



THE LIVED EXPERIENCES OF DRUG REFORMED PERSONS

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ABSTRACT

This study aims to comprehend how drug-reformed individuals transformed from being drug dependents through their life experiences. According to research, addiction and criminality are closely related. Consequently, during the course of Project TokHang, personnel in uniform employed confrontational tactics to combat crimes related drug addiction. A few lives were lost, and their grieving relatives were pleading with the judicial system. Some addicts' lives do not, however, end in a chilly grave. To learn how persons with substance use disorders (PSUD) turn a new page and become better people, better citizens, and "Drug Reformed Persons," a study was carried out at the Outreach Drop-in Center (ODIC), an outpatient rehabilitation facility, in Prosperidad, Agusan del Sur. an in-depth interview serves as a key component of the study's qualitative approach. with an in depth interview as a method with nine (9) key informants - selected based on inclusion criteria suited for the study. The said key informants were chosen by ODIC personnel as gatekeepers. The researcher used semi-structured interviews while following ethical considerations. All information taken from the interview was transcribed and encoded to generate themes. Thematic Analysis was used to analyze the data of this study. Based on the result of the study, themes generated as factors why they turned into a drug dependents were: 1) history of addiction 2) dragging friends and 3) unhealthy environment. Furthermore, the themes that were generated as effects of being drug dependents were : 1) suffering mother and children in the form of physical and emotional abuse. As to how they ended such cause that they brought to their family the following themes were also expressed in their narratives were: 1) being tired of living powerless against addiction and 2) because of their love for their families. As to how they overcome the obstacles in their process of reforming, the following were the themes that they expressed: 1) Love and support from loved ones 2) showing kindness among others in order to regain trust and love of the people and 3) Intrinsic motivation, such as Faith, as an essential factor in pushing the spirit of key informants so they can still return to their everyday life after graduating from the rehabilitation program and 4) Love for the family was the best motivation and reason for the key informants to choose a drug-free life. The implication of this study was that the reasons why people become substance abuse dependent must be looked into and there should be a program that would help them rise above upon what these people went through. Thus a reformative program was conducted to help such group of people go back to their normal lives.

Key Words: Lived Experiences, Drug Reformed Persons, Substance Use Recovery and Enlightenment.

Chapter 1

THE PROBLEM AND ITS SETTING

Introduction

Drug addiction is a global issue affecting people in every country (Lautieri et al., 2020). The increasing number of drug-related cases leads to an argument about what programs and policies should be undertaken. "Better Knowledge for Better Care," the theme of the 2020 International Day Against Drug Abuse and Illicit Trafficking, highlights the significance of better understanding the world's drug problem and promoting increased international cooperation to counter its effects on health, governance, and security. The Dangerous Drugs Board built 54 treatment and rehabilitation centers in the Philippines in 2018. One of these clinics, the Out-reach Drop-in Center (ODIC) is in Agusan del Sur. The center is designed to assist people with drug addiction problems to recover through its Substance Use Recovery and Enlightenment, or the SURE Program. On this phenomenon, a study was conducted to emphasize the lived experiences of drug reformed person - on how the SURE Program reformed their lives. With this premise, the study will sort out true stories that will lead to understanding how SURE is essential to the recovery of drug dependent.

According to the United Nations Office on Drugs and Crime (2020), they aid countries in overcoming problematic drug use by implementing a network of assistance based on scientific facts, respect for human rights, and ethical norms. In the State of the Nation Address of President Rodrigo Roa Duterte in 2018, he said, "illegal drugs waste lives, dysfunction the families, and ruin relationships." According to DSWD Secretary Taguiwalo (2018), the drug war is about eliminating illegal substances and helping drug addicts transform and turn a fresh leaf in their life. The Drug Addiction Board (2020) highlights the theme "Drug abuse prevention starts with parents." At the Malacañang conference, the presidential spokesperson Panelo (2019) stated that DepEd Secretary Briones introduced the curriculum for drug education and its efforts in the war against illegal substances.

In 2016, at the height of Project TokHang (Oplan Double Barrel), there were 6,645 drug users and 105 drug pushers recorded in the province of Agusan del Sur, totaling 6,750 people linked to drug syndicates. To answer those alarming statistics, the Out-reach Drop-In Center (ODIC) near Provincial Capitol and the Residential Treatment and Rehabilitation Center (RTRC) located at 401st brigade at Awa were officially inaugurated on September 21, 2016, in the town of Prosperidad, Agusan del Sur.

A gap in this phenomenon still exists among the life-changing efforts of the government of Agusan Del Sur through the SURE Program. The lack of documented lived experiences from the recipient's life after receiving the assistance still needs to be discovered. The study would like to know if they recover fully after receiving aid. If yes, the study will investigate how this Program affects the recipient's lives. If not, then the research aims to discuss the recommendations for improvements based on the recipient's perspectives. In addition, the researcher would like to explore the exciting journeys of reformed drug individuals that will suffice to determine how effective the Program is. This information is beyond the knowledge of the civic-minded Filipino citizen, especially in Prosperidad, Agusan del Sur. This research will fill the gap of missing stories of individuals whose lost life was brought back by the SURE Program. On this wonder, there is a need to conduct this case study.

According to Elliott and Merrill, social difficulties, such as mental illness, upset the social balance and cause social disorganization. In Agusan del Sur (2016), Project TokHang reported that 6,750 persons claimed they were related to a drug syndicate, 6,645 were users, and 105 were pushers. With this alarming statistical report, there is a necessity to answer such sociological problem; hence, SURE Program is created. The study's success on the lived experiences of Drug Reformed Persons will serve how far the Program has been achieved. The research can benefit not only the People with Substance Used Disorders but especially the drug reformist or the ODIC personnel since the study also touches on the evaluation of their approach as perceived by the recipients. The study will lead to a better society to live in; hence, this study is an essential component for the success of the SURE Program.

Under Section 77, Art. IX of RA 9165, also known as the Comprehensive Dangerous Drugs Act of 2002, is now institutionalized through the initiative of the Dangerous Drug Board- making BARKADA KONTRA

DROGA (BKD) the Board's main Program. Concerning this, all secondary schools are required to implement BKD organization wherein one of the objectives is the integration of drug abuse prevention concepts in classroom instruction. Thus, the intervention scheme for Edukasyon sa Pagpapakato (EsP), the product of the study, is an excellent achievement for the Department of Education. Promoting a healthy lifestyle that is drug-free and productive lifestyle can be achieved if a detailed lesson plan patterned from the lived experiences of a Drug Reform Person is published.

Theoretical Framework

The declaration of President Duterte's administration on the war against illegal drugs magnifies the will of the government to eradicate the social crisis of Drug Addiction. The SURE Program is a vital government initiative to provide an effective and efficient solution to reform the individuals who were victims of illegal drugs and ensure the well-being of every Filipino citizen. Consequently, this study anchors on the following theories: first, the **Classical Conditioning Theory** by Ivan Pavlov (Horvath, 2020); second, the **Operant Conditioning Theory** by B.F. Skinner (Cherry, 2020); third, is the **Social Learning Theory** by Albert Bandura (McLeod, 2018) and fourth, is the **Experiential Learning Theory** by David Kolb (1984), regarded to be a pedagogical theory.

The first theory is **Classical Conditioning Theory**, which states that learning happens when connections are formed between an external stimulus and a naturally occurring stimulus (McLeod, 2018). By mixing the pleasure of addictive chemicals with external stimuli, addictive behavior can be trained (Horvath, 2020). Assume that someone uses marijuana to get high every evening after work. It has been found that enjoying marijuana is similar to driving a car. Regularly associating marijuana with the car and the time "after work" creates a matched association that causes both to become conditioned stimuli that cause the desire for marijuana.

Contrarily, Horvath (2020) thinks that what we learn may also be unlearned. For instance, if after-work has become a "conditioned stimulus" for craving marijuana, doing a different activity after work will develop a new link. Driving and "not smoking marijuana" will eventually assist in lessening intense cravings because when a drug addict practices driving "without smoking," the effectiveness of a conditioned stimulus is lowered through a process known as "extinction." Therefore, using the idea of extinction, recovery is feasible. Therefore, Person with Substance Use Disorder (PSUD) must engage in repetitive activities to reduce the desire for addictive substances. Additionally, this indicates that the SURE Program oversees various activities designed to distract the respondents' focus, thereby becoming Drug Reformed Person.

The second theory is **Operant Conditioning** which discusses that learning occurs through rewards and punishments (Cherry, 2020). The likelihood of a drug user developing an addiction to a substance increases if using it produces enjoyable effects. Similarly, if addiction is not penalized, there is little incentive to cease (Horvath, 2020).

Conversely, drug addicts may be helped by their loved ones' use of rewards and penalties. For instance, after establishing a sustained time of sobriety, PSUD might be permitted to return to their comfortable house and family. Similarly to this, family members will punish PSUD by locking them up in jails or other institutions to get them to stop using.

Through the concept of reward and punishment practice by the families of respondents, recovery is expected to happen. Indeed, the SURE Program integrated the participation of their loved ones as their partner in helping the PSUD in their journey of recovery. Having someone whom the respondents can rely on is a reward. Likewise, being neglected and abandoned by loved ones is a punishment that will refrain them from using it.

The last theory is **Experiential Learning Theory** which confers that real-world experiences are a superb method for learning new things. The four stages of experiential learning theory are concrete learning, reflective observation, abstract conceptualization, and active experimentation. The cycle's initial two stages are about absorbing an experience, while its latter two are about altering an experience. Kolb contends that the learner can enter the cycle at any time and that effective learning is apparent as the learner moves through it.

The experiential learning theory is another theory used in this study. It was beneficial since it gave the researcher a solid foundation to evaluate and adequately discuss the respondents' comments. By

comparing the variables in this theory to the responses of the research participants, the researcher could better understand the respondents, which facilitated the development of a more accurate and effective interpretation, conclusion, and recommendation that can benefit the participants when this study is put into practice.

Conceptual Framework

The government fulfills its responsibility by enacting the Comprehensive Dangerous Drugs Act of 2002 (Republic Act No. 9165), which maintains the Dangerous Drugs Board (DDB) as the policymaking and strategy-formulating body in the planning and formulation of drug prevention and control policies and programs.

Under R.A. No. 9165, the Philippine Drug Enforcement Agency (PDEA) is the DDB's implementing arm. The PDEA enforces all of the act's regulations regarding dangerous drugs, regulated precursors, and critical chemicals.

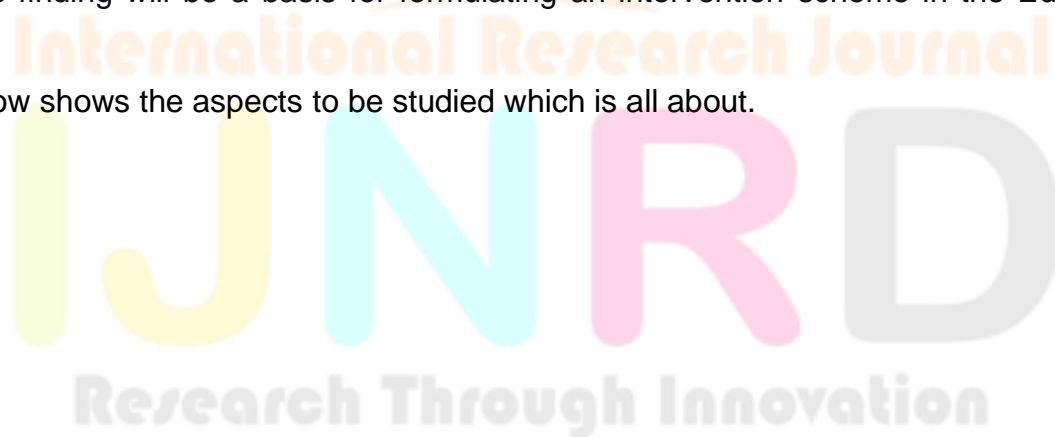
In addition, the present government fights against illegal drugs and other forms of criminality through PNP OPLAN - DOUBLE BARREL PROJECT TOKHANG. It was originally introduced in Davao City, where President Rodrigo Duterte previously served as Mayor. Davao City was voted the fourth safest city in the world because of this Program. Furthermore, today, with the help of his PNP commander General Ronald "Bato" Dela Rosa, it is being implemented all over the Philippines. OPLAN TOKHANG is a visayan word which means Tok-tok Hangyo. When police officers knock on the door of a suspected drug user or pusher, they ask him or her to surrender to the police so they can be monitored and assessed further. During the interview of this study, it found out that some of the SURE Program clients are Project Tokhang surrenderers seeking treatment at the institution.

The diagram shows two sectors: the SURE Program and the Drug Reformed Persons. The SURE Program is at the top to highlight its administration towards its recipient – the Drug Reformed Person. As an implementing body, the SURE Program provides intervention in helping Drug Reformed Persons in their emotional well-being.

On the other hand, the Drug Reformed Persons as the core of the Program will serve as the foundation of the study. The lived experiences are taken out from the said recipient. Also, this recipient will provide feedback to enhance the strategies administered by SURE Program.

The collaboration of the SURE Program and Drug Reformed Persons will lead to the study's findings. Furthermore, this finding will be a basis for formulating an intervention scheme in the Edukasyon sa Pagpapakatao.

The diagram below shows the aspects to be studied which is all about.



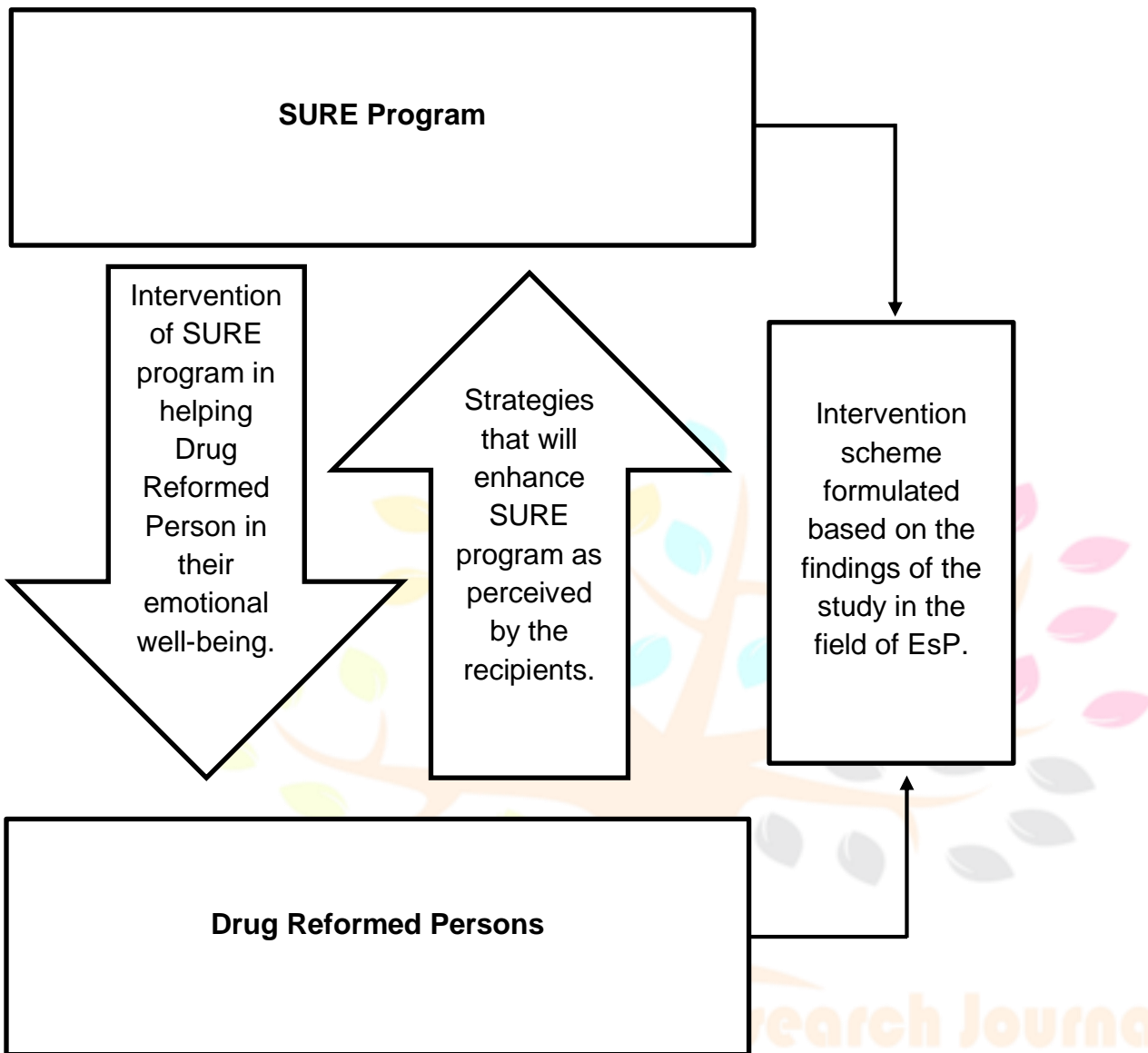


Figure 1. Schematic Diagram of the Study

Statement of the Problem

The study is focused on the lived experiences of Drug Reformed Persons in Prosperidad, Agusan del Sur. It seeks to answer the following:

1. What are the lived experiences of the Drug Reformed Persons?
2. How does the SURE Program help Drug Reformed Persons in their emotional well-being?
3. What strategies will enhance the SURE Program as perceived by the recipients?
4. How did the community accept the Drug Reformed Persons as perceived by the Program recipients?
5. What intervention scheme can be formulated based on the study's findings in the field of EsP?

