Yes. Everything is scheduled. But outside, sometimes I go to bed at six-thirty in the morning. Sometimes I go to sleep in the morning instead of night. And I began leaving home at five in the afternoon. Getting home at three o'clock, four o'clock. Sleep at six-thirty. No time, no schedule.</p> <p>B1Q: These two kinds of lifestyle, which one do you prefer right now?</p> <p>B1A: Right now. Getting up at six-thirty.</p> <p>B1Q: A normal life. Not like the one before.</p> <p>B1A: More normal life.</p> |
| There's enough of everything if you are content. | <p>B2A: Here - - everything is happy. If you can be content, it's enough. If you want more - -</p> |
| We were not brilliant players but we tried our best. Others respected us for that. | <p>B2A: Er - - well we are not that great in the game and don't know how to play very well. Er - - that is you got respected in playing ballgames. That is I am not that tall or fabulous, good at scoring or good. But others still said that we were good at it, saying that we were good, willing to go after the ball. And we played the game and the score - - we tried our best but we didn't place so much importance on the score. It's okay to win or to lose. We tried our best anyway.</p> |
| It isn't that tough to work here because you only work for two to three hours. | <p>B2A: Yes. A lot of people said that it's tough to work here but I don't think so because we only work for two to three o'clock - -</p> <p>B2Q: Two to five.</p> <p>B2A: Uh. Two to five. There are only three hours. But out there, my family got to get up early and go to work. We only work for three hours only. If we cannot take it, how could we work out there for some ten hours?</p> <p>B2Q: You think the work here helps prepare you to go out?</p> <p>B2A: One of them and I think that if I want my life full, the time here is not enough. Not enough. Uh.</p> |
| The Bible has taught me something that I have | <p>B2A: Good. Er - - some reminders and ideas for ourselves. Say the Bible talks about loving your enemy. I didn't know there is such a thing. How</p> |

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| never heard of. | come we are asked to love our enemy? That is I didn't expect so. Through preaching and hearing, I heard a lot of teachings. |
| I saw the love of God in the staff and their relationship with us. | B2A: After coming here, that is I saw the love of Jesus through the staff here. They really change people with their heart. |
| I was always complaining. I thought I was right and you were wrong. It's not true. | B2A: Because when I first came, I was very self-inferior. I looked down on myself. Everything is just grayish for. I didn't see any good. But it was me who fixed my mind that way. I couldn't look further and was very pessimistic. It's like someone owing all that to you. It's not true. In fact in the society, people out there would not ask themselves to accommodate you. They wouldn't accommodate you. The most important is how you yourself are. If you treat others nicely, they will treat you nicely too. B2Q: You were very unhappy during those times? B2A: I was very unhappy when I first came in. I was always complaining. |
| If I persist, I can do it. | B2Q: What help do you get from running? B2A: Running. Actually - - long distance running is tough. I run and - - but it depends whether you persist or not. A lot of people said that they couldn't make it. Actually I am not particular strong or good physically. But if you are willing to run, you can do it. When I run, I feel it's tough. Don't want to run. But it depends whether you are willing to persist. If you can persist, you can run more and more and will be able to catch your breath. B2A: Yes. That is I will look at the incident. If I don't go forward once there's an obstacle, it's like running - - once I can't catch my breath, I stop running. Actually I can catch my breath. If I persist, I can. B3 was not a cooperative resident. B3A: The staff is very nice. Quite nice. B3A: Not tough. The work is quite nice. It's not tough to learn things. The work is not tough. B3A: Nothing too difficult about the rules. B3Q: Were you happy after quarrelling with others? B3A: Happy if I won. B3Q: What is the meaning to you? B3A: Nothing much. He told me to do it and I did it. B3Q: You were told and you did it. B3A: Yes. |
| I would think whether there is God. | B3Q: The staff said that Jesus is God. Do you believe so? B3A: I did think whether it's true or not, whether there is or not. But he or she listed much evidence to say there is but sometimes I don't think there is. Maybe there is. When I got nothing to do, I would think. |
| It's tough here but I like it. | B4Q: Mm. What about feeling? B4A: Quite good. Though it's tough, I'm happy. |
| I enjoyed working together. | B4Q: In the life of Zheng Sheng, is there any deep impression? B4A: A large bunch of people moving cement and bricks for a few rounds at the pier. This is very unforgettable. B4Q: What was your feeling then? B4A: At that time, happy. B4Q: It's happy to work together with such a big group? B4A: Yes. |