Scope and Limitation

This study is limited to the interview of the Drug Reformed Persons who availed of the Substance Use Recovery and Enlightenment Program service under the Provincial Out-reach Drop-in Center in Prosperidad, Agusan del Sur. Following the strict compliance of MECQ, the researcher chooses the municipality of Prosperidad, where he resides, to avoid violating traveling from one municipality to another.

According to a countrywide survey conducted by Juergens (2020) for the finest drug treatment center in the United States, Hazelden Betty Ford utilizes evidence-based treatment. Concerning the current study, the SURE Program conducts evidence-based treatment through a screening among the patients as a basis for giving adequate treatment.

According to a statistics analysis by Thomas et al. (2017), an estimated 20.7 million people aged 12 and older required treatment for a substance use disorder. This suggests that the treatment of the SURE Program must cater to different needs based on age.

According to the National Institute on Drug Abuse publication (2017), outpatient treatment is less expensive than inpatient treatment and is typically more suitable for working persons. According to the current study, the SURE Program is intended only for outpatient since most recipients are employed; besides, if they decide to rehab, this will lessen their productivity.

According to Thomas et al. (2017), therapy centers should be rated on the quality of care they give long after treatment, not only the number of clients they see. In connection to the current study, it aims to gather the story among respondents as qualitative support on the program's effectiveness rather than on the statistics that graduated from it.

According to the National Survey on Drug Use and Health (2014), best drug rehab centers provide comprehensive treatment plans that address all physical, emotional, behavioral, and social elements of addiction. About the current study, the SURE Program conducts close-door counseling among clients to comprehensively understand the needed treatment among their clients.

According to the Drug Addiction Board's data report from 2018, there were 5,447 admissions. In the case of the SURE Program, 116 clients availed of the said Program from the 32 barangays of Prosperidad. According to Health Secretary Duque (2018), the Department of Health (DOH) also offers recovery facilities, such as recovery clinics or homes. In connection to the current study, ODIC is classified as a recovery clinic since it caters to outpatients only.

Undersecretary of the Department of the Interior and Local Government, Castriciones (2017) emphasizes the government's holistic approach to addiction treatment. Linking to the current study, the SURE Program provides comprehensive treatment by educating the clients, the community, and the family to where the recipient belongs.

To adapt to the "New Normal," the Dangerous Drugs Board (2020) created an infection prevention and control policy. In the province of Agusan, the ODIC continue providing treatment and care services to their clients while ensuring their health and safety through blended modality using modular learning and social media platform.

SELF, a non-profit organization, ensures that, in addition to rehabilitating their clients, they also work to build their personalities and character to become people of integrity. The study finds out that SURE Program is not limited to the physical aspect of respondents but to the whole character of the recipient upon receiving the treatment.

According to a research titled "The Development of a Community-Based Drug Intervention for Filipino Drug Users (2018)," small groups and the insertion of music and prayer were used to emphasize the value of these in Philippine culture. In the case of the SURE Program, they conduct Praise and Worship every Wednesday morning as a method of uplifting spiritual growth.

The present perspective on drug use and dependency is moving from a politico-legal issue to a public health concern, according to a research titled "Lessons Learned from Government-Academe-Civil Society Partnership to Improve the Assessment and Management of Drug Dependence in the Philippines." Linking to the current study, the SURE Program conducts symposiums in the community and school to provide psychoeducation and correct misconception about drug addiction as a health problem that needs to be cured.

Another study, "The Role of Filipino Occupational Therapists in Substance Addiction and Rehabilitation: A Q-Methodology (2018)," found that Filipino Occupational Therapists have a three-fold role: (a) promoter of occupational participation, (b) collaborator to improve participation and well-being, and (c) facilitator of environmental supports for occupational participation. In the case of Agusan del Sur, where varied

cultures were merged, SURE program personnel or Drug reformists define their role as culture-sensitive to avoid conflict relating to cultural discrimination.

According to an intense study named "Effects of Forgiveness Therapy on Recovery among Residents of Drug Rehabilitation Centers (2015)", forgiveness therapy positively impacts the recovery process of residents in treatment centers. SURE Program also uses forgiveness therapy by integrating this into their 12 steps principle and inviting the family members of their clients to some goal-directed activities.

Another cultured-oriented research, "Engaging the Family in Recovery: Outcomes of a Community-Based Family Intervention (2019)," found that participants reported a significant increase in family support and quality of life and a reduction in substance use disorder symptoms. With the current study, the SURE Program established Codependent Anonymous (CODa) meetings where the client and their family members join every session for a fast recovery among clients.

Research Design

Using participant or key informant narratives, the present study is a qualitative design. For this study, qualitative research was chosen to enable in-depth descriptions of the experiences that the respondents had (Lichtman, 2006).

This study's qualitative research design was appropriate because it elicits actual experiences from drug-reformed individuals. Through thematic analysis, data were thoroughly examined.

Research Locale

This study was carried out at Agusan del Sur's Municipality of Prosperidad. Prosperidad is located at 8°37'N 125°55'E. The municipality has a land area of 505.15 square kilometers (195.04 square miles), or 5.06 percent of Agusan del Sur's total land area, which is 9,989.52 square kilometers, according to the Philippine Statistics Authority (3,856.98 square miles). Formally known as the Municipality of Prosperidad, Prosperidad is the capital of the 32-barangay Agusan del Sur province in the Caraga (Region XIII) in the Philippines.

Key informants are discovered and chosen based on information-rich situations because the study involves qualitative research, more precisely, a Narrative type. The SURE Program participants residing in the Municipality of Prosperidad are the study's primary sources of information.

The 9 (nine) drug-reformed individuals who took part in this study were purposefully selected using the following inclusion criteria:

1. A SURE Program participant
2. A drug user for more than a year
3. A drug abstainer for more than a year or relapsing for the past three months
4. A resident of Prosperidad, Agusan del Sur

Since they are the legitimate source for the key informant, ODIC staff will act as the gatekeeper. Using the inclusion criteria mentioned earlier, the gatekeeper carefully selected the nine essential informants.

Data Gathering Procedures

The researcher asked the ODIC staff in the Province of Agusan del Sur, who served as gatekeepers, for permission and helped choose key informants. The gatekeepers looked at the key informants to see if they met the requirements for the study. The ODIC staff then asked them if they would participate in the study. The gatekeepers and the researcher told those who agreed to participate about the study. They were given a form that said what the study's goals were, what the rules were for privacy and confidentiality, and that they had the right to stop taking part if they wanted to.

The recorded audio was encoded after the nine key informants were interviewed. The responses of the key informants were written down and translated. To figure out the themes, the text was examined line by line. Then, a thematic analysis was used to determine the data's meaning. After the data had been looked at, the audio recordings were erased.

Ethical Considerations

Ethical concerns were taken into account when doing the semi-structured interview. The key informants were sent letters of request explaining the research's purpose and how interviews would be done. Before

the interview, which was recorded on an audio tape, the researcher got full permission from the interviewed people. It ensured that the information and the people who participated in the research were kept private and anonymous.

Research Instrument

The researcher employed four segments of a semi-structured interview. With a series of follow-up questions, Part 1 will look for stories about the experiences of the Drug Reformed Persons. The responses to Part 2 will show how the SURE Program supports the emotional well-being of drug-reformed people. Phase 3 will solicit helpful criticism on how the recipients feel about the SURE Program's strategies. The final section will investigate how the community saw the person who has undergone rehabilitation as perceived by the recipients. The four interconnected components created the primary data required for the investigation.

Chapter 4

PRESENTATION, ANALYSIS, AND INTERPRETATION OF THE STUDY

This chapter presents analyses and interprets the data collected from the key informants. The statements below showed the different aspects of challenges encountered by the key informants. The researcher followed concepts based on the statement of the problem.

Through the interview guide questions, data were elicited. Responses of the key informants were scrutinized to ascertain themes and interpreted through a thematic analysis.

The following, on the next page, are the key informants of the study. Their identity is represented with a fictitious name to affirm confidentiality.

Table 1: Key Informants of the Study

Key Informants	Brief Description
Andrew	He is married to a professional teacher with three daughters, who did not give up until he and his wife decided to send him to ODIC. Before entering ODIC, he was also admitted to a rehabilitation center somewhere in Davao due to mental illness caused by substance abuse, but he was not successful.
Bernard	He started addicted to alcohol at a very young age and decided to change his life after he heard an anonymous voice in his dream.
Christian	A lost lamb but now converted into a prayer warrior. He almost lost his married life, but he saved his family due to persistent prayer and good work.
Daniel	He was an abusive husband and father to his wife and children but decided to change when his wife finally decided to raise their family without him.
Erick	He was known as a notorious drug pusher but decided to change when he was inside the jail and realized that

	friends are only for happiness while family will stay until the end.
Francis	The one who invests much attention to his friends for fun but almost loses his life because of vices.
Garry	Someone who believes that the famine he brought to his family will be his greatest motivation to be a better person.
Harry	A young lad becomes addicted due to the environment he lives in, where the outside and inside of his home are addicted to illegal drugs, which makes him think this improper behavior is just normal.
Ian	The only client who undergoes relapse but still working and living a normal life while fighting his battle for addiction.

Themes

When the researcher asked the participants how their love once was affected by their condition, two themes were synthesized: Dysfunctional family as a significant theme, and the sub-theme is Emotional Trauma.

Theme 1: Dysfunctional family

A dysfunctional family is one in which conflict, misbehavior, and often child neglect or abuse, and sometimes even all of the above on the part of individual parents, occur continuously and regularly, leading other members to accommodate such actions. All the loved ones of key informants suffer physical and emotional abuse. Worst is that most of the key informants believed that they were on the right track during their dragging time since they lost the sense of judgment due to the physiological effect of drugs: *“Kanang tama ko, gusto nako kong tulog ko, tulog pod ang bata unya kay di man mobalik ug tulog ang bata, ako ng pitlokong. Ang ibilin sa akong asawa nga pangpalit ug gatas kay ma divert ug palit ug bisyo. Pati pangsud-an, laptop, tv, pati gasul, tanan-tanan.”*

(When I was under drugs, I strangled my child’s neck because I would like to sleep, but the child would no longer sleep. The money supposedly for my baby’s milk was spent on my vices and our food and bills. I used the money to buy my vices.)

“Niabot jud ang time nga akong huna-huna irritable na, labe na ug kanang dili ko makasuyop, pangbunalan ug kalit ang mga bata. Abe nako ug ok ra sila, pero behind the mask diay grabe na nela ug kaguol. Wala nay gugma ang pamilya.”

(There came the point when I could not use drugs; I became wild and hurt my children. I thought they would not mind it, but it was why they became distant and no longer loved me as their father, and my wife fell out of love.)

The statement above implies a traumatic effect on the part of the family members, both physical and emotional agony. Most of the respondents experience everyday quarreling with their wives, at worst, resulting in domestic violence. With this tormented lifestyle, one of the key informant’s wives cannot focus on their teaching careers because of too much worrying. Later, she losses weight because of overstress. According to the study by Juergens (2019), nearly 80% of domestic violence crimes are related to substance use. When a person abuses drugs, the chemicals in the brain are rewired to find a substance, regardless of the future consequences of the behavior. This addiction can lead to irrational, violent, or dominant behavior within the relationship.

Sub-theme: Emotional Trauma.

Emotional trauma results from events or experiences that leave us feeling profoundly unsafe and often helpless. One of the key informants confirmed how his loved one shows loss of love:

“Layo kayo sila (mga anak) sa ako. Miengun ang klasmet sa akong anak: ‘Han, emong papa didto hubog.’ Unya miengun siya ‘Tiwase ninyo to! Patya to, way pulos na!’”

[They were so distant to me (my children). One of my child’s classmates said, “Han, your father was drunk.” And she replied, “Kill him! He was useless.”]

The statement proves the expected effect of illegal substances on family members' relationships. When the key informant heard this curse from his daughter, he felt the loss of respect and love, which he then used as motivation to change his dim life.

Another key informant stated how his son shows disrespect not to her as a user but to his spouse:

“Ang kinamagulangan namo nagbisyo na pod ug mosokol na sa akong asawa kay makita man neya sa akoa nga modapat ko sa akong asawa. Natakdan siya sa akoa.”

(My eldest son turned just like me because he saw me as an addict and how I treated his mother. He also turned one. He no longer respected his mother.)

Drug addiction, in this case, affects the behavior of the child by showing disrespect to his mother as her father did to his mom. Since he witnessed how his father maltreated his mom, he developed ill behavior towards his mother, thinking this was a usual way of behaving as one family.

Furthermore, one of the key informants fights with his eldest son since they can no longer understand each other. Even the key informants' neighbors and relatives had lost respect and love that when they met along the way, they chose to turn back or choose another lane to avoid him.

According to Kumar (2020), substance abuse harms society. Besides affecting financial stability, addiction increases conflict and causes immense emotional distress in all families. Indian women have more significant problems with substance abuse.

When the researcher asked the participants about their realization that they needed help for them to recover from their condition;

Andrew replied:

Oo, nagsabot man me sa akong asawa nga magparehab ko. Gumikan pod sa akong mga anak nga marespeto ko nela. Sa akong asawa dili siya ka focus sa eyang trabaho kay eyang huna-hunaon unsaon na lang ko neya. Nabalaka siya. Namayat siya.

(My wife and I agreed that I would enter the Rehab to change so that my children will still respect me as their father.)

Bernard replied:

Paglaboratory sa ako, gas-gas ng akong tinae nga pwede mahemong cancerous. Mao to ning sangtop sa akong huna-huna nga di na jud ne mayo kay akong lawas nadaut na.

Syempre gusto pa man ta mabuhi, niundang kog inom sa 3 ka semana. Unya kay na lay-off man ko mao to, wala koy kalingawan, balik na pod kog inom.

Last pod nako nga nakamatngon jud ko kay kadtong nadisgrasya ko tungod sa imnonon. Nagbiyahe ko nga hubog paengun ug Trento, na haybol ang motor. Unya nabalda akong braso, akong tiil hapit na bali. Mao to nga abtan ug isa ka semana, wala ko katulog kay naay nihunghong sa ako nga “Bernard pagbag-o nah, di pa ulahi ang tanan”. Naay bulong ne engun nga “adto didto sa ODIC”.

(When I underwent a laboratory test, I found out that my intestines were damaged and could be turned into cancer. Thus, I thought I should leave my vices because they did nothing good for me. I still wanted to live, so I stopped drinking for three weeks. However, I was jobless, so I returned to my vices since I had no other things to do.

I was able to wake up from my addiction after I had an accident on a motorcycle because of being a drunkard. My arms were paralyzed, and my legs could not move either. After that, someone whispered to me, saying, "Bernard, it's not the end; you still have a chance to change." Someone whispered to me to go to ODIC.)

Christ replied:

Kadtong pagkapreso nako nga nasakpan me nga nanuyop me gipadulan me ug 10 ka padol. So didto nako na realize nga dili na jud sakto nga mag bisyo pa ko. Nangayo ko'g guidance sa High Power, sa buhi nga Diyos nga mabag-o nako akong kinabuhe. Didto sa jail nagsugod akong kabag-ohan.