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| | B4Q: Happy if you work together? B4A: Yes. |
| I have never expected myself playing in the inter-school game. | B4Q: Any unforgettable experience? B4A: Playing in the table tennis ball competition. B4Q: Which competition? B4A: The inter-school game for example. Because when I was out there, I wouldn't play these sports. Never thought that I would play table tennis here. |
| I thought it was silly to do ballgames but I find it fun now. | B4Q: You didn't join competitions before. Was it because there was no opportunity or you didn't want to or any reasons? B4A: No. I thought it was silly. B4Q: You think playing table tennis was silly. Why did you change here? B4A: Nothing to do. So I tried some new things. B4Q: It was trying at first. But as you went along, it's tough but how come you continued? B4A: I found it fun as I went along. B4Q: These are unforgettable. |
| Doing the hard physical work can train me up. | B4Q: Helped you to be more normal. B4A: Yes. Carrying sand and stone helps train my willpower. |
| I work so that I can have a future. | B4Q: If you were given a job now and there's no money – say Ka Cheung clear the cement waste for me. No money though. What do you think it's for? B4A: For later. B4Q: What's that for? B4A: For future. B4Q: Why is it for the future when you work here? B4A: To give myself a little responsibility, to allow myself to finish something. To allow myself to learn something. B4Q: Work given to you is an opportunity for you to learn? B4A: Yes. |
| I enjoyed working together. | B5Q: Any unforgettable experience in Zheng Sheng? B5A: Working in the workplace. B5Q: Doing what? B5A: The school, the ground. Together with the brothers. B5Q: Why was that unforgettable? B5A: Happy. B5Q: Why? Not happy before? B5A: Not had that before. Not had that before. A big group of people wanted to finish one thing and completed it. B5Q: And that is to say, it's happy to finish something together with a bunch of friends. B5A: Yes. |
| I don't like the way the staff handle issues. | B5A: Nothing that I like. A lot that I don't like. B5Q: Tell me? As much as you want. B5A: Some staff scolds you before getting the things clear. They would not make things clear. They would not talk with you first. B5Q: Mm. B5A: They just scolded you without any reasons. B5Q: That is you don't like the management of some staff. B5A: It's not that they supervise—it's that he or she hasn't got the picture |