(When I was in jail, because we were caught taking illegal drugs, we were paddled ten times. So, I realized that to end my vices. I was asking for guidance in High Power, our living God, in order to reach the change in my life. My changes all started in jail.)

Daniel replied:

Kadtong didto nako sa jail nga ika-duha na nako na dakpan. Kadtong time nga naimpluwensiyahan ko sa Narcotics Anonymous meeting. Mao pod na nga time nga gibiyaan nako sa akong asawa didto nako nakarealize nga magbag-o.

(I was caught two (2) times and was put to jail. There, I attended the Narcotic meeting. Moreover, when my wife left me, I realized that I needed to change and left my vices for my family.)

Erick replied:

Didto na adtong nadakpan nako. Adtong nalaming nakog 20 days, nibate nakog kamingaw sa ela. Mohilak nakog ako ra isa. Akong anak naa ra man sa Science High nag-eskwela, naka uniform pa nga mobisita. Maulaw ko nga kasayud ko nga maulaw pod sila nga niabot sila aneng dapita (jail).

Wala ko nisaad sa akong asawa, nisaad ko sa akong Ginoo nga "Lord, enig makagawas ko tagae ko'g kabag-ohan".

(When I was caught there in jail with the absence of drugs for 20 days, and no one was there for me, I felt so lonely, and I missed my family. I was crying all alone. My child, studying near the jail, visited me despite being in his school uniform. I was so ashamed of my son because I was there. I knew that he was also ashamed that his father was there in that place.

I never promised my wife; instead, I promised to God, and I said, "Lord, if ever I will be free, please help me to change.")

Francis replied:

Ako jud gihunahuna ug kinsa jud makatabang sa akoa na mabag-o ko, ka'y kong ako-ako lang, mura'g di nako kaya magbag-o. Ako jud gipangeta nga naa jud mo alalay sa akoa ug unsa'y angay nakong buhaton aron magbag-o ko.

(I was thinking of who would help me to change because I could not do it alone. I needed someone to help and guide me on what to do and how to end my addiction.)

Garry replied:

Yes, nagsulat-sulat na gane ko sa una nga unsaon man nako pag-undang ane nga bisyo. Nanginahanglan jud ko ug tabang kay di nako mabuhat.

Naglugaw ko ba nga nagtulo akong luha, bahalag nagyawyaw akong asawa, gusto ko moundang. Lame na kayo moundang ana nga bisyuha, daghan kayo, million times nisulod sa akong alimpatakan nga moundang ana nga bisyoha.

(Yes, before, I was writing about ending my vices. I needed help from someone in order to leave my vices and addiction.

While cooking porridge, I could not help but cry because I wanted to end my addiction. I wanted to end it, but it was tough. I was always thinking about how to end and stop being dependent on it.)

Harry replied:

Oo, niabot na sa ako. Tungod adtong mga hungihong nga i-by bus nako sa pulis, didto nako naka desisyon nga magparehab.

(Yes, I came to that realization. I was nearly into by-bust with the police that I realized I needed to enter the Rehabilitation center.)

Ian replied:

Oo, niabot na sa akong kinabuhe adtong nigrabe na akong addiction nga di na nako macontrol.

(Yes, it came into my life that I needed to stop and eradicate my addiction because I was dependent and uncontrollable already.)

Themes

When the researcher asked the participants about the realization that they needed help to recover from their condition, three themes were synthesized: Family Love, Powerlessness, and Hostile Punishment.

Theme 1: Family Love

Family love refers to bonds characterized by deep affection, respect, loyalty, and healthy attachment in someone's heart. Some of the key informants choose to change their miserable life because of their families:

“Didto na adtong nadakpan nako. Adtong nalaming nakog 20 days, nibate nakog kamingaw sa ela. Mohilak nakog ako ra isa. Akong anak naa ra man sa Science High nag-eskwela, naka uniform pa nga mobisita. Maulaw ko nga kasayud ko nga maulaw pod sila nga niabot sila aneng dapita (jail).”

(When I was caught there in jail with the absence of drugs for 20 days, and no one was there for me, I felt so lonely, and I missed my family. I was crying all alone. My child, studying near the jail, visited me despite being in his school uniform. I was so ashamed of my son because I was there. I knew that he was also ashamed that his father was there in that place.)

The narrative above shows how vital the role of the family is in achieving recovery, especially if the user is no longer under the influence of drugs. According to the self-realization of one of the key informants, "Friends are there during fun and laughter moments, but family will stay even at tough times." Family

members have a role in one of the activities of the SURE Program, which is to educate them on how to help their patients in their journey.

According to Garrido- Fernández's (2020) research, multi-family therapy with a reflective team lessens the severity of addiction in specific areas to some extent. The outcome is superior to standard treatment at the center.

Theme 2: Powerlessness

Powerlessness refers to *the condition or feeling of having no power*. Some of the key informants verified that they turned into a new leaf when they felt that they were once under the control of their vices:

“Ako jud gihunahuna ug kinsa jud makatabang sa akoo na mabag-o ko, ka’y kong ako-ako lang, mura’g di nako kaya magbag-o. Ako jud gipangeta nga naa jud mo alalay sa akoo ug unsa’y angay nakong buhaton aron magbag-o ko.”

(I was thinking of who would help me to change because I could not do it alone. I needed someone to help and guide me on what to do and how to end my addiction.)

Then this proves that some PSUDs are also victims of these toxic chemicals. They, too, are crying for help from someone who can understand their condition. It is a typical scene where PSUD is dangerous and arrogant, but deep within, they want to escape their tiresome world.

Theme 3: Hostile Punishment

Hostile Punishment refers to malevolence consequences. One of the key informants testified to the unpleasant consequences of the life of a user:

“Oo, niabot na sa ako. Tungod adtong mga hungihong nga i-by bus nako sa pulis, didto nako naka desisyon nga magparehab.”

(Yes, I came to that realization. I was nearly into by-bust with the police that I realized I needed to enter the Rehabilitation center.)

The narrative attested that PSUD was then afraid of men in uniform since they knew the possibility of being imprisoned. Thus, some choose the right path, such as confining themselves to rehabilitation facilities rather than running and hiding against hostile punishment.

Given that different drugs are treated differently, research by Lasco and Yu (2021) demonstrate the necessity of nuance in building and examining drug policy aims. As a result, policy and communication interventions must address how shabu has been portrayed to justify Duterte's deadly drug war and other regional drug wars.

When the researcher asked the participants how they viewed being optimistic about overcoming the obstacles in their lives;

Andrew replied:

Oo, sige ko’g huna-huna, sige’g ampo matag gabie nga tabangan ko ne Lord nga di nako mabalik ato nga bisyo. Ako jud gitanum sa ako huna-huna nga d na jud ko bisan pag-unsaon pagtental.

(Yes, I always pray every night that God will help me overcome these challenges; thus, I did not want to return to my old self. I am vigilant about never going back to my vices anymore.)

Bernard replied:

Sa nagstart ko ug recover, halos barkada nako ug lingaw na wala jud sa akoo. Naay mamukaw sa akoo, magdala ug ilimnon pero wala na jud ko kay natudloan man me unsaon pag-atraka sa mga tentasyon.

Positive kay September 17, 2019, last nako nga inom. Hapsay na akong kinabuhe, nganong mobalik pa man kog barkada.

(I started to recover when my friends and vices had gone. Even if someone barged at me at night, I managed to control and avoid those temptations because we had already been taught to minimize and avoid being into it again.)

September 17, 2020 was the last time I drank. Now, I can say my life is okay. I don't want to return to my peers who are into that addiction again.)

Christ replied:

Mosalig na kaayo ko kay for two years wala nako katilaw ug bino, droga, sigarilyo, wala tanan.

(Yes, I trust myself that I will no longer be addicted to it again. For two years, I have avoided drinking alcohol and using drugs. And I made it!)

Daniel replied:

Mosalig ko ana, tabang sa High Power. Kay ug ako lang di nako kaya, didto nako isalig sa High Power.

(Yes, with the help of the High Power. I could not do it without the help of our Almighty God. I trust myself to Him.)

Erick replied:

Nisaad na jud ko sa akong kaugalingon nga di na jud ko. Maski pa ug walay makakita, ang akong saad man gud kay sa Ginoo.

(I committed to myself that I would no longer be addicted to drugs and alcohol. Even though they would not see it, I committed my promise to God.)

Francis replied:

Oo, salig kaayo ko. Kay wala naman jud ko anang mga bisyo; sigarilyo ug inom sulod sa tulo ka tuig.

(I have overcome it because I have no longer been into my vices for three (3) years already.)

Garry replied:

Sa karun six years nako nga Clean and Sober without drugs and alcohol. Salig jud kaayo ko.

(I am proud that for six years, I have been clean and sober from drugs and alcohol. I believe in myself.)

Harry replied:

Salig ko tungod sa elang gipangtudlo, tungod pod sa Holy Spirit sa among High Power nga mao jud naglamdag nako – mao ng moengun ko nga kaya.

(I truly believe because of their teachings and also with the Holy Spirit of the High Power, who enlightens me and gives me a chance to change. That is why I could say that I can overcome it.)

Ian replied:

Sa pagkakarun na realize na nako nga nganong balikan pa man nako na nga kinabuhe nga yagaw. Gihinay-hinayan na nako nga malagpasan siya step-by-step lang. Naga-relapse pa man gud ko sa karun.

(For now, I realize my mistakes. I would never go back to my old self again. Slowly and steadily, I can eradicate my addiction to drugs and alcohol so soon since I am in relapse season.)

Themes

When the key informants were asked how the respondents view being positive about overcoming the obstacles in their lives; one theme was synthesized: Clean and Sober.

Theme 1: Clean and Sober.

Clean and Sober refers to someone having an extended period without alcohol or other drugs. Almost all key informants are optimistic that they can overcome the obstacles in their lives, as shown by their achievement as clean and sober:

“Mosalig na kaayo ko kay for two years wala nako katilaw ug bino, droga, sigarilyo, wala tanan.”

(Yes, I trust myself that I will no longer be addicted to it again. For two years, I have avoided drinking alcohol and using drugs. And I made it!)

“Sa karun six years nako nga Clean and Sober without drugs and alcohol. Salig jud kaayo ko.”

(I am proud that for six years, I have been clean and sober from drugs and alcohol. I believe in myself.)

The testimony demonstrates how positive the respondents' outlook is when they no longer use drugs for a long time. The more they are away from the influence of illegal substances, the more they develop their self-trust and confidence to surpass any trials.

According to a study by Daley (2016), all participants were striving for a life free of problematic drug use and living what they called a "normal existence." There were two basic options for achieving this: Education or a job. Women were significantly more likely than men to continue their studies. Conversely, most had enrolled in vocational education, which rarely leads to a job. Young males sought to join the labor and most desired blue-collar jobs.

When the researcher asked the participants who led them in the SURE Program, Andrew replied:

Si Soysoy “Pedro” Magsigay, silingan sa akong klasmet nga taga Del Monte, niengun nga “Rodel adto didto sa Rehab (ODIC).”

(It was Pedro “Soysoy” Magsigay, the neighbor of my classmates in Del Monte. He told me to go to Rehab “ODIC.”)

Bernard replied:

Nadunggan nako sa Channel 8, sa sige’g nako’g tan-aw pwede daw ang alcoholic.

(I heard on News Channel 8 that alcoholic persons also need to undergo medication.)

Christ replied:

Sa jail naga-attend kog Narcotics Anonymous meeting. Didto ko nakakuha ug mga idea ug giunsa pagsulbad ang drug addiction. Didto pod nako nabal-an ng SURE program. Paggawas nako sa jail, kay

dismiss man akong kaso pwedi nga di ko magpa silong sa SURE program pero nagpasilong gihapon ko para malig-on pa ko

(In jail, I attended a Narcotics Anonymous meeting. It was where I got the idea of how to solve drug addiction. I also knew the SURE Program there. When freed from prison because my case had been dismissed, I still decided to join the SURE Program though the court did not require me. I joined to keep myself strong against my addiction.)

Daniel replied:

Didto na sa jail gi-introduce sa ako. Kasagaran pod sa mga barkada nako nga nakagawas na nagpaenroll sila sa ODIC, sila pod ang nag-introduce sa ako during jail visitation.

Sa plea-bargaining nga offer sa korte, angkonon namo among sala pero after namo makagawas mo sulod me ug 6 months nga rehab sa RTRC (inpatients rehabilitation center). After sa 6 months giforward na pod ko sa ODIC para sa After Care nga program. Didto ko nakasulod sa SURE Program.
(It was introduced to me in jail. My peers who were already freed outside joined the Program at ODIC and invited me to participate during their jail visit.)

The court offered a so-called “plea-bargaining” wherein you will accept the mistake, and after six months, we will enter the Rehab in RTRC. Then after that, we will proceed to ODIC for the After-Care Program. And there I was, familiar with the SURE Program.)

Erick replied:

Naay court order nga plea bargaining. Angkonon nako nga user ko para i-rehab dayun ko, mao to nasulod ko sa ODIC.

(There is a plea bargaining in court where you will accept that you are a drug user so that I will be put in a Rehab center. That is when I entered ODIC.)

Francis replied:

Kame tanan nga na rehab sa RTRC sa 6 ka bulan, gipasulod sa ODIC.

(After six months, all persons in rehab at RTRC were forwarded to ODIC.)

Garry replied:

Naay akong amego nga adis-adis nga maoy sige hagad sa akona nga testingan ang ODIC. Kauban ra pod nako sa suyop sa una, nauna lang siya sa ako sa ODIC.

(My friends who also used drugs invited me to join and try the ODIC.)

Harry replied:

Naay mga hongihong nga i bypass nako unya naay kauban namo deri nga dating addict, nag recommend nga mosulod ko sa RTRC para malimpyo akong record. After 6 months sa RTRC gipasulod dayun me sa ODIC.

(I heard from someone that there would be a by-bust operation for me, and the other drug addicts told and recommended me to join RTRC so that my record would be cleaned. After six months in RTRC, I was brought in ODIC.)

Ian replied:

Akong Mama niengun nga “sulaye lang diha”. Nisulod ko dihaa kay akong mga dragging friends nahemo naman ug recovery friends.

(My mother told me, “Just try it!” I tried to join because I had seen my friends who had used drugs before were already recovered after joining it.)

Themes

Two themes were synthesized when the respondents were asked who led them in the SURE Program: Recovery Friends and Plea Bargaining.

Theme 1: Recovery Friends.

Recovery Friends is a support system always available *to hear others' stories, struggles, and needs*. Most of the key informants ended up admitting to SURE Program through their recovery friends that were once dragging friends:

“Naay akong amego nga adis-adis nga maoy sige hagad sa akoa nga testingan ang ODIC. Kauban ra pod nako sa suyop sa una, nauna lang siya sa ako sa ODIC.”

(My friends who also used drugs invited me to join and try the ODIC.)

“Akong Mama niengun nga “sulaye lang diha”. Nisulod ko dihaa kay akong mga dragging friends nahemo naman ug recovery friends.”

(My mother told me, “Just try it!” I tried to join because I had seen my friends who had used drugs before were already recovered after joining it.)

The narrative implies the importance of having a recovery friend in providing a path for recovery facilities. Since these recovery friends had undergone the bitter taste of their lives during their dragging times, they can relate to the condition of PSUD. They are the best person who can provide enough and adequate support, especially regarding how to start lives without prohibited substances.

According to a study by Bathish et al. (2017), the findings highlight the relevance of social network diversity in rehabilitation, implying that it is critical to building relationships with various groups other than those primarily focused on recovery.

Theme 2: Plea Bargaining.

Section 2, Rule 116 of the Revised Rules of Criminal Procedure, defined *plea bargaining* in criminal cases as "a process whereby the accused and the prosecution work out a mutually satisfactory disposition of the case is subject to court approval. It usually involves the defendant's pleading guilty to a lesser offense or only one or some of the counts of a the multi-count indictment in return for a lighter sentence than that for the graver charge."

Some of the key informants were introduced to SURE Program due to free bargaining demanded by the provincial court:

“Naay court order nga plea bargaining. Angkonon nako nga user ko para i-rehab dayun ko, mao to nasulod ko sa ODIC.”