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| | <p>clear and just ...</p> <p>B5Q: You don't like their personality, the way they handle things?</p> <p>B5A: Yes.</p> <p>B5Q: Okay. What else?</p> <p>B5A: Nothing much.</p> |
| I do things differently here because that's the way it is with the community here. | <p>C1A: I don't know. Maybe because I see people every day. I think one must speak up here. Out there, people will understand you though you don't speak up. But one must speak up here. Got to speak up. Then people understand you.</p> |
| I will think about my future, so I continue going to school. | <p>C1A: Maybe the life here helps me realize that I am not ready to go out yet. That is I would also think that I should stay longer. Should stay till Form Five. Then I can think about what I would do out there. Otherwise, if I go out when I'm Form Three, it's just average.</p> <p>C1Q: You think that if you can continue to learn, you can continue to study, and when you go out to look for a job - -</p> <p>C1A: Will be better.</p> |
| I did the Maths and I realized that I didn't know much. | <p>C1Q: What about here?</p> <p>C1A: Now I stay there. I do it.</p> <p>C1Q: Why?</p> <p>C1A: After coming in, I realized that I don't know many things. I was in Form Three and I beganto do Kumon Maths from 1 plus 1. I didn't know how to do fraction when I first came. Ah Ling told me that it's only primary school level.</p> <p>C1Q: That is an opportunity to build a good foundation. But are you happy as you can do it?</p> <p>C1A: Happy.</p> |
| I have learned to pray here. | <p>C2A: What impressed me most was that after I came in for two months. I had another offence of theft and I was told I had to go to court after coming in. I went to the court and was detained in Pik Uk for the second time. That stayed with me. Because the prison guard in the court said to me, "You won't have any chance going back to Zheng Sheng. Choose RC, Sha Tsui." I was scared. After 14 days, I went to court and I beganto feel that there was God - -</p> <p>C2Q: Why you felt that there was God?</p> <p>C2A: Because when I was in the cell, I was very scared. I didn't know what to do. Then I prayed, saying that if I could go out, I would change - -</p> <p>C2Q: You told God?</p> <p>C2A: Yes. Praying.</p> <p>C2Q: Did you pray before coming in Zheng Sheng?</p> <p>C2A: No.</p> <p>C2Q: Did you know about praying?</p> <p>C2A: No.</p> <p>C2Q: If I say, you have learnt to pray in Zheng Sheng or you saw how people did it - you pray to God when you have a need - - because you also felt that there was no way out. When it gets difficult - - what was the result?</p> <p>C2A: Then I came back to Zheng Sheng. I think it's a miracle. There's no way I could come back because I should go to Sha Tsui (unclear) center but I came back.</p> |
| The things I learn now are useful for the future. | <p>C2A: It's better with the work now. Now I felt it's more stable. Out there, I didn't work. I went out for fun everyday. After having fun, I went home for</p> |

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| | <p>food and sleep. My dad said of me, "You only come home for three things: eat, play and sleep." But it's different here. Very different. It feels a lot better if you work.</p> <p>C2Q: What do you think are the benefits of working? Anything good?</p> <p>C2A: I can learn things. The things I learn now - -</p> <p>C2Q: That is you not only give something in the work, you also learn something?</p> <p>C2A: Yes. The things I learn now will be useful in the future.</p> <p>C2Q: The work is for the future?</p> <p>C2A: Uh.</p> <p>C2A: That is on the one hand, it's for money. On the other, it's for future.</p> <p>C2Q: Then that is not just for money? Not just an issue of getting wages?</p> |
| I'd rather have someone demanding something from me than having no goal at all. | <p>C2A: Actually I felt that out there, my dad set some standards for me but I didn't care. But after coming in, I don't even have the chance to ask him to give me some standards. So I'd rather have someone demanding something from me than having no goal at all.</p> |
| I should set a standard for myself. | <p>C2A: When I came in, I thought that since I did wrong, I had to be limited by others. But after coming in here longer, I became more sensible. I thought this is basic courtesy. Say good morning in the morning and good night at night - -</p> <p>C2Q: Was it difficult to learn this at first?</p> <p>C2A: At the beginning, I was not used to it. For example, I said it the first day but then I forgot it the following few days.</p> <p>C2Q: How come you said it later on? Think about it?</p> <p>C2A: I remind myself, reminding myself all along.</p> <p>C2Q: Why reminding yourself? That is what motivated you to say so? It's okay to forget it, isn't it? Why weren't you like that?</p> <p>C2A: If I didn't set a standard for myself on these little things, how could I expect anything of myself after I go out?</p> |
| The things I learn here are useful for the future. | <p>C2A: For example, I'm working on film editing now. I wouldn't do this out there. I thought when I first joined that I should find something to do in these two years and it wouldn't be that boring. Now, I heard from those brothers who have completed the program that it was useful and the things they learnt here were useful when they got out. It's like putting money into my pocket, so I think it's useful.</p> <p>C2Q: For the future?</p> <p>C2A: Uh.</p> |
| I am happy that I made some effort and there were results. | <p>C2A: Yes. At the beginning, I didn't know how to edit it. Then a little. Later I was able to edit some and I am very satisfied and happy.</p> <p>C2Q: Did you have this type of feeling before?</p> <p>C2A: I didn't. I did those few things every day—taking drugs, playing amusement games, having fun, these few things. Nothing satisfying.</p> <p>C2Q: No sense of achievement. Compared with editing a film - - Though you receive no money after editing a film, are you happy from within?</p> <p>C2A: Uh.</p> |
| | <p>C2Q: How happy? Tell me.</p> <p>C2A: That happiness is from the fact that I made an effort myself. But I did</p> |