(There is a plea bargaining in court where you will accept that you are a drug user so that I will be put in a Rehab center. That is when I entered ODIC.)

It indicates that the government's action through compliance with laws provides recovery among the key informants. This implementation of plea bargaining is an effective mechanism for turning the lives of PSUDs into better individuals. Thus, inmates with drug-related cases still have a chance to recover after their life of imprisonment.

SOP 2: The assistance of the SURE Program among Drug Reformed Persons in their emotional well-being

When the researcher asked the participants how the SURE Program taught them to express their emotions positively;

Andrew replied:

Pareha anang maglalis me ni misis. Ako siya'ng estoryahon nga "unsa may sayup nako sa emo?" Unya mangayo pod siya ug dispensiya. Dili mag dinapatay, nay disiplina ba.

(When my wife and I argued, I told her, "What is going on? Did I commit mistakes?" After that, we would ask for forgiveness for each other's mistakes. We do not hurt anyone. There should be self-discipline.)

Bernard replied:

Every morning naa me meditation nga maglina ug lingin, naa may facilitator. Ang topic sa meditation mao to'y i-share nemo, mga problema ug saloobin nemo didto ipagawas nemo. Bisan unsaon pa ug tago nemo, bisan pa ug unsa ka bato emong kasing-kasing mo huyang jud emong kasing-kasing.

(Every morning, there would be medication with the facilitator. We will share our problems and worries with them. You can feel the sincerity. That is why you can share your problems and uncertainties with them.)

Christ replied:

Naay mga tao nga mo judge mo ana nga "Ah mobalik ra gihapon na sa bisyo pagdili na si Duterte". Simple ra akong tubag ana, mo anah ra ko nga "wala koy mabuhat Brad ug mao nay pagtan-aw nemo sa akong kaugalingon, basta kay kasayud ko karun ug aha ko karun (pinakalma nga pagkaestorya)". Dili na ko engun nga makiglalis pa ko, magpaubos nako.

(You cannot please everyone. Some people would still judge you, saying, "You will still go back to your vices if Duterte is no longer the President!" I just told them, "I cannot convince you to believe me, but one thing I am sure, I am already on the right track (calm state)." I would no longer fight those negative people because they cannot help me in my process for change.)

Daniel replied:

Everytime nga naay mga eng-ana nga pangbation, open ang SURE program nga tawagan ang mga facilitator. Didto i-open namo among gipangbati, sila ra pod mo guide sa amo, mohatag ug advice.

(Every time that we experienced uncertainties, the SURE Program facilitator was there to help us. We will share with them what we feel so they can guide us and advise us.)

Erick replied:

Starting ana meditation: surrender and acceptance. I-surrender nako ang tanan nakong gibate, ampo, naghilak na diay ko. Nindot jud ang SURE program kay kamatuoran jud ang among gipangbati. Pause lang enig kanang murag moboto ka, pause ug pila ka minuto o sigundo, ipalabay nemo o emong i-ampo. Kong pwede i-change topic or molikay na lang ka ana nga tao nga di nemo makaya. Mao na elang (SURE) gihatag nga idea.

(First, medication: Surrender and acceptance. I surrendered everything I felt, I prayed hard, and I could not help but cry. The SURE Program is admirable because we feel true to ourselves, and we can share our problems and burdens.

We are taught to be calm, think for a while, and pray to cleanse plaything minds and souls of the negativities. Avoid those who can trigger your anger if there is a chance. As much as possible, avoid it. That is one thing the SURE Program taught us.)

Francis replied:

Sila mo tudlo inanay ba, hangtud-hangtud nakabalo na pod noon ko. Ug naay kasuko sa isa ka tao, palabyon lang dili lang dibdibon, hangtud-hangtud mawala ra dayun. Ug naay tao nga nasuko, dili nako siya tubagon ug suko. Tubagon ra nako siya ug hina'y. Hangtud-hangtud ma solve ra baya ug unsa'y giawayan.

(We taught ourselves step by step until we understood it. If someone wronged you, just let it pass; avoid them. If someone was angry, let it cool down first and calmly talk to them until you can solve the problem without violence.)

Garry replied:

During lecture ginatudlo unsaon pagcontrol sa emotion, gitudlo ang pagpahiubsanon.

Unya naa pod sa mga session nga gina practice me ug pagawas sa among gibate. Naa pod me mga Bible sharing nga nakatabang sa among emotion. Naa pod orientation nga apelon ang among mga pamilya para masabtan nela among gibate.

(During the lecture, we are taught to control our emotions and be humble.

Moreover, we are taught to express ourselves; there were bible sharing that could help us control our emotion. There were also orientations where our families joined us to help us navigate our feelings and emotions positively.)

Harry replied:

Naay meditation, dihaa namo ipagawas among mga pagbati sa kana nga adlaw. Sunod kay naa dayun session, dihaa ipasabot ang among mga pagbati, tudloan me nela unsay buhaton. Unya among facilitator kay dati pod nga addict maong makarelata ra pod ko. Maong masundog ra pod diay nako unsaon nako pagproseso akong mga pagbati.

(In meditation, we will express our feelings and emotions every day. During lectures/sessions, they taught us what to do. What is more convenient is that our facilitators can relate to us because they were like us.)

Ian replied:

Unang una magserenity, magmalandong, unya naa me NA meeting nga kada adlaw-adlaw me nagapagawas sa among gibate. Pinaage ana makabalo name magpagawas ug mag adjust sa among pagbati.

(Reflection on ourselves, join NA meetings every day to express ourselves. Because of this routine, we could adjust and share what we felt quickly.)

Themes

When the key informants were asked how the SURE Program taught them to express their emotions positively, two themes were synthesized: Calm Dialogue and Meditation.

Theme 1: Calm Dialogue.

Calm Dialogue is a discourse of sentiments and observations without showing nervousness, anger, or other strong emotions. Some of the key informants practice the use of calm Dialogue in positively expressing emotions:

“Naay mga tao nga mo judge mo ana nga ‘Ah mobalik ra gihapon na sa bisyo pagdili na si Duterte’. Simple ra akong tubag ana, mo anah ra ko nga ‘wala koy mabuhat Brad ug mao nay pagtan-aw nemo sa akong kaugalingon, basta kay kasayud ko karun ug aha ko karun (pinakalma nga pagkaestorya)’. Dili na ko engun nga makiglalis pa ko, magpaubos nako.”

(You cannot please everyone. Some people would still judge you, saying, “You will still go back to your vices if Duterte is no longer the President!” I just told them, “I cannot convince you to believe me, but one thing I am sure, I am already on the right track (calm state).” I would no longer fight those negative people because they cannot help me in my process for change.)

The account shows how the SURE Program teaches its patients in a way that cannot harm others' feelings. It also proves that their clients practice humility, self-control, and self-trust against unfriendly scenarios. With this progress, the key informants exhibit positive transformation in behavioral aspects.

Theme 2: Meditation.

Meditation is a practice in which an individual uses a technique – such as mindfulness or focusing the mind on a particular object, thought, or activity – to train attention and awareness and achieve a mentally clear, emotionally calm, and stable state. Other key informants practice the use of meditation in positively expressing emotions:

“Naay meditation, dihaa namo ipagawas among mga pagbati sa kana nga adlaw. Sunod kay naa dayun session, dihaa ipasabot ang among mga pagbati, tudloan me nela unsay buhaton. Unya among facilitator kay dati pod nga addict maong makarelata ra pod ko. Maong masundog ra pod diay nako unsaon nako pagproseso akong mga pagbati.”

(In meditation, we will express our feelings and emotions every day. During lectures/sessions, they taught us what to do. What is more convenient is that our facilitators can relate to us because they were like us.)

Meditation displays a unique way of expressing emotions among the clients of the SURE Program. Through meditation, it cleanses the mind and soul, thus, making the emotion more stable and peaceful. As part of meditation, a follow-up session educates them on understanding and expressing their feelings. In addition, lessons become easy for the clients since their facilitators can relate to their condition since they were PSUD before.

According to Kadri et al. (2020), spiritual meditation helps to minimize drug addiction-related consequences as well as sadness, anxiety, and stress symptoms.

When the researcher asked the participants how they were taught to manage stress, they responded; Andrew replied:

Ug naay problema, tan-aw tan-aw sa ug tv, relax lang sa para mawala ang mga kalagot, mo kalma.

(Whenever I had problems, I tried to relax by watching TV so my anger would subside.)

Bernard replied:

Dili jud mawala ang higher power sa amoa. Every Merkules mag praise and worship me. Pinaage ana mogaan among pagbati. Ang pagmanage sa stress apel pod na sa gitudlo sa amo.

(High Power is always within us. Every Wednesday, we had praise and worship. Through these activities, we felt calm and light. We are taught to manage our stress well.)

Christ replied:

Ang first jud nako nga ginabuhat, ampo jud sa Ginoo, ayha na dayun ko motawag sa staff sa SURE program. Ang SURE Program nagtudlo nga kong wala nakay laeng maduolan, simple lang tawag sa staff. Ang staff ready jud kaayo na sila motambag sa client

(I'd like to pray before I call on the facilitators of the SURE Program. They told us if ever no one would help us, we would call them for guidance and advice. They were ready to give service and support to the patients.)

Daniel replied:

Manawag gihapon sa ela. Unya naay mga lecture sa amoa ana nga gipanghatag. Parehas karun nga di name makaadto didto, pwede ra namo ma review tong mga lecture didto.

(We still have our communication; if ever we have something to talk about, we will call them, or during the pandemic, we can review their lectures when we go there.)

Erick replied:

Sa mga problema naa me ginatawag nga makig one on one sa mga facilitator. Naay di nemo mapalugwa nga mga problema pwede pod ka motawag sa ela. Ang facilitator, 24 hrs jud na sila willing mo tubag. Andam na sila maminaw, andam pod na sila mo advice.

(There is a one-on-one talk with the facilitator. Through this, we can express ourselves without being hesitant or ashamed of others. The facilitators are always available anytime, willing to give advice, listen and answer your call.)

Francis replied:

Unang-una mosangpit ko sa Ginoo, mag-ampo, magmeditation.

(I will talk to God first and take meditation.)

Garry replied:

Sa mga session, ginatudlo ug unsaon pagsulbad sa mga problema. Ug naay mga panaglalis ako na ang mosibat.

(In our sessions, we are taught how to solve our problems. Sometimes if there were misunderstandings, I would avoid them.)

Harry replied:

Ug naay mga problema, gitudloan me ug unsaon pagpositbo sa mga negatibo. Sama anang mapasalamaton, mo appreciates sa gagmay'ng butang ug dawaton kong unsa ra jud naa karun.

(We are taught to be positive in dealing with our problems, just like giving thanks, appreciating the small things, and accepting what is present in us.)

Ian replied:

Pagmeditation naay pamalandong, pag-ampo sa High Power. Adlaw-adlaw gina update ug naa ba'y mga naka trigger ug mga problema. During NA meeting namo gina share among mga problema nga marelata sa topic.

(During meditation, there's always reflection and worship to High Power. Every day, we are updated about our relationships with others and actions. During NA meetings, we will share our problems related to the session topic.)

Themes

When the participants were asked how the SURE Program taught them to take steps to manage their stress, three themes were synthesized: Divine Wisdom, Lectures, and Guidance.

Theme 1: Divine Wisdom.

Divine wisdom is the spirit of God that grants the divine capacity to understand and reason beyond the realm of men. Some of the key informants ask for peace and tranquility from High Power in times of managing stress:

"Dili jud mawala ang higher power sa amoa. Every Merkules mag praise and worship me. Pinaage ana mogaan among pagbati. Ang pagmanage sa stress apel pod na sa gitudlo sa amo."

(High Power is always within us. Every Wednesday, we had praise and worship. Through these activities, we felt calm and light. We are taught to manage our stress well.)

It specifies the use of the Holy Spirit to provide peace of mind. Among all the key informants, they show a strong relationship with God, or locally they term as "High Power." With this solid spiritual connection, taught by the SURE Program, they become firm and mature in managing stress.

According to a study conducted by Brian J. Grim and Melissa E. Grim (2019), 73 percent of substance abuse recovery programs in the United States include a spiritual component, as embodied in 12-step programs and fellowships, the majority of which emphasize reliance on God or a Higher Power to stay sober. PSUD who have faith tends to heal more quickly.

Theme 2: Lectures.

A lecture is *an oral presentation intended to present information or teach people about a particular subject.* Some of the key informants learn to manage stress through lectures:

"Ug naay mga problema, gitudloan me ug unsaon pagpositbo sa mga negatibo. Sama anang mapasalamaton, mo appreciates sa gagmay'ng butang ug dawaton kong unsa ra jud naa karun."

(We are taught to be positive in dealing with our problems, just like giving thanks, appreciating the small things, and accepting what is present in us.)

It stipulates the values of gratefulness introduced by the SURE Program. One way of managing stress is looking at the brighter side: the available blessings and the acceptance of the current situation. The key informants find it easy to manage stress through this values formation effort.

Theme 3: Guidance.

The guidance refers to advice or information to resolve a problem or difficulty, especially given by someone in authority. Some of the key informant resort to contacting the staff of the SURE Program if they cannot make a sound decision:

“Ang SURE Program nagtudlo nga kong wala nakay laeng maduolan, simple lang tawag sa staff. Ang staff ready jud kaayo na sila motambag sa client”.

(They told us if ever no one would help us, we would call them for guidance and advice. They were ready to give service and support to the patients.)

When the client loses all sorts of means to solve problems, they resort to calling the staff of the SURE Program, who are 24/7 ready to serve their client. Even if they are clean and sober for an extended period, all the key informants still need guidance since drug addiction is a chronic illness. Through the passionate supervision of the SURE Program, the respondents were able to manage stress.

According to a study by Hechanova et al. (2018), investing in staff selection and training to become more culturally adaptable and build practical skills in delivering treatments are critical.

When the researcher asked the participants how they were taught to bounce back after disappointment; Andrew replied:

Magrelax, ayaw itanum sa emong huna-huna nga failure ka. Pareha adtong namatyan me ug baboy tungod sa Swine Fever. Ako mang asawa ang nagkapital, ako giengan akong asawa nga “relax, see a movie”, gikomedyahan nako ba, so siya mao to ne relax.

(Being calm and relax, do not ever think that you are a failure. Just like what happen to our piggery. Because of the ASF all of the place, we were affected by that. Nevertheless, I told my wife to relax and take it positively because we cannot control the epidemic.)

Bernard replied:

Gitudloan me nela nga padayun lang gihapon bisan unsa ka lisud. Manawag lang sa Higher Power ug ubanan sa buhat nga tinarung.

(We are taught to continue moving even in times of difficulty. Always ask for guidance and strength from the High Power and do what is right. Things will be back in place again.)

Christ replied:

Gitudloan me sa SURE sa paggamit sa saktong oras – time management. Ug gitdloan pod me nga mag set ug goals nga makab-ot ra.

(Time management and setting of goals were taught in the SURE Program to reach our goals in life.)

Daniel replied:

Lecture lang gihapon. Ang isa jud domdomon ang mga kaagi nganong nabagsak me ug kapit dayun sa High Power ug sa pamilya.

(Lectures and sharing experiences. Recalling those down moments and how we survive and overcome those challenges. Just pray to the High Power and give strength to the family.)

Erick replied:

Ang ilang gibuhay moral support ug mga livelihood nga mga programa sama sa TESDA ug PESO. Sama sa ako nga gitagaan ug manok nga ma-income pod pag-abot sa panahon.

(They give moral support and livelihood programs just like in TESDA and PESO. I was one of the recipients of their program- I received chickens to make poultry.)

Francis replied:

Maghimo ug maayo. Pangwarta nga maayo, dili na tong trabaho nga dinautan. Magpanday nako o maggupit.

(Do good things. Make a decent job and business. Now, I was a carpenter at the same time, a barber.)

Garry replied:

Tanan kaayuhan ginatudlo sa SURE program, HUMILITY, HONESTY ug maka recover ko. Parehas karun, naa gihapon sila nagatabangan gihapon sila sa panginabuhe. Ginatudlo na tanan sa module namo.

(All of the good things were taught in the SURE Program- Honesty, Humility and Recovery. Even now, they were helping us in terms of livelihood. And giving us module to study.)

Harry replied:

Pinaage pod sa among NA meetings, dihaa nako mapagawas among mga pagbati ug mga problema. Tudloan me sa among mga senior unsaon namo paghandle sa mga problema. Ipasabot nela sa amo nga sayon ra kaayo isulbad ang mga problema.

(In our NA meetings, I could express myself if I had problems. The seniors taught us how to handle our problems and made us understand that solving problems was easy.)

Ian replied:

Ginapasabot sa amoa nga pagnaay problema nga maencounter, tudloan me nga i relax among utok unya huna-hunaon sa makadaghan ug unsay resulta kaha sa among buhaton kong pangit ba o maayo. Balanse-balanse lang jud, kabalo name moadjust sa among kaugalingon nga dili dayun matrigger.

(They told us to be calm and relaxed if we had problems. Think first before doing anything that could harm others. Weigh things properly, and we should learn to adjust in situations that could not trigger our negative thinking.)

Themes

When the key informants were asked how they were taught to bounce back after disappointment, three themes were synthesized: Stay Calm, Pray and Livelihood Assistance.

Theme 1: Stay Calm

Calm refers to the absence of violent or confrontational activity within a place or group. Few of the key informants choose to have spare time to relax and reflect before taking any action against disappointment:

“Ginapasabot sa amoa nga pagnaay problema nga maencounter, tudloan me nga i relax among utok unya huna-hunaon sa makadaghan ug unsay resulta kaha sa among buhaton kong pangit ba o maayo. Balanse-balanse lang jud, kabalo name moadjust sa among kaugalingon nga dili dayun matrigger.”

(They told us to be calm and relaxed if we had problems. Think first before doing anything that could harm others. Weigh things properly, and we should learn to adjust in situations that could not trigger our negative thinking.)

The report validates the respondents' emotional maturity; they have sometimes encountered disappointment. Staying calm and composed amidst problems is a sign of a mentally healthy person. The SURE Program cultivates the value of humility and self-control to avoid making mistakes after some disappointment.

Theme 2: Pray

Pray refers to communicating thoughts, needs, and desires to God. Few of the key informants choose to have a prayer during tough times:

Gitudloan me nela nga padayun lang gihapon bisan unsa ka lisud. Manawag lang sa Higher Power ug ubanan sa buhat nga tinarung.

(We are taught to continue moving even in times of difficulty. Always ask for guidance and strength from the High Power and do what is right. Things will be back in place again.)

The view confirms the solid spiritual connection of the key informants towards God, commonly known as "High Power," since they always ask God under challenging situations. Research by Connolly and Granfield (2017) reveals that the study participants discover their much-needed recovery capital piece by piece through their participation in the Street Ministry. With little or no typical social support systems such as family or non-drug-using friends, the ministry acted as a proxy for family and friends, providing them with assistance and support needed to stop taking drugs and reintegrate successfully.

Theme 3: Livelihood Assistance.

Livelihood Assistance is a form of financial assistance granted to eligible families whose livelihoods were affected by the implementation. Few of the key informants were able to handle disappointment through livelihood assistance rendered by the SURE Program:

Ang ilang gibuhay moral support ug mga livelihood nga mga programa sama sa TESDA ug PESO. Sama sa ako nga gitagaan ug manok nga ma-income pod pag-abot sa panahon.

(They give moral support and livelihood programs just like in TESDA and PESO. I was one of the recipients of their program- I received chickens to make poultry.)

It demonstrates that the SURE Program supports the respondents' emotional well-being through economic means. With this strategy, the clients could bounce back after disappointment, especially during the pandemic when the economy suffered a massive crisis.

Based on a study by the United Nations Office on Drugs and Crimes (n.d.), adopting sustainable livelihoods as a precondition to further prevention, treatment, and rehabilitation interventions in drugs, HIV/AIDS, and crime is essential for long-term success. Livelihood analyses help assess planned programs' value within a community's external environment.

When the researcher asked the participants how the SURE Program taught them to let others know how they feel in non-hurtful ways;

Andrew replied:

I-ampo sa Ginoo nga marela akong huna-huna o moadto ko sa balay sa akong igsoon medyo mawala-wala akong kahiubos. Pag makalma na dihaa na mag-estorya.

(I will pray to God to make me calm and relax, or I will go to my sibling's place to talk about everything. After that, I will say my side.)

Bernard replied:

Number one, gitudlo sa amo nga sutaon sa jud ang problema dili sah magpataka ka dayun. Pananglitan, gipasanginlan kog nangawat ko, ako usa estoryahon ang nanumangil kong unsa ka tinuood. Sa laktud nga pagka estorya klarohon sah aron dili modako ang lalis ug di na muabot sa punto nga magsinumbagay, magtinigbasay.

Gitudloan me nela ug pagpaubos, pagpasensiya ug pagpangayo ug pasaylo.

(One thing I've learned is to examine the problem before taking action. Validate first if it is legit or not before accusing someone. For instance, if someone is accused of stealing, I will ask the person who said it if it is true. I will clarify things first to come up with the right decision without getting into trouble or hurting anybody.)

They taught us to be humble and patient and forgive others who wronged us.)

Christ replied:

Sa ako, naa man jud nay mga pangbikil na estorya. Bisan nakita nako nga siya ang sayop, mahemo na nako sa akong kaugalingon nga ako'y mangayo ug pasaylo. Unya magulat pod siya ba nga ako'y nangayo ug pasaylo nga siya man ang sayop, so wala'y mahemong problema.

(We cannot avoid that there will be troubles happening in some conversations. If that is so, learn to control yourself and be humble enough to ask for forgiveness. In that instance, that person will question herself/himself if he was right. So, in that case, you can avoid arguments because someone has already asked forgiveness, even if he/she is wrong or not.)

Daniel replied:

Acceptance nga naa ko'y sayop, unya mangeta ug laeng lingaw. Molakaw sa ko ana unya mobalik nako'g kalma nako, adeser pa namo estoryahan.

(Accept that you are wrong and learn to divert something. Stay away first when you are at the peak of irritation with someone. Cool down before you talk to someone you had misunderstandings.)

Erick replied:

Sa akong forgiveness jud ang una. Kong nasakitan ko, mo recall ko sa akong agi ba, sa eng-ane ka gamay magwala dayun ko nga sa long run, sa akong ka addict sa una nagpabilin man gane akong asawa, akong mga anak.

Tungod sa meditation, naa nakoy acceptance. Maka ana ko nga "ahh, wala ra ne sa akong binuhatan, dapat makahatag pod ko sa ela ug kapasayloan". Ako na mismo mag-open, ako na dayun magsorry. Di na nako padugayon. Mao pod na ang gitdulo sa SURE nga kong naa mo'y bikil, ayaw na paugmae.

Gitudlo jud sa SURE nga kong ang ego ang magpatigbabaw, guba jud.

(We should forgive first. Learn from your mistakes, just like what happened to me when I was under the influence of drugs. My family did not even leave me at that dragging moment. So, I will think first about what to do before I decide.)

Because of meditation, I learn to accept. I can say, "I experience all of these, so I shall learn to forgive." I will be the one to open up and ask for forgiveness so that I will not get worst. The SURE Program taught us to be humble and forgive those who wronged us. Do not let the situation worst.

Too much pride and ego could ruin oneself, so the SURE Program taught us to destroy it and learn to be humble.)

Francis replied:

Sa akoang mga anak pagmasuko ko, hinay noon ko moestorya. Mao na'y pagdala nako sa mga bata, dili ko engun nga mosyagit, kalma ra ko. Ipakita jud nako sa ela ba nga unsay angay buhaton.

(I can control my anger toward my children. If they have committed mistakes, I will talk to them and make them understand that they are wrong.)

Garry replied:

Number one jud paglikay, pagpahiubos, honesty. Usahay mobalik ko kanang bugnaw na ang utok.

(One thing is to avoid, be humble, and be honest. Furthermore, learn to cool down when you have a misunderstanding with someone.)

Harry replied:

Sa pamaagi nga pag-estorya nga hinay-hinay lang, sa pag-estorya nga naay pagmahal. Unya naay humility ug pagsabot.

(Talk calmly, love is always there, and learn to understand each other.)

Ian replied:

Ug naay kasuko, tawagon nako siya unya mag estorya me nga one by one lang aron di madaut ang among relasyon dihaa sa sulod. Naa me katungod nga ipatawag ang among ka bikil aron estoryahon. Mag-estorya me nga kalmado lang. Mangayo kog pasaylo kong nakasala ko o siya ba, unya mag hug na dayon.

(We talk to each other first and calmly settle our arguments. We have the right to call the person whom we argued with so that we will settle our misunderstanding. After that, I will ask for forgiveness if I had done wrong to them and be settled with embrace.)

Themes

When the participants were asked how the SURE Program taught them to let others know how they feel in non-hurtful ways, one theme was synthesized: Relax.

Theme 1: Relax.

Relax refers to less tense or anxious. Most of the key informants choose to take time to relax and reflect before discussing sensitive matters:

"I-ampo sa Ginoo nga marela akong huna-huna o moadto ko sa balay sa akong igsuon medyo mawala-wala akong kahiubos. Pag makalma na dihaa na mag-estorya."

(I will pray to God to make me calm and relax, or I will go to my sibling's place to talk about everything. After that, I will say my side.)

The SURE Program teaches some strategies for handling anger and expressing it in a non-hurtful way. Most choose to avoid contact at the peak of anger and choose a distance to peace their mind before having a nonviolent conversation. Based on their testimony, it is easy for them to solve since they learned the value of humility in every conflict.

Furthermore, one of the key informant's shares that he takes the blame even if not his fault and asks forgiveness from his loved ones, which softens his heart.

SOP 3: The strategies that will enhance SURE Program as the recipients perceive.

When the researcher asked the participants about their assessment of the effectiveness of the Program; Andrew replied:

Sa ako, ang SURE Program dako ug ikatabang, depende na nah sa taong gitabangan. Maayo ang pag-advise, naay mga facilitator namo maayo mo discuss ug mga eng-ana nga sitwasyon bahin sa panginabuhe, sa atong pagkatao nga magbag-o.

(The SURE Program helped me a lot. The facilitators were knowledgeable and sympathetic, especially in our living and how we are making changes in ourselves.)

Bernard replied:

Ang SURE mura na ug ika duha nakong balay. Nalingaw ko'g balik-balik dihaa kay pag-entertain nela sa akoo, welcome kaayo ka bisan kinsa pa ka.

Walay mga panghusga, mag-inigsuonay me diha. So kong naay problema ang isa, tabangan.

Kung kinasing-kasing lang ang pagrecover kanang tinud-anay naa jud kalambuan. Tinuod nah, naamguhan ko nah. Gitudloan me sa SURE sa paggamit sa saktong oras – time management. Ug gitdloan pod me nga mag set ug goals nga makab-ot ra.

(The SURE Program is like my second home. I am fond of returning because I gain something; we are always welcome there.

No one will judge you, and they will treat you as brothers or sisters. If one has a problem, they will help each other.

If you genuinely want to have changed and recover from addiction, you should be devoted and sincerely to it to reach your goal of recovering totally.)

Christ replied:

Sa akoo maayo kay luyo sa pandemic, sa nakita nela nga naglisud ang mga client, naa sila'y ginabuhat nga livelihood program sama sa panghatag ug mga manok para buhion. Naghatag sila ug mga assistance sama sa groceries, unya dili pod engun nga ka isa ra. Sa akoo lang murag four times na sila naghatag.

Ang SURE program kompleto elang tabang, naay spiritual, moral, mental, livelihood, tanan.

(Even during a pandemic, they tried to help their patients with livelihood programs like giving livestock, financial assistance, and goods. They were helping not only one but as long as the patients lived normally.

The SURE Program gives spiritual, moral, mental, and even livelihood for the patient to recover and not return to his addiction. Everything is provided to them.)

Daniel replied:

Maayo kay labe na sa karun nga lisud ang pangeta, naa sila'y panghatag nga ginagmay nga trabaho. Karun nga pandemic, mohatag na sila ug groceries. Ug sa kanang online nela nga lecture bitaw nga ma review ra namo ug tan-aw.

(The SURE Program is really of great help, especially during the pandemic. They give livelihood and jobs and also groceries. We can also watch their lectures online.)

Erick replied:

Maayo man ang SURE program kay para man pud sa kaayuhan nga mabalik ang emong normal nga pagkatao ba. Pero bisan asa ka nga rehab moabot pero wala kay pagbag-o, walay rehab nga maka tabang sa emo.

(It is for the betterment of those drug dependents that they will help you to recover. However, even if there are many facilities for these, and you do not want to help yourself to recover, it is useless. Not only the facilities and facilitators can help you, but also yourself. Giving your whole self to recover from addiction would be best.)

Francis replied:

Maayo man kay wala me nela gipasagdan. Kanang pagmonitor sa amoa - pagbiseta, pasalamat ko ana. Sila ma'y dahilan nga nagbag-o ko tapos naa gihapon sila, pasalamat ko ana.

(They never abandoned us. They consistently monitored our condition and visited us in our place. And that is what I am thankful for. They were the instrument of my change, so I am thankful they were there to help us.)

Garry replied:

Para sa akoa, maayo jud. Kay daghan kog nakat-onan. Di ko mahemong 6 years clean and sober with met and alcohol, kong dili sa elang pagdumala. Bisan sa karun, moadto jud gihapon ko. Maayo elang pamaagi kay nabawe nako akong dungog, akong pagkatao, akong pamilya, sa pinansiyal nakarecover ko.

(For me, the Program is outstanding. I have learned a lot. I will never have become clean and sober with met and alcohol after six years without their help. Even now, I find myself going there and participating. I am very thankful for this Program because I am recovered, especially the love of my family and relatives and even financially.)

Harry replied:

Maayo tungod kay suporta sila sa amoa. Kong naay mga kakulian sama karun, nanghatag sila ug needs sa mga addict kay dili makatrabaho sama sa bugas ug tanan-tanan nga panginahanglanon. Ang uban natagaan ug trabaho sa facility ug sa ospital. Ug naa pod mga livelihood program. Dugang na pod gipa training me sa TESDA nga libre.

(They supported us. In times of difficulties, they were there to help us and gave us goods, services, and jobs. Some were working in the facilities and hospitals because of their help. Then, they also gave us training in TESDA for free.)

Ian replied:

Para sa ako maayo kay pila me diha nga nakalagpas ug 6 months. Unya mga lecture nga nisulop sa among huna-huna nga naay mga makuha nga kabag-ohan.

(It was adequate. Most of us surpass the six months of involvement in ODIC. Moreover, the knowledge we gained in many lectures helped us to reach recovery.)

Themes

When the key informants were asked about their assessment of the effectiveness of the Program, three themes were synthesized: Social Services, Intellectual Services, and Economical Services.

Theme 1: Social Services.

Social Services refer to amenities provided for the benefit of the community, such as education and medical care. Most of the key informants avail of the social services conducted by the SURE Program, which makes them believe as an effective mechanism in facilitating the lives of those PSUD:

“Maayo man kay wala me nela gipasagdan. Kanang pagmonitor sa amoa - pagbiseta, pasalamat ko ana. Sila ma’y dahilan nga nagbag-o ko tapos naa gihapon sila, pasalamat ko ana.”

(They never abandoned us. They consistently monitored our condition and visited us in our place. And that is what I am thankful for. They were the instrument of my change, so I am thankful they were there to help us.)

It shows that SURE Program was able to render its best social services based on the personal assessment of the key informants. The key informant felt a feeling of belongingness every time they visit the ODIC by treating them as equal citizens beyond educational or economic status. They also conducted various activities among their clients, which boosted their social skills, such as NA meetings, outing activities, Home Visitation, and One-on-One sessions.

Theme 2: Intellectual Services.

Intellectual Services refer to services performed by consultants with outputs of advisory, design, supervision, or transfer of a know-how nature. Some of the key informant's avail of the intellectual services conducted by the SURE Program which makes them believe as an effective mechanism in facilitating the lives of those PSUD:

“Para sa akua, maayo jud. Kay daghan kog nakat-onan. Di ko mahemong 6 years clean and sober with met and alcohol, kong dili sa elang pagdumala. Bisan sa karun, moadto jud gihapon ko. Maayo elang pamaagi kay nabawe nako akong dungog, akong pagkatao, akong pamilya, sa pinansiyal nakarecover ko.”