| Ideas | Quotes |
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| I don't like it but I can do it. | <p>have the sense of satisfaction out there. When I stole things, I didn't get caught and I felt satisfied. I didn't obtain something through my own effort and I felt that it's not concrete.</p> <p>C2Q: You're content here because you have made an effort. Do you feel that you're useful?</p> <p>C2A: Useful.</p> |
| I don't need to spend a day in vain. | <p>C2Q: What do you like and dislike about the life here?</p> <p>C2A: Now? Nothing. I learn one thing. I can't make my own choice. I have to accept it though I don't like it. So nothing much. I can take it.</p> <p>C2Q: At the beginning, what didn't you like?</p> <p>C2A: At the beginning, there were a lot that I didn't like. Cold shower, carrying sand and stones. I wouldn't touch these at all out there. Many stuff.</p> <p>C2Q: Examples?</p> <p>C2A: Weeding. The sleeping place is poorly equipped. Sometimes I got allergy and itchy all over. There were trees, flowers and grasses all around - - not used to it - - but now I think about it, I find it very comfortable, very enjoyable.</p> <p>C2Q: It's a lot better now. Got used to all that. What do you like? That is you feel good about it?</p> <p>C2A: The scenery.</p> <p>C2Q: You like the nature?</p> <p>C2A: Uh. The nature.</p> |
| I beganto change after the jail experience. | <p>C2A: Got things to do. Then I won't spend a day in vain. I also learn while working. But I learned nothing from having fun. I only learnt to take drugs.</p> <p>C2A: How did I cope? I really wanted to hit him. But I thought, I came because of an offence. If I committed another wrong, would I cause more embarrassment for my family? And I needed to go to court for yet another offence. So I thought about that. The second time I came back, I beganto change.</p> <p>C2A: I think it's because I have gone so low that I can't go any further down. If I do wrong again, I will not come here but prison. So I think I should listen.</p> <p>C2Q: You want to change.</p> <p>C2A: Yes.</p> |
| How could there be schooling in a drug rehab center? | <p>C2A: Yes actually. This is a drug rehab center where you can study. I think it's impossible to have education in a drug rehab center. It's different here.</p> |
| I enjoyed working together. | <p>C3Q: What impresses you most in the learning process in Zheng Sheng?</p> <p>C3A: Quite good. First, I carried the cement not long after I came here. It</p> |

| Ideas | Quotes |
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| | <p>was tough. Over a hundred pounds, man. Have never moved such. And weeding. I saw—seemed that a group leader taught me how to weed. I saw this guy – how could he do that? Seemed - - (unclear) - - he was of more or less the same age as mine. Wow - - (unclear) - - this guy didn't think about that. I thought, "You and I are more or less the same. Other brothers are younger than me but they do more than I do." I stood there. Very impressed. Very impressed. If I'm not wrong, we weeded all the way down there (unclear). Very impressed. Another stuff is mixing cement, helping (unclear) mix it for a few nights. It was late at night. I didn't know that I had to mix cement when I came in. I was forced to mix it. I just kept mixing it. Something was wrong with my hand but I couldn't tell him. Blisters all over. These left me a deep impression.</p> <p>C3Q: These tough moments left you a deep impression?</p> <p>C3A: It was happy.</p> <p>C3Q: That is good.</p> <p>C3A: That is good.</p> <p>C3Q: What about at that time?</p> <p>C3A: At that time, it's difficult to stand.</p> <p>C3Q: At that time why did you do it? You could just blow off (unclear) - -</p> <p>C3A: I wouldn't do that.</p> <p>C3Q: Why?</p> <p>C3A: That is I felt that others did it too - - I thought that the younger ones also did it. Those younger than me, they also did it. Though sometimes skipping some (unclear) - -</p> <p>C3Q: That is you felt that the whole group could help you persist?</p> <p>C3A: Yes.</p> |
| It's great to be a student here. | <p>C3A: Yes. The last time was three years ago. When I first heard that there is the inter-school game here. That's great. Haven't played in it for a long time really. Very happy. When you asked me how I was in the New Year, I was very happy. Man, I thought who could play in it if they were at my age. Very very happy. Haven't seen a bunch of high school students. I often felt that – well – so old already - - last year, it was very happy - -</p> <p>C3Q: You didn't have this chance before?</p> <p>C3A: Not before. No school took me in.</p> |
| The Bible keeps telling you to do something. | <p>C3A: Yes. And maybe it's because of the Bible, though I don't believe yet. Let me say this. It's like nagging. I'm afraid to hear - -</p> <p>C3Q: How could it help you?</p> <p>C3A: Maybe this thing keeps talking to me, telling me to set up a bottom line, not to commit any wrongs, not to cause trouble. Don't want to get told off in my conscience because of these.</p> <p>C3Q: Which statement—any statement that is specially - -</p> <p>C3A: Ephesians 4. Seemed to be verse 28. "In your anger do not sin."</p> <p>C3Q: You think that this reminds you all the time?</p> <p>C3A: Yes. Or slow to listen, slow to become angry. These are bothersome.</p> <p>C3Q: So you think that your temper is better?</p> <p>C3A: A lot better.</p> |
| I tried to hold my temper. | <p>C3A: I haven't done so here. Not long after I came, I almost beat up a brother. The second day or the third day, I spoke something nuts and he</p> |

| Ideas | Quotes |
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| | kicked me. I stood there and didn't beat him. I couldn't hold it. I stood there for ten minutes. Then I took an iron bar laundry and wanted to beat him. But Uncle Fat stopped me. Say sorry to him. |
| I need to think of others when I am about to do something. | C3A: Er - - when I was out there, I didn't care about anyone whatever I did. I did what I liked. Now I need to think about the brothers. If I do this, will I cause trouble to others? That is a family. I wouldn't if I'm outside. C3Q: That is this living together. Collective responsibility. It has made you not only taking care of yourself. I did wrong and - - C3A: Yes. All the people. |
| I didn't expect that my doing wrong would hurt the staff so much. | C3A: Yes. One time I did something wrong. Then Wing Fai and Ah Pang were not happy. They said "Shouldn't trust you guys." I didn't expect that they would be that unhappy. C3A: I don't feel that. I think the staff loves me much but he or she said, "Because of Jesus, I love you all." |
| I don't know why I had that change. | C3A: Don't remember whether it was morning or at night. Just a little thing. I thought - it's like forgetting to do something. Then I sat down. I don't know whether it was the quiet time or self-study. I thought of it. How come I would remember that? C3Q: You were not like that? C3A: No. No, really. I don't remember and I don't remember. Nuts. C3Q: That's really in your heart. C3A: Now, don't know how come I had that in my heart. Don't know why. I thought at that moment why I had to be mindful about that? |
| I would never knit scarves for my family if I were out there. | D1A: Knitting scarves? D1Q: How? D1A: I've never knitted any scarves before. No one ever taught me that. And I would never knit one for my family. D1Q: Why did you knit here suddenly? D1A: Got nothing to do. D1Q: Nothing to do. D1A: Also, when I came in, I saw my mom and my maternal grandma give so much. I knitted - - showed a little of my care. D1Q: But you are not the only one here knitting? D1A: No. A group of people. The tutor taught you, knitting like this and that. Then we learned. If there was anything not clear, we asked. D1Q: You don't think it's sissy? Knitting scarves? D1A: It depends. You knit scarves and people say that you're like girls. But it's something of fidelity. It's not something of romantic love. It's of fidelity. D1A: One of the reasons. Many boys knitted. D1Q: Would it be because there are so many men knitting here and that affects you? D1A: No. D1Q: But you don't think only women would knit scarves and men wouldn't? D1Q: If I ask you: why was knitting scarves that unforgettable? What would you say? D1A: Because I would never knit that for my family if I was out there. |
| I made some effort in the training and I learn | D1A: That is I can learn a technique through training. I give something and make some effort and see the results. I feel happy. Not as before, I looked at |