(For me, the Program is outstanding. I have learned a lot. I will never have become clean and sober with met and alcohol after six years without their help. Even now, I find myself going there and participating. I am very thankful for this Program because I am recovered, especially the love of my family and relatives and even financially.)

It displays that SURE Program is good at providing intellectual services. The facilitators and staff were openly known by the client as drug dependent; thus, most key informants trusted them since they served as role models in achieving a clean and sober life. They also find it easy to comprehend the lessons since they are related to the respondents' experiences.

Theme 3: Economic Services

Economic Services refer to services and resources meant to help struggling individuals connect with the support that can help them meet their needs. Some of the key informants avail the financial services conducted by the SURE Program as an effective mechanism in managing the lives of recipients:

“Sa akoo maayo kay luyo sa pandemic, sa nakita nela nga naglisud ang mga client, naa sila’y ginabuhay nga livelihood program sama sa panghatag ug mga manok para buhion. Naghatag sila ug mga assistance sama sa groceries, unya dili pod engun nga ka isa ra. Sa akoo lang murag 4x na sila naghatag.”

(Even during a pandemic, they tried to help their patients with livelihood programs like giving livestock, financial assistance, and goods. They were helping not only one but as long as the patients lived normally.)

It exhibits the holistic approach of the SURE Program in managing their clients' lives. The said Program did not limit their assistance to Social and Intellectual services. However, it also provided a solution to one of the root causes of societal problems: poverty. The key informants appreciated the assistance, especially during the pandemic when food and money were hard to find.

According to Alianan et al. (2018), the national government's lack of recognition of the many factors that lead to drug use (such as poverty, lack of education, unemployment, poor parenting, and poor coping skills) suggests the need to educate government leaders and law enforcement officials on the biopsychosocial aspects of illicit drug use, as well as the need for holistic, long-term, and evidence-based solutions.

When the researcher asked the participants for their assessment of the most unpleasant routinary activity;

Andrew replied:

Para sa ako kadtong livelihood nga activity kay hangtud karun wala pa man me kadawat.

(The livelihood program because I could not receive any yet.)

Bernard replied:

Sa sugod jud natingala ko nganong naa may Zumba nga di jud ko ganahan anah (laughing). Dili man ko hinayaw.

(Zumba exercise- I do not like it! (laughing). I am not fond of dancing.)

Christ replied:

Wala man, ok man tanan. Sa kaayuhan man tanan.

(I think none. So far, it was all for our goodness.)

Daniel replied:

Usahay kaneng NA meeting kay naay time nga busy ko di ko ka attend.

(Sometimes, I could not attend the NA meetings because I had some things to do.)

Erick replied:

Wala may problema sa ako kay mobalik man gihapon ko bisan humana ko sa After Care.
(I had no problem because I returned even though I was already done in the After Care.)

Francis replied:

Kanang mag sulat-sulat, wala ko'y kaambaagan ana. Di man ko mosulat, pangutan-a na lang ko dihaa sa tunga motubag man ko. Kay minus man ko mosulat. Kabalo ko mosulat pero dugay kayo, ambot lang ug nagkadinamao ba to.

(I am not into writing some reflections. I ask directly or share what is on my mind. I could not write because I could not organize my ideas well, so I just made it orally.)

Garry replied:

Actually, sa una jud ang di jud nako ganahan kay kanang NA meetings kay alas 7 to 8 sa gabei. Kay naa koy mga kauban nga balik-balik rang mga estorya sa akong kauban kay di man pod maayo mang estorya.

(Before, I was not too fond of the NA meetings because it was late, 7:00 or 8:00 in the evening. Another thing was that they just kept on repeating their conversation and experiences during the sharing.)

Harry replied:

Kana sigurong mag-oral sa lecture (laughing). Di lang ko ganahan kay maulaw, unya di pod ko gusto himoong good model – kay maulaw ko.

(I think the oral lecture (laughing) because I was ashamed to be in front of everyone and be made an example.)

Ian replied:

Sa mga bagohan nga facilitator na lang, kanang medyo hilasan ko sa eyang lecture nga di ko ka relate kay hanginon man. Mao ng bisan unsaon neya ug lecture, gawasan jud nako nah kay di man ko ka relate sa eyang lecture. Siguro balik-balik na pod ang topic sa amoa.

(The neophyte facilitators of the program- I find them too arrogant, so I did not listen to any of his lectures. Another is that I need help to relate to his lecture or topic.)

Themes

When the key informants were asked for a personal assessment of the respondents on the most unpleasant routinary activity, two themes were synthesized: None/ Undecided and Narcotics Anonymous Meeting.

Theme 1: None/ Undecided

None refers to no amount or not at all. Two of the key informants cannot figure out any unpleasant or terrible activity conducted by SURE Program:

“Wala man, ok man tanan. Sa kaayuhan man tanan.”

(I think none. So far, it was all for our goodness.)

It signifies that the SURE program activities fulfill the recipient's needs. Since two of the key informants verified their high satisfaction rate with the activities, this also implies that the routine activities build their foundation of recovery. In fact, during the interview, the said key informants have given ample time to figure out their answer, but still, they could not figure out any problems with the activity. With these, the SURE Program is doing the best it can for the betterment of its clients.

Theme 2: Narcotics and Anonymous Meeting

Narcotics and Anonymous Meeting refers to a *nonprofit fellowship or society of men and women for whom drugs have become a significant problem. Few key informants found difficulties merging this activity when they were beginners:*

“Actually, sa una jud ang di jud nako ganahan kay kanang NA meetings kay alas 7 to 8 sa gabei. Kay naa koy mga kauban nga balik-balik rang mga estorya sa akong kauban kay di man pod maayo mang estorya.”

(Before, I was not too fond of the NA meetings because it was late, 7:00 or 8:00 in the evening. Another thing was that they just kept on repeating their conversation and experiences during the sharing.)

This shows a minor problem in the management of NA meetings; the first is due to the evening schedule, and the second is the key informant's personal view of his colleagues' unpolished speaking skills. Another key informant testified that he finds a problem in NA meetings since there are instances in which he cannot catch up with the schedule because of some personal appointment he had. On this, the SURE Program must consider the most convenient schedule among its clients.

According to a study by Vederhus et al. (2020), three themes emerged: (1) 'The model did not fit,' either the NA techniques (e.g., meeting structure and step working) or NA's explanatory model of addiction (2) 'Negative experiences spurred dissatisfaction,' and (3) 'The haven can become a prison.' The respondents stated that reintegration into society was a primary goal of recovery and that involvement in self-help groups should not be viewed as a goal in and of itself but rather as a platform for reintegration back into society. Despite their poor experiences and harsh criticism, respondents still saw NA as a vital recovery resource but cautioned that it is not for everyone.

When the researcher asked the participants for their assessment as to the most interesting routinary Activity;

Andrew replied:

Kanang gitudlo sa SURE nga mag-ampo sa Ginoo, nga mosimba. Ang huna-huna perme bugnaw ba, murag layo ang problema basta duol ka sa Ginoo, mosangpit ka neya.

(During praise and worship, I felt calm and cleansed and as if I had no problems if I was closer to God.)

Bernard replied:

Ganahan ko anang lecture kay mosantop jud sa emo ba. Pasabton jud ka ba. Murag pamilya ba nga nag-advise sa emoha, tapos mo care pod sila sa emoha.

(I like the lectures because you can gain something. Furthermore, it lets you understand and gives you advice and cares for your recovery.)

Christ replied:

Home visitation, kay mabisitahan tong igsoon nga nagkaloya. Maghemo man me'g mga pag-ampo ana then naay mga dala nga mga snacks. Ug pangutan-on pod namo ang pamilya, "Maam kumusta naman emong anak karun sa recovery?". So mabal-an namo unsay gibate sa pamilya.

(Home visitation to those who are weak in their recovery. I liked to join during the patients' visit then we prepared some snacks. We will ask the family, "How is it doing?" We will know the feeling of the family towards his son who underwent recovery.)

Daniel replied:

Relapse Prevention Group (outing activity) kay enjoy, make-relax.

(Relapse Prevention Group (outing activity) besides enjoyment, we can relax our mind and body.)

Erick replied:

Meditation, kanang magsugod ang adlaw nga nakameditate, gaan emong adlaw, kanang naa jud holy spirit. Biblical ang elang pagtudlo. Pagmakameditate ko mapalugwa nako akong mga kaguol ug problema.

(During meditation, you can express your emotions and the Holy Spirit well come to you. It can erase your worries and problems.)

Francis replied:

Kanang paglecture kay nagtudlo sa paglikay sa bisyu, paglikay sa mga barkada.

(I like the lectures because we are taught how to avoid and eradicate our vices and addiction and handle and prevent our peers from being dependent on alcohol and drugs.)

Garry replied:

Sa mga lecture jud ganahan ko. Kanang ego kaayo sa ako ang mga topic, labe na ug maayo ang lecturer, motolo akong luha. Naa ko'y mga makat-onan.

(I was moved by the lectures and discussions because I could relate to the topic discussed by the facilitators. I cannot help myself but cry because of the experiences.)

Harry replied:

NA meetings kay mahimo kong mas malig-on. Kay maminaw ko sa akong recovery friends daghan kog makutlo sa ela ug giunsa nela elang kinabuhe – pareha sa mga old timer giunsa nela pagkab-ot ang clean time.

(NA meetings because it gives me strength and encouragement while listening to my co-recovery friends. I can gain strategies out from their life experiences.)

Ian replied:

Lecture akong pinakaganahan sa tanan kay naa ko'y makat-onan nako nga wala pa jud nako mahibaloe ba. Sunod na ng NA meetings.

(I would like the lectures and discussions because you can gain knowledge and understand things about your recovery process. Next were the NA meetings.)

Themes

When the key informants were asked for their assessment as to the most interesting routinary activity, two themes were synthesized: Lecture and Social Activity.

Theme 1: Lecture.

Some of the key informants find lectures as the most exciting activity:

“Sa mga lecture jud ganahan ko. Kanang ego kaayo sa ako ang mga topic, labe na ug maayo ang lecturer, motolo akong luha. Naa ko'y mga makat-onan.”

(I was moved by the lectures and discussions because I could relate to the topic discussed by the facilitators. I cannot help myself but cry because of the experiences.)

This advocate that the lecture of the SURE Program has a significant impact on the development of the respondents since most of the topic is relatable to the life of the PSUD. Due to meaningful lectures, the clients were able to learn many lessons to the point that they became emotional. Through the positive feedback of the respondents, the SURE Program must maintain a good reputation in its lecture activity. According to Mei-Yu Yeh (2017), the findings not only showed that the psychoeducational Program helped strengthen addicted inpatients' motivation to modify their drinking behavior but also offered clinical nurses practical techniques to boost patient motivation.

Theme 2: Social Activity.

Social activity refers to an event or pursuit that brings community members together. Some of the key informants enjoy having a social activities:

“NA meetings kay mahimo kong mas malig-on. Kay maminaw ko sa akong recovery friends daghan kog makutlo sa ela ug giunsa nela elang kinabuhe – pareha sa mga old timer giunsa nela pagkab-ot ang clean time.”

(NA meetings because it gives me strength and encouragement while listening to my co-recovery friends. I can gain strategies out from their life experiences.)

This promotes the positive side of NA meetings, where newcomers are guided by their senior recovery friends. Their interaction and sharing of experiences contribute to the progress of their recovery. Most clients will put their trust in those with the same fate; thus, NA meetings are one of the preferred activities.

According to Jusoh et al. (2015), a psycho-education program utilizing group therapy effectively raises motivation among relapsed addicts. It is an excellent core program for early recovery institutional module-structured programs. The findings of this study support the expansion of the counselor's role as an educator in assisting clients in their recovery, and treatment efforts will benefit clients in the long run.

When the researcher asked the participants on their assessment as to what activities should be improved or changed;

Andrew replied:

I-improve tong allowance nela nga livelihood support kay dako kayo tong ikatabang sa amoa.

(Giving assistance and livelihood should be strengthened because it can be of great help, especially to us recovery patients.)

Bernard replied:

Sa meditation nela naay mga facilitator nga dili bagay mo handle anah nga activity. Mopili sila ug facilitator nga mo angay anang meditation.

(They should choose facilitators who can handle the activity well.)

Christ replied:

Ang Home Visit para sa akua importante nga mabalik to kay daghan kaayo'g matabangan to. Mabal-an pod sa SURE Program ang agakonon.

(They should emphasize the home visit activity because it can help the patient recover. They will also know who among the client needs more assistance.)

Daniel replied:

Unta ang uban pod matagaan ug trabaho sa SURE Program.

(I hope the SURE Program will give everyone work.)

Erick replied:

Wala ko'y ma identify, dili man gud engun nga i-perfect nato ang tanan basta kay sa ako nakahatag jud ug kaayuhan.

(I cannot say everything must be perfect because there is still room for improvement. What matters most is that they help the recovery patients the best they can.)

Francis replied:

Ug sigehon nela ang pagtabang sa mga tao. Bisan dili addict dawaton gihapon nela bisan nalolong lang sa inom.

(They should continue helping people, not just the drug dependents, but also the alcoholic ones, because they need help to stop them from being addicted.)

Garry replied:

Mas maayo ipadayun sa elang client nga motabang sila ug livelihood projects ug uban pang kaayohan. Ug tana ibalik nela ang face to face aron magka bonding pod me ba.

(They should continue giving livelihood projects and other goods. Furthermore, they should look for a face-to-face lecture after the pandemic.)

Harry replied:

Kanang NA meetings ganahan ko nga patas-an pa nela ang oras. Unya ang online class dapat i sustain pa jud.

(Give more time during NA meetings because it can motivate and encourage patients to pursue their goals in recovery. Online classes also should be sustained.)

Ian replied:

(Thinking) Ahmm, di nako ma-explain kay puros man mga maayo. Sa staff siguro namo diha dapat mag-unity sila dili maglaglagan. Ang uban namong mga facilitator, mga maayo nga facilitator, mo abroad, isa na sa problema.

(The staff of the SURE Program should unite and collaborate. They should be given proper compensation so they will not be tempted to look for another job abroad.)

Themes

When the key informants were asked on their assessment of what activities should be improved or changed, two themes were synthesized: Livelihood Assistance and Undecided.

Theme 1: Livelihood Assistance.

Some of the key informants seek to improve the livelihood activity:

“I-improve tong allowance nela nga livelihood support kay dako kayo tong ikatabang sa amoa.”

(Giving assistance and livelihood should be strengthened because it can be of great help, especially to us recovery patients.)

This promotes the need for improvement of the economic assistance by the SURE Program. Through this constructive feedback, the Program must explore a possible solution that promotes the financial aspect of its clients. Since the pandemic hit Prosperidad, the respondents will prefer bread and butter to secure basic needs.

A study by G. Reid et al. (2016) concludes that most rehab institutions in India do not provide primary education, vocational education, or livelihood skills. This is a plea for the said facilities to enhance the process of whole-person recovery among drug users.

Theme 2: Undecided

Undecided refers to not having made a decision. Two of the key informants cannot identify what activities should be improved:

“Wala ko’y ma identify, dili man gud engun nga i-perfect nato ang tanan basta kay sa ako nakahatag jud ug kaayuhan.”

(I cannot say everything must be perfect because there is still room for improvement. What matters most is that they help the recovery patients the best they can.)

This displays a high approval rate from the key informant since he felt the fulfillment rendered by SURE Program. He did not need perfection in everything; instead, he appreciates all the goodness he has had since he was connected to SURE Program.

Another key informant expresses his personal view on matters that should be improved instead of the activity:

This signifies that there should be an enhancement in the human resource management of the SURE Program. Concerning the statement of the key informant, he promotes unity among the staff so that they will serve as a good model.

Munro (2017) discovered that Aboriginal drug and alcohol users' rehabilitation is linked not just to the length of treatment but also to the culture, activities, and relationships that are a part of the treatment process.

SOP #4. How the community accepted the Drug Reformed Persons as perceived by the recipients?

When the researcher asked the participants for their assessment of the acceptability of their loved ones after completing the Program;

Andrew replied:

Dako kayo sila ug kausaban nga nakita sa akoo. Sa una mo ana sila nga "ahh pasagdie na" pero karun enig naay party-party inbetado kayo ko, "ay si manoy Andrew adtoa to ninyo", moana sila. Gihemo pa gane ko nelang modelo nga nagbag-o.