| Ideas | Quotes |
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| something. It's very real, very concrete. | <p>the computer for a few hours and then went back. Looking at the computer for a few hours and it's meaningless. That is I can learn some skills. There are results. Very happy.</p> <p>D1Q: You are saying that playing table tennis is better than playing computer?</p> <p>D1A: Yes.</p> <p>D1Q: Because -?</p> <p>D1A: Table tennis balls. A certain skill is built up through time. But with playing computer, it's still just a computer at the end. It's only a made-up world, not a real world.</p> <p>D1Q: Now you found that playing table tennis is more real? Feeling wise, training wise?</p> <p>D1A: Yes.</p> <p>D1A: I still trust him/her because there must be a reason he or she punishes me. He or she wouldn't punish them for no reasons.</p> |
| The staff here would tell me what to do and explain what is right and wrong to me. | <p>D1A: Now for working, people out there would not teach you to do it this way—this way. But people here would. If you do things wrong out there, you got scolded right away. If you do things wrong here, you will be taught to do things right and not to do so and so.</p> <p>D1Q: Someone explained it to you?</p> <p>D1A: Yes.</p> |
| I have learned to persist in running. | <p>D1Q: Does the life here help you with your endurance to overcome difficulties?</p> <p>D1A: Endurance - - yes.</p> <p>D1Q: How?</p> <p>D1A: Sometimes training for running – got tired and learn to take it.</p> <p>D1Q: Insistent.</p> <p>D1A: That is don't walk. Endure it. Endure it. Got to finish the whole trip. Run slowly but no walking.</p> <p>D1Q: Good or bad?</p> <p>D1A: Good.</p> <p>D1Q: What is good?</p> <p>D1A: The next time, because I have trained myself to run slowly to get up there, my endurance has become stronger. My running got also better. I wasn't that tired when I ran the next time. Some staff said that you took one more minute this time and next time you could do one more minute?</p> <p>D1Q: That is your endurance has increased your strength?</p> <p>D1A: Mm.</p> <p>D1Q: So the next time there is progress?</p> <p>D1A: Yes.</p> |
| I was addicted to having what others had. | <p>D2A: That is I wanted to buy very much. It's impossible not to buy. I got to have what others have. So I can't control myself.</p> |
| Participation is more important than prize-winning. | <p>D2Q: Actually, do you think it's more important to get a prize or to participate?</p> <p>D2A: Important to participate.</p> <p>D2Q: Did you think this way before?</p> <p>D2A: Before, because my teammates wanted to get a prize, I also thought that it's important to get it. Here, participation is more important.</p> |
| I will treat that as a challenge. | <p>D2A: I was curious. Will try everything. Got to try whatever it is. Overcome it.</p> |