(I see significant changes in the way of treatment. Before, they would say, "let him be!". But now, they would invite me to their parties, saying, "Go to brother Andrew's house and let him join us." They also set me an example as a role model who can change.)

Bernard replied:

Ahh syempre, gidawat ko nila kay nakita nela ang akong mga kabag-ohan. Sa sugod di sila katoos pero nakita nela nga maligo na permi, mag nail cutter, mag perfume dili pareha sa una ba.

(They already accepted me because they had seen that I had already changed. At first, it was hard to believe, but later on, they witnessed that I cared for my hygiene, unlike before I was like a beggar.)

Christ replied:

Sa akoo madinawaton jud ang pamilya. Gihimo jud nako ang tanan nga tinud-anay nga kabag-ohan.

(I did my best to change so my family would accept me. And I am not mistaken because they were still there for me.)

Daniel replied:

Dawaton gihapon kay nakita man nela ang kalaenan jud. Dili parehas sa una nga dili ko papilde, walay pagpaubos.

(They accepted me because they had seen the significant changes, unlike before when I was rebellious and arrogant.)

Erick replied:

Dawat kayo ko nela. Ako pong Mama ug mga igsuon, sa una di jud ko nela pabal-on kong mouli pero karun nagplano pa lang sila nga mouli manawag na daan.

(They wholeheartedly accepted me-my mother and my siblings. They will call me first if they return home, unlike before when they would never let me know.)

Francis replied:

Sa akong pamilya, permente man sila dawat sa akoo. Maong karun, pasalamat jud sila nga wala nako ana nga bisyo.

(My family never leaves me even if I am in my downfall and addiction. So, they are very thankful that I already leave my vices.)

Garry replied:

Dawat gihapon kay dako man ang kabag-ohan sa akong kinabuhe, sa ang akong behavior. Maka bonding me sa una matag sabado ug dominggo (before pandemic). Nafeel na jud nako ba nga nibalik na ang elang pagrespeto sa akoa bisan sa akong anak nga kinamagulangan.

(Still accepted because of the changes in my life and my behavior. We can bond every Saturday and Sunday (before the pandemic). I felt that I regain their trust and respect for me, especially my eldest son.)

Harry replied:

Dawat kaayo tungod sa elang gugma sa ako. Ug kadtong dragging days nako nagtuo jud sila nga dili jud to mao ang tinuod nako nga pagkatao. Maong motoo jud sila nga mabag-o pa jud ko.

(Because of their love, they still accepted me. They never lose hope that I will be back to my usual self. They know that the drugs just influenced me, and thus, I can still change and return to my normal self.)

Ian replied:

Ayy oo kay naa may kabag-ohan nga dili pareha sa una, labe na sa behavior. Naa nay trust.

(Yes, they had seen that I had already changed in behavior. They also trust me again.)

Themes

When the key informants were asked about their assessment of the acceptability of their loved ones after completing the program, two themes were synthesized: Family Love and Big Changes.

Theme 1: Family Love.

Most of the key informants believe that they are acceptive by their loved ones after completing the program because of the love they felt from their families:

“Dawat kaayo tungod sa elang gugma sa ako. Ug kadtong dragging days nako nagtuo jud sila nga dili jud to mao ang tinuod nako nga pagkatao. Maong motoo jud sila nga mabag-o pa jud ko.”

(Because of their love, they still accepted me. They never lose hope that I will be back to my usual self. They know that the drugs just influenced me, and thus, I can still change and return to my normal self.)

It shows how powerful the home is. Most of the key informants had a deeper connection to their families when they were confined at ODIC. Some key informants who lost their families due to addiction prayed all night inside the jail, begging God to bring back their loved ones. When they joined the SURE program, the said program integrated the participation of their loved ones for their fast recovery.

Bunagan (2019) discovered that after completing the individual and family modules, family members saw improvements in the participant, particularly regarding responsibility, ability to articulate thoughts and feelings, and asking for forgiveness.

Theme 2: Significant Changes.

Significant changes mean great in degree, extent, or importance. Some of the key informants believe that they are acceptive by their loved ones after completing the program because of the significant changes in their lives:

“Dako kayo sila ug kausaban nga nakita sa akoa. Sa una mo ana sila nga ‘ahh pasagdie na’ pero karun enig naay party-party inbetado kayo ko, ‘ay si manoy Rodel adtoa to ninyo’, moana sila. Gihemo pa gane ko nelang modelo nga nagbag-o.”

(I see significant changes in the way of treatment. Before, they would say, "let him be!". But now, they would invite me to their parties, saying, "Go to brother Andrew's house and let him join us." They also set me an example as a role model who can change.)

This expresses the strong confidence of the key informants as he is still accepted by their loved ones. Through the healthy treatment of the people around him, he perceives how better he is compared to before. Most of the key informants felt a sense of support from the people around them while undergoing treatment under the SURE Program. The breaking of stigma among PSUD contributes to patients' recovery.

According to Burgees (2021), anti-stigma training programs and similar efforts in rural areas may benefit by engaging pharmacists and pharmacy technicians in training activities and considering hospitals, government agencies, and pharmacy settings as anti-stigma intervention venues.

When the researcher asked the participants about the things that they needed to change or improve; Andrew replied:

Di nako moapel anang naay magtapok-tapok nga naay mag-inom, di nako moduol. Maglikay na, di na mag-apel-apel.

(I will restrain myself from drinking alcohol and bonding with friends. I will avoid it.)

Bernard replied:

Padayun lang gihapon sa maayong buhat. Ipakita nemo nga wala naka naghubog-hubog.

Natingala lang ko ba nga maghatud ug sud-an gikan sa nagbirthday nga di mane nako close sa una. Siguro mao na neh akong bunga.

Sa una walay mosalig nga magpahulam, kong naa man magduha-duha pero karun naa nay magpahulam.

(Continue doing good. I will show them that I will never involve in drinking alcohol.

I was just surprised that someone would bring some food from a party, although we are not that close. So, they have seen that I have recovered already.

Before, no one would allow me to borrow and lend me money or anything because they did not trust me.)

Christ replied:

Sa pagcontinue lang, pakita sa kaayohan. Dili kay bag-o karun pagka-ugma balik na sad. Ang sa akong kong unsay akong nakat-onan nga kabag-ohan mao na jud ne. Naa jud mga silingan nga mo appreciate sa akong kabag-ohan.

(Just what is good and right. There should be consistency in what you are doing. Because of that, the people around you will recognize and appreciate your changes.)

Daniel replied:

Padayun lang jud nako akong pagbag-o: pag-undang sa bisyo ug paghigugma sa pamilya ug sa kaugalingon.

(Continue what you are doing. Avoid and prevent your old vices; love your family and yourself.)

Erick replied:

Pakita lang nako akong kabag-ohan sa akong kaugalingon. Padayun lang ko sa akong maayong binuhatan: kanang paglikay sa inom, sugal, drugs. Number 1 jud ang pagpangayo ug pasaylo.

(Changes come within yourself. Start it within yourself. Eradicate your old vices and do good. Another is to ask for forgiveness if you have wronged others.)

Francis replied:

Wala nako naghubog-hubog, di nako manigarilyo. Pakita pod nako sa ela nga wala nay sininggitay deri sa balay.

(I never involve myself in drinking alcohol or smoking. Moreover, I never argued with my family in the house.)

Garry replied:

Sa karun continue ko sa kong unsay angay nako nga i-improve sa akong kinabuhe. Kong unsa may akong matabang sa akong silingan, gusto nako ma improve pa. Sa karun pakita kog pakisama sa ela. Sa karun bisan pobre ra ko maka held man gihapon kog birthday sa akong mga anak maong maka-ana sila nga "oyyy nabag-o na jud neng tawhana ba".

(For now, I continue doing great to improve myself. Whatever I can do for my relatives or neighbors, I will never hesitate to help.

I will show them that I have changed already. Even though we are financially unstable, I can also celebrate my children's birthdays. In that way, they can say that I have already changed.)

Harry replied:

Number one pagbuhat ug maayo sa pagtabang sa nanginahanglan. Sama anang paghatag ug bugas. Ug unsay activity sa simbahan mo participate nah sama anang mga pahina ug kanang bible sharing nga naa diay sila'y nakutlo sa akoo.

(First is to do what is right and help others. Example giving of rice. I am active in church and participate in an outreach activities or bible sharing in our community. They also learned from me.)

Ian replied:

Padayun lang ko sa akong pang-adlaw-adlaw nga trabahoon. Naa koy accomplishment taga adlaw. Naa nakoy idea, naa nakoy kusog nga motrabaho ug tinarung.

(I continue doing good things for my business and work. I am satisfied if I can accomplish something. I can work in a good way.)

Themes

When the key informants were asked what they needed to change or improve, two themes were synthesized: Do Kindness, and Avoid Immoral Acts.

Theme 1: Do Kindness

Kindness refers to the quality of being friendly, generous, and considerate. Most of the key informants believe that doing Kindness will bring back the trust of their loved ones:

“Sa karun continue ko sa kong unsay angay nako nga i-improve sa akong kinabuhe. Kong unsa may akong matabang sa akong silingan, gusto nako ma improve pa. Sa karun pakita kog pakisama sa ela. Sa karun bisan pobre ra ko maka held man gihapon kog birthday sa akong mga anak maong maka-ana sila nga “oyyy nabag-o na jud neng tawhana ba.”

(For now, I just continue doing great to improve myself. Whatever I can do to my relatives or neighbors, I will never hesitate to help. I will show to them that I'd change already. I can also celebrate my children's birthday even though we are financial unstable. In that way, they can say that I already changed.)

This indicates that the key informants believe that doing good things for others will gain trust and love. Doing something good changes the perception of the people surrounding the respondents – they were amazed at the changes in their actions. Moreover, one key informant was surprised by some neighbors who brought food to their house who celebrate birthdays where in fact he was not that close to that neighbor. According to the key informants, seeing how their community reaches their appreciation makes them feel, gaining back their lost life.

Theme 2: Avoid the Immoral Act.

An immoral act refers to a behavior that conscientiously goes against accepted morals. Some of the key informants believe that avoiding immoral acts will bring back the trust of their loved ones:

“Di nako moapel anang naay magtapok-tapok nga naay mag-inom, di nako moduol. Maglikay na, di na mag-apel-apel.”

(I will restraint myself in drinking alcohol and bonding with friends. I will avoid it.)

This show that being mindful of the things that the key informants are behaving will bring back the trust of their loved ones. Avoiding groups of people who are drinking alcohol or having cigarette sessions is one thing that the key informants believe can uplift their reputation. According to one of the key informants, his wife supports him in explaining to their relatives, especially during gatherings, why he refrains from drinking alcohol.

When the researcher asked the participants about the assumption of their lives after graduating from the Program;

Andrew replied:

Oo, dako kaayo'g pagsalig (high tone). Sa akong mga anak lang sa una, nga naa sa Davao, manawag sa inahan nga “Ma, musta naman si Papa dihaa sige pa gihapon ug inom? Di me manguli”. Pero karun mag-ilog na ug uli, halos di pa mobalik ug uli didto sa Davao.

(Yes, I genuinely believe (high tone). Before, my children always asked their mother about my situation, saying, “Mom, how is Dad? Did he drink again? If that is the case, we will not be going home!” But now, they were excited to go home.)

Bernard replied:

Hinay-hinay nga ginagmay. Naa na silay pagsalig ba. Enig mangutang ko, di na magpangutana ug kanus-a bayran, karun wala na, ok na.

(Little by little, I will regain their trust. Especially in the store, they never ask when I will pay if I request something.)

Christ replied:

Sa akua salig kaayo ko, kay dili man lang ko nisalig sa akong kaugalingon didto man sa itaas. Nangayo ko'g giya sa Ginoo ba nga always mag guide sa ako matag adlaw, nga lig-onon ko permenti.

(I believe in myself because I trust God. I am asking for God's providence, guidance, and strength to overcome these challenges.)

Daniel replied:

Nisalig kay naa ko'y madangpan ba. Everytime naa ko'y mga struggle, may programa nga akong masaligan ba.

(I had someone to rely on every time I had problems. I could lean on the programs if I had difficulty dealing with my problems.)

Erick replied:

Salig jud ko kay maayo man ang resulta sa akong kabag-ohan. Nahemo man kong dili sagbot sa katilingban.

(Yes, because of the positive results on my recovery. I am no longer a waste and spike in the community.)

Francis replied:

Oo, kay mosalig jud ko kay akong income di na mapaksian kundi toa na sa pamilya tanan. Mosalig jud ko nga moangat-angat nako.

(Yes, honestly, because I can now manage myself and prioritize my family above anything else. I trust myself that someday I will be successful.)

Garry replied:

Salig na kay mao na man jud ne akong normal life. Nisalig ko kay nabalik ng respeto sa akong pamilya ug sa silingan. Mao na neng akong gipangpangandoy.

(I dreamed on to be back to my usual self again. And I think I made it! I have gained their trust and respect again.)

Harry replied:

Salig kaayo kay naa jud ang pag-undang sa inom ug sigarilyo. Kay ug maka undang ko, akong panghuna-huna kay sako kanang normal ko, kanang ako jud ne.

(I already leave my old vices like drinking alcoholic beverages and smoking. I can say that I am not addicted anymore because I can think straight, and I feel normal.)

Ian replied:

Nisalig ko nga naa pa jud koy hayag nga kinabuhi pinaage sa pagbuhat ug maayo. Sa pagkakaran naa naman koy saktong panginabuhe, naa koy meat shop.

(I believe that I can reach new life and enlightenment by doing what is right. I have a small business-meat shop that helps me with my daily needs.)

Themes

When the key informants were asked about the assumption of their lives after graduating from the program, one theme was synthesized: Intrinsic Drive.

Theme 1: Intrinsic Drive.

Intrinsic Drive refers to actions that are driven by internal rewards. Most of the key informants believe that they have a better future after graduating from the SURE program through the beliefs and values they develop along the journey of recovery:

“Salig na kay mao na man jud ne akong normal life. Nisalig ko kay nabalik ng respeto sa akong pamilya ug sa silingan. Mao na neng akong gipangpangandoy.”

(I already leave my old vices like drinking alcoholic beverages and smoking. I can say that I am not addicted anymore because I can think straight, and I feel normal.)

This specifies how optimistic the key informants are in their lives through the positive response of their family and neighbors. Because of the respect taken back from the notable persons of the key informant, he is now confident that he can return to his everyday life. This promotes how important to give another chance to those recovery people because giving them trust will boost their self-esteem.

Bulut and Bozkurt (2018) found that the higher the participants' internal drive and trust in therapy, the lower their substance abuse. External Drive and interpersonal help seek to reduce substance misuse, but their impact is minor than internal Drive and trust in therapy. Furthermore, internal Drive and external Drive, as well as interpersonal help-seeking and internal Drive, have a strong positive association. That is each change in one sort of motivation influences the other.

When the researcher asked the participants about their greatest lesson in life;

Andrew replied:

Kanang sa una nga pagdili ko pautangon ug ilimnon, ako hulgaon ang tindahan nga akong sunogon. Narealize nako ang kaulaw sa akong gipanghemo sa unang panahon. Dako ko'g pagbasul.

Aw, oo, mosalig sila. Sa pagsimba pa lang daan. Makita ko nela naga simba ug matag Dominggo. Murag daghan nakog fans ba (laughing).

Ang kalipay nga makita nako nga kalipay sa akong pamilya. Ug kadtong pagsimba nako matag Dominggo.

[I threatened my neighbor if they would not lend me some alcohol. I would scare them to fire their store. But now, I realize what I have done before was wrong, and I am ashamed. I regret it now.

Yes, they will trust and believe in me. They have seen me going to church every Sunday. With those gestures, they would say I had already changed and were happy to see me. (laughing)

The happiness I felt upon seeing my family happy gives me more hope.]

Bernard replied:

Kadtong nawad-an ko ug trabaho sa D.O Plaza tungod sa akong bisyo nga naa koy sakit sa atay. Akong career nawala ba tungod sa akong bisyo. So, mao to nagbasul ko.

Nisalig pa gihapon sila kay nakita man nela nga moadto kog ODIC. Lipay kayo sila bisan ulan moadto jud ko.

Akong pamatuod nga nagbag-o nako kaneng pagbuhat ug mayo. Wala nako nagpalit sa tindahan ug imnonon.