| Ideas | Quotes |
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| I have learned to build different things and I feel useful. | <p>D2Q: So taking a cold shower, which is what you don't like, is also a challenge?</p> <p>D2A: Yes.</p> |
| The staff's experience in drug addiction encouraged me. | <p>D2A: I can learn things. How I can use my imagination to build a bookshelf. shoe rack - - I also learn to build a platform.</p> <p>D2Q: What feelings do you have after completing some work?</p> <p>D2A: Happy and joyful. Never had that before. Very happy that I can make it.</p> <p>D2Q: Would you think you're useful?</p> <p>D2A: Yes, I often felt useless, useless before.</p> |
| Even they punished us, it's for our good. | <p>D2A: I thought that I had to try quitting stealing after stealing so many years. They could quit heroin, why couldn't I quit stealing?</p> <p>D2Q: You think you are addicted to stealing?</p> <p>D2A: It's like taking heroin. Got hooked.</p> <p>D2A: The second week I came in, the whole village was punished to stay quiet. There's no way that those of us who were new had to be punished too. A friend of mine was here. He told me to face it. The staff scolded us again. Then I began to understand that the staff really put their heart in when they taught us. If the staff were not strict, they wouldn't punish us. Just let us do whatever.</p> <p>D2Q: If they set some standards, that means they care for you?</p> <p>D2A: Yes.</p> <p>D2Q: But your dad cared for you too, scolding you before - -</p> <p>D2A: I didn't think so before.</p> <p>D2Q: You felt it this time?</p> <p>D2A: I felt it this time.</p> |
| I enjoyed working together. | <p>D4A: The first day I came - - it should be the second day, I sat there and had nothing to do, relaxing - - carrying sands - - carrying stones - - oh man. Not used to it. That time, I carried that from the pier to the sand storehouse. That was really something, man.</p> <p>D4Q: Very tough.</p> <p>D4A: Very hard. Couldn't move it.</p> <p>D4Q: Will you forget that day in the future?</p> <p>D4A: No.</p> <p>D4Q: How did you feel? Tough?</p> <p>D4A: Tough. Haven't done this is my whole life.</p> <p>D4Q: Did you - - scold him - - argue with them?</p> <p>D4A: No.</p> <p>D4Q: Why? You were explosive.</p> <p>D4A: I knew that I ate and slept here and I should help you.</p> <p>D4Q: Can I say the rules here are like these and you got to do it? Everyone does it.</p> <p>D4A: Everyone did it. There's no way I didn't do it. I was even bigger physically than those at 16.</p> <p>D4Q: It was that tough. If half of the group sat there that day and didn't do it, would you go for that and would you do it?</p> <p>D4A: If it were that day, maybe I wouldn't do it.</p> |
| I want to change so I treat these as training. | <p>D4A: Not even one word. Got told off like this. Of course I would get irritated. If there were just one or two words, I would just scold you. There</p> |

| Ideas | Quotes |
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| | <p>would be some foul language. But I can't say that here so I hold myself. I want to change my temper and I treat these as a sort of training.</p> <p>Anger management</p> <p>D4Q: Any help to you in this setting?</p> <p>D4A: Oh yes. Taking cold shower.</p> |
| It's okay to stay here. | <p>D5A: Upset. What is that? It's like going to a poorly equipped rural village, remote inland in the mainland. The school looked shabby. It's nothing like it. Never been to a school like that. Now I've lived here for some time, I don't find anything odd. It's not such a long time or a short time. Soon it will pass.</p> |
| If I have treasured what I had, I wouldn't lose them. | <p>D5A: I didn't want to hurt my mum and dad. I was in Pik Uk and they had said that they wouldn't come to visit me but they still did. I felt very bad at the time. If I had promised them to come to study here but broke the promise, they would be hurt further.</p> <p>Reflection</p> <p>D5A: I'm braver now. Can just go to the water without warming up. Before I stood there for half an hour and looked at the water tank. Just washing the feet. What should I do then? Others said, "Be brave. Go for it." Just went for it and poured water. I really remember the cold shower in winter. Had never had it. My hand went numb after it. It's like needle poking you every time you poured down the water.</p> <p>D5Q: In this process, anything you think of?</p> <p>D5A: I think why I didn't treasure the time when I was out there and had to come here to take cold showers. If you have treasured it, you don't need to come here for the cold shower but a hot shower out there.</p> |
| Honesty makes the difference. | <p>D5A: A lot of fun.</p> <p>D5Q: What is so much fun?</p> <p>D5A: Very satisfied when I shot someone.</p> <p>D5Q: Ha-ha-ha.</p> <p>D5A: And I got hit - - learn that honesty is the most important in a war game. When others shot you, you got to say that and come out.</p> <p>D5Q: What are the benefits of being honest?</p> <p>D5A: At least, others won't nag on you.</p> <p>D5Q: Better relationship.</p> <p>D5A: Yes. Relationship - -</p> <p>D5Q: If there is no honesty, do you think it's fun?</p> <p>D5A: No honesty, no fun. They won't die even after being shot many times.</p> |
| It's right to share consequences when others do wrong because we are a family. | <p>D5A: Of course I also feel that why that is so. It's not fair. Why not just punishing him? But as I think further, Uncle Fat had scolded us and told us to stand together and wanted us to learn. In Zheng Sheng, we have to learn to be responsible collectively. Uncle Fat has said and I well remembered, "Why you don't want to bear the wrong of the brothers here. You did wrong out there and your family bore such with you."</p> |
| I have changed my ways of dealing with things and people. | <p>D5A: Yes. One time, I don't like some brothers. They are not happy with me. There was some disagreement between us. I didn't want to do wrong again. I've promised mum and dad to behave here and not to fight anymore. Well, forget it. Later, we talked about it and knew that it was a misunderstanding.</p> <p>D5Q: And that is this way of thinking has helped you?</p> <p>D5A: Yes. Now I will think about the consequences.</p> <p>D5A: Attitudes in dealing things have changed. Won't just scold people.</p> |

APPENDIX H

Timetable for Kam Tin Adult Center

| DAY TIME | MON to FRI | SUN |
|---------------------|-------------------------------------|----------------------|
| 6:30AM | RISE AND SHINE | RISE AND SHINE |
| 06:30AM- 07:00AM | PERSONAL HYGIENE | PERSONAL HYGIENE |
| 07:00AM- 07:30AM | DEVOTION | DEVOTION |
| 07:31AM- 08:30AM | PRAISE AND WORSHIP | HOUSEHOLD CHORE |
| 08:31AM- 09:30AM | HOUSEHOLD CHORE | BREAKFAST |
| 09:31AM- 10:10AM | BREAKFAST | FREETIME |
| 10:11AM- 12:40AM | WORK | SUNDAY WORSHIP |
| 12:41PM- 02:00PM | PREPARE LUNCH AND LUNCH TIME | |
| 02:01PM- 05:00PM | ACTIVITIES AND WORK | SPORTS AND GAME TIME |
| 05:01PM- 06:30PM | FREE TIME (SPORT AND RECREATION) | |
| 06:31PM- 07:30PM | DINNER TIME | DINNER TIME |
| 07:31PM- 08:45PM | SELF-STUDY | SELF-STUDY |
| 08:46PM- 09:45PM | DEVOTION | DEVOTION |
| 10:00PM | LIGHT OUT | LIGHT OUT |

Source: Christian Zheng Sheng Association, "Documents on File."

APPENDIX I

Timetable for Ha Keng Youth Center

| DAY TIME | MON to FRI | SAT | SUN |
|---------------------|-------------------------------------|-------------------------------------|----------------------|
| 6:30AM | RISE AND SHINE | RISE AND SHINE | RISE AND SHINE |
| 06:30AM- 07:00AM | PERSONAL HYGIENE | PERSONAL HYGIENE | PERSONAL HYGIENE |
| 07:00AM- 07:30AM | DEVOTION | DEVOTION | DEVOTION |
| 07:31AM- 08:30AM | PRAISE AND WORSHIP | PRAISE AND WORSHIP | HOUSEHOLD CHORE |
| 08:31AM- 09:30AM | HOUSEHOLD CHORE | BREAKFAST | BREAKFAST |
| 09:31AM- 10:10AM | BREAKFAST | HOUSEHOLD CHORE | FREETIME |
| 10:11AM- 12:40AM | CLASSES | LABORING | SUNDAY WORSHIP |
| 12:41PM- 02:00PM | PREPARE LUNCH AND LUNCH TIME | PREPARE LUNCH AND LUNCH TIME | |
| 02:01PM- 05:00PM | CLASSES, ACTIVITIES AND WORK | LABORING | SPORTS AND GAME TIME |
| 05:01PM- 06:30PM | FREE TIME (SPORT AND RECREATION) | FREE TIME (SPORT AND RECREATION) | |
| 06:31PM- 07:30PM | DINNER TIME | DINNER TIME | DINNER TIME |
| 07:31PM- 08:45PM | SELF-STUDY | SELF-STUDY | SELF-STUDY |
| 08:46PM- 09:45PM | DEVOTION | DEVOTION | DEVOTION |
| 10:00PM | LIGHT OUT | LIGHT OUT | LIGHT OUT |

Source: Christian Zheng Sheng Association, "Documents on File."

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