(When I lost my job at D.O. Plaza Hospital because of an ailment in the liver. Because of my old vices, I lost everything-my career. And I regretted it.

I know they would trust me again because I actively go to ODIC. They were happy to see me going there even if it was raining.

I promised to do good things. I never bought any alcohol in the store anymore.)

Christ replied:

Nakat-onan jud nako nga maglikay sa barkada kay oras sa kalipay naa sila pero sa kalisdanan wa joy barkada, pamilya ra gihapon ang motabang. Sa sulod sa jail wa jud barkada naka tunol didto bisan sabon ra.

Sa ako, nakita nako nga nisalig na. Nakita sad nako nga ang pagsalig sa una mas more than pa.

Ang pagbuhat ug maayo nga dili engun pakitang tao lang. Kanang tinud-anay jud nga pagbuhat. Ug ang pinaka importante sa akoa ang pagpangalagad sa Ginoo.

(I learned to avoid my peers because they were there in times of happiness, but when you are in the struggle, they were not seen. Only your family will accompany you and help you to stand. No one will help you except your family.

I have seen and felt that they trusted me more than before.

When you are genuinely and wholeheartedly doing good things, the most important thing is to have faith and always worship God.)

Daniel replied:

Kadtong pagka preso nako nga gibiyaan ko sa akong asawa. Di ko gusto maguba akong pamilya, di ko gusto nga broken family.

Naay mosalig, naay dili; naa man jud mga negatibo nga mga tao pero naa po'y tao mo tan-aw nga mosalig pod. Pareha sa akong amo, gidawat man gihapon ko neya.

Lahe ra jud, lahe ra. Di na maggawas, pili lang akong barkada, mga recovery nga mga tao. Di na magbisyo. Nagasimba, nagaampo taga-adlaw. Nagaatiman na sa mga anak.

(When I was in jail, and my wife left me. That's when I realized I did not want my family to shudder. I do not wish for a broken family.

Some will trust me; others do not. We cannot dictate to other people and say harmful to them, especially since I was an addict, but I believe that it will change soon. What is more important is that there are still people who trust me and accept me to work again.

After the process of recovery, it has a significant change. I chose my peers; those who have recovered are now my friends. I never involve in any vices; instead, I am now active in church activity and take care of my children.)

Erick replied:

Sa kadtong na preso nako, ang pamilya ang unang nabiktima nako pero sila ra gihapon ang nagpabilin sa ako. Ang barkada para ra jud diay sa kalipay, wala jud diay laen moduol pag-abot sa kalisdanan – pamilya ra jud diay gihapon.

Sa akong nakita naa na jud pagsalig kay sa Bao-bao (Tricycle) association, ako man ilang saligan nga mofollow-up sa among papelis sa munispyo. Ako elang gisaligan mosaka sa Mayor, makig-estorya. Mga kwarta pod nela i-bilin sa akoo.

Palayo nako sa mga tao nga nagbisyo. Wala na pod ko'y close friend nga bisan asa matulog mag-uban dili pareha karun nga barkada ta pero mouli jud kog pamilya. Pamilya jud ang akong gipatagamtam sa akong kabag-ohan. Naa na jud koy time makighagwa-hagwa sa akong mga anak.

(The victims of all my shortcomings were my family, who never left me, even if I was imprisoned. Friends are just there during your happiness, but they can never help you when you struggle. No one can help you but your family.)

As I observed, the people still believed in my capabilities and trusted me, especially in our tricycle association. I was the one who endorsed our documents to the Mayor, and also, their money was entrusted to me.

I distanced myself from people who were dependent on drugs. Unlike before, I had no close friends nowadays; I choose my friends now. We still had our chitchat, but there was a limitation. My family is my focus now. I spent time with them, especially my children.)

Francis replied:

Kadtong nasakit ko nga wala ko giatiman ni Misis tungod sa akong pagbisyo. Didto ko nakakat-on nga wa jud ayo ang pagbisyo kay di ko atimanon sa akong asawa.

Sa karun maayo elang panglantaw sa ako, dili pareha sa elang nadugong, kay ako man jud gipakita sa ela nga nagbag-o ko.

Sa akong mga barkada, ako jud sila gipasabot nga “pasensiya na jud kaayo Brad kay niundangn nako ana”. Di bali nang modugang ko sa elang imnonon, dili lang ko mohapit sa elang tapok. Ug mohapit man galling, makig-estorya kay silingan baya basin malain ba nga dili na managad. Moapel ra ko'g tapok kanang mga estorya nga kaayuhan.

(When I got sick, my wife did not care for me because I was addicted to drugs. There, I realized that no one would take care of me if I continued being an addict.)

They had a different perspective on me now because I already gave up my vices and showed them that I had already changed.

I made my friends understand my recovery and said, "I am sorry, Dude, but I already left my old vices." I give them money to add to their drinking but never join them. I only chat with them respectfully, but I will not involve myself again in drinking. I talk to them with meaningful messages.)

Garry replied:

Kadtong akong pakaon sa pamilya maoy naadto sa bisyo, mao jud na nga hangtud karun akong gihunahuna. Ako na jud gipanengkamotan nga makakaon sila ug tarung ug maka eskwela. Didto jud ko nagahugot sa akong kusog nga sakit kayo isip amahan nga magotman ang mga bata (teary eyes while explaining).

Nisalig na sila tungod sa kalambuan sa akong kinabuhe ug labe na tungod sa akong kabag-ohan.

Sa una jud enig makasugat ko'g silingan halos likayan nako (laughing), karun ok na kaayo.

[Instead, I feed my family, I used it for my vices. Those memories are still lingering in my mind. Now, I set to it that my family will have food to eat and go to school. Seeing your children suffer from hunger because of my own doing is very painful. I will never let them experience it again. (teary-eyed while explaining.)

They have trusted me because they have seen changes in my life.

Before, I was avoided by my neighbor in the street, but now, we are okay! (haha]
Harry replied:

Kadtong time nga dakponon nako, dako kaayo ko'g nakat-onan ato. Adtong nisabat ko, niadto ko'g Butuan. Unya nisimba ko, ako giampo sa Ginoo nga gusto nako magbag-o. Pagkaugma gitawagan ko sa akong recovery friends nga mosulod sa RTRC – kadto calling nato sa akoo. Narealize nako nga dapat dili nako potlon akong relasyon sa Ginoo.

Mosalig kay na attract naman sila sa ako nga wala nako nigamit, niundang nako ana nga bisyo. Maka ana sila nga "Oyy si Harold oh, wala na nag-inom". Unya wala nako naghatag ug problema, hinoon naghatag nakog solusyon sa mga gagmayng problema.

Tungod sa pag-undang sa bisyo. Gwapo na ang dagan sa akong kinabuhi, dili nako hasul sa ela. Kay sa una pagmaka-uli, mabalaka sila kay mamato. Dili na pod manglamang, di na mangilad. Loving and caring na pod.

(I have learned a lot from the time I was on the wanted list. I went to Butuan City to escape, and I ended up in church praying that I wanted to change. After that day, one of my friends in recovery called me and said that I should enter RTRC. That was the sign. I realized that I should never cut my connection to God.

They have trusted me because I already leave my vices. They said, "Oh, there is Harold; he no longer drinks." Because of that, I never give problems to my family; instead, I give solutions and help them solve them.

When I give up my vices, I am on the right track. I was never a burden to them. Not like before, they were worried about me. I was a troublemaker. Now, I leave it already; I never lied to them; instead, I become more caring and loving to them.)

Ian replied:

Kadtong pagkabuang nako, unya wala pa ko tabange sa akong ginikanan, di pako pakaonon, wala na, abandonment na. Dapat tabanganan ko ato. Naa pa diay solusyon nga di ko moabot ato nga sitwasyon.

Dili kay mao pa may akong paghinay-hinay ug pagbangon. Ginatapalan pa man nako akong mga kakulangan sa una. Siguro sa 100% naa nako sa 10% nga kabag-ohan. Dili man me pwedi mamakak, mosulti man ko nga nakarelapse ko. Naa jud time nga mogamit ko, pero naa nay kahadlok nga mogamit ko. Maningkamot lang jud ko nga madugangan pa akong 10% nga kamaayo.

Mag matag sayo alas 3 magduty sa akong meat shop, unya pagka udto mouli matulog. Pagka alas 4 sa hapon open ug balik tinda na pod, pagka alas 6 mouli. Mao ra na ang rotation, balay na lang ug tindahan. Hina'y-hinayon pa jud nako nga moabot ko sa punto nga di na jud ko mogamit anah. Naa pa jud maka trigger pa jud nga mga amego nako ba.

(When I became insane, no one helped me, even my parents. I was not able to eat; they abandoned me. I needed help at that time. I know there are still ways that I would not be there in that situation.

I was changing little by little. I was regaining myself from those missing parts of me. I think I'm at 10% in my recovery. It was hard to eradicate my vices, but I was doing my best to avoid and prevent the use of drugs.

I will wake up at 3 am and open my meat shop; after lunch, I will go home to sleep. At 4 pm, I will open my meat shop again and close it by 6:00 in the evening. It was my routine from house to meat shop and vice versa. I was minimizing my addiction until it would be gone forever. However, there are still temptations around, and those are my friends. I will try to avoid them and my involvement in my old vices.)

Themes

When the key informants were asked about their greatest life lesson, one theme was synthesized: Family Love.

Theme 1: Family Love.

Most of the key informants achieve realization in their lives when they see how affected their family is:

“Kadtong akong pakaon sa pamilya maoy naadto sa bisyo, mao jud na nga hangtud karun akong gihuna-huna. Ako na jud gipanengkamotan nga makakaon sila ug tarung ug maka eskwela. Didto jud ko nagahugot sa akong kusog nga sakit kayo isip amahan nga magotman ang mga bata (teary eyes while explaining).”

[Instead, I feed my family, I used it for my vices. Those memories are still lingering in my mind. Now, I set to it that my family will have food to eat and go to school. Seeing your children suffer from hunger because of my own doing is very painful. I will never let them experience it again. (teary-eyed while explaining)]

This stipulates that one of the reasons for recovery is the family. When the key informant can see the sad picture of his family, he then starts realizing his mistake and promises not to make his family suffer again. Fortunately, those dark days had gone, and the lessons stayed forever; thus, they made them Drug Reformed Person.

The findings of a study by Pilevari and Asl (2021) demonstrate that peace inside the family is vital in helping drug addicts overcome their addiction. Following educational treatments, good family support, and gaining trust in the treatment technique, participating families displayed clear boundaries, detachment, and reduced emotional distance.

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Chapter 5
SUMMARY
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CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary and conclusion derived from the study's conduct to narrate the live experiences of selected Drug Reformed Persons at Prosperidad, Agusan del Sur. It also provides recommendations that the Drug Reformed Persons and the Drug Reformists of ODIC can pursue.

Summary of Findings

The study's findings were summarized according to the statement of the problems stated in Chapter 1. The following are the result based on the thematic analysis:

The study shows that peer and social pressure is the top reason the key informants were addicted to illegal substances. The data also shows that their condition affected all the key informant's loved ones. Most of them suffered physical and emotional abuse that resulted in a Dysfunctional family. Based on the responses presented, living powerless against addiction and the affection from their loved ones are the two main reasons they choose to recover. They were confident they could overcome obstacles if they quit an addiction since most are clean and sober. In addition, the interview displays that their recovery friends are the ones who introduced them to the SURE Program.

The study demonstrated that calm dialogue and meditation were the typical response to how the SURE Program teaches them to express their emotions positively. In managing stress, divine wisdom, lectures, and guidance of the ODIC personnel were the topmost answers. The key informants were trained to bounce back after disappointment, and most of their responses were the following: stay calm, pray, and avail livelihood assistance. Also, the evidence shows that the SURE Program teaches them to let others know how they feel non-hurtful when angry by relaxing before a conversation.

Based on the key informants' responses, the SURE Program has an effective mechanism to facilitate the lives of their clients, and the social services are seen as the best service they provide. According to the interview, two key informants testified that the most unpleasant routinary activity was NA meetings when they were beginners due to schedule and repetitive sharing of ideas, while the majority are undecided. On the other side of the coin, the table displays that some key informants find lectures the most exciting

activity because of factual information. The activity that SURE should improve is livelihood assistance, as distinguished by the key informants.

The key informants testified that their families could still accept them after graduating from the SURE Program because of the love and support they felt from their families. The key informants attested that in doing kindness, people around them may trust and love them again, just like before. Intrinsic motivation - such as their beliefs in High Power- drives the key informants to believe they can still return to their everyday life after graduating from the rehabilitation program. Of these terrible experiences brought about by illegal substances, the best thing they have learned is how much their families suffer, yet they never give up on them.

All key informants were male participants residing in the Agusan del Sur province. Six out of nine participants were married during their dragging times in which most of the theme suffered from a broken family, and during their recovery, they regained the trust and love of their loved ones. Two out of nine key informants were addicted to alcohol, while the rest were under the influence of illegal drugs. Both key informants under the influence of illegal drugs and alcohol have complicated life stories, especially in their family life.

Conclusions

Based on the findings of the study, the researcher has drawn the following conclusions:

Based on the personal assessment of the key informants on their history of addiction, it implied that all of them were influenced by dragging friends and an unhealthy environment. The key informants loved once - mostly the mother and children suffered physical and emotional abuse. Fortunately, the key informants decided to end their miserable illness because of being tired of living powerless against addiction and due to the love of their families. Now, they are confident that they can overcome the obstacles of their lives as they withdraw from addiction. Things became possible because of their recovery friends, who were eager to provide restoration since they were the ones who understood them the most.

The calm dialogue and meditation were practical exercises among key informants in positively expressing their emotions. The lectures on solving problems and asking the Higher Power's guidance were dynamic coping mechanisms for managing stress. Taking time to relax, asking for the presence of God, and availing of a livelihood program is an excellent methods to bounce back after a disappointment. Taking time to relax before having a conversation is seen as an effective way to let others know how the key informants feel when they are angry in non-hurtful ways.

Based on personal assessment, it shows that SURE Program was able to render its best services in a social aspect. On the discussion of unpleasant activity, the NA meeting is viewed as less attractive among key informants of SURE who were starting the Program due to the unavailability of a schedule and less interest in repetitive shared ideas. On the other side of the coin, a lecture is the best activity among all routines since it can provide accurate and practical information they need daily as recovery patients. The livelihood activity needed to be implemented more thoroughly among the key informants.

Love and support for loved ones are vital among those who are recovering. The key informants believed that showing kindness among others is a helpful way to earn back the trust and love of the people. Intrinsic motivation, such as Faith, is essential in pushing the spirit of key informants so that they can still return to their everyday life after graduating from the rehabilitation program. The family is the best motivation and reason for the key informants to choose a drug-free life.

Recommendations

This study revealed the lived experiences of a Drug Reformed Person employing the SURE Program. Thus, the following recommendations are hereby presented:

The PNP, PDEA, DepEd, BLGU, and other institutions should conduct drug symposiums to provide preventive education against drug addiction. Drug education should be openly discussed inside the family to strengthen the values of acquiring a healthy mind and body. In addition, the ODIC may conduct information drives in every barangay to reach out PSUDs who need help to recover.

The SURE Program should continue teaching calm dialogue and meditation in positively expressing the emotions of PSUD. The lectures on solving problems and asking the guidance from the Higher Power should maintain its good performance so that the PSUD can healthily manage stress. The SURE should

continue the teaching of taking time to relax, asking God's presence, and providing a livelihood program for this are effective strategies towards PSUD in bouncing back after disappointment. In expressing feelings of anger in non-hurtful ways, the SURE may continue teaching them the strategy of "taking time to relax" as an effective mechanism.

The SURE Program should maintain its good performance in providing social services. The said Program may find a strategy to make NA meetings as interesting among newly recruited patients. The lecture activity should continue its good ratings since most of it provides valuable lessons. There is a need to improve occupational services, especially since most PSUDs suffer economic crises due to the global pandemic.

Family members of the PSUD should also undergo rehabilitation to reinforce their love and support toward someone undergoing recovery. The community may also be educated about giving a second chance and how to help PSUD in their recovery journey. The religious organization should conduct spiritual growth activities inside correctional and rehabilitation facilities to provide light in the dark lives among PSUDs.

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