ADDIS ABABA UNIVERSTY

COLLAGE OF SOCIAL SCIENCE

DEPARTMENT OF SOCIAL WORK

THE CONTRIBUTION OF SPIRITUALITY TO REHABILITATE SUBSTANCE USERS:- THE CASE OF PAITENTS WHO RECIVES TREATMENT AT REBUNI MEDIUM CLINIC

A THESIS SUBMITTED TO THE SCHOOL OF SOCIAL SCIENCE

OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF MASTER OF ARTS DEGREE IN SOCIAL WORK

BY YONAS TATEK SHIFERAW

ADVISOR

MENGISTU LEGESSE (PHD)

November 2025

ADDIS ABABA ETHIOPIA

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DECLARATION

I, the undersigned, hereby certify that the thesis entitled "THE CONTRIBUTION OF SPIRITUALITY TO REHABILITATE SUBSTANCE USERS:-THE CASE OF PAITENTS WHO RECIVES TREATMENT AT REBUNI MEDIUM CLINIC." is prepared under the supervision of Mengistu Legesse (PhD). All Sources were noted, referenced, and included in the list of references. I declare that this thesis is my original work and was not submitted in part or in whole to any other higher-learning institution for earning a degree.

YONAS TATEK : Signature:_____Date: _____

Addis Ababa University

Collage of Social Work

This is to certify that the thesis entitled "THE CONTRIBUTION OF SPIRITUALITY TO REHABILITATE SUBSTANCE USERS:- THE CASE OF PAITENTS WHO RECIVES TREATMENT AT REBUNI MEDIUM CLINIC." Carried out by **Yonas Tatek,** was submitted in partial fulfillment of the requirements for the Degree of Master. It complies with the university's regulations and meets the accepted standards concerning originality and quality.

Approval of Board Examiners

Advisor: **Mengistu Legesse** (PhD)

Signature: _____ Date: _____

Internal Examiner:

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External Examiner:

Signature: _____ Date: _____

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Abstract

Recent studies have emphasized the importance of spirituality in the rehabilitating substance users, highlighting the need of further exploration on how to effectively integrate spirituality into substance use treatment. This qualitative study aims to examine the contribution of spirituality on the recovery of substance user patients at Rebuni Medium Clinic. The research involved in-depth semi-structured interviews with seven substance user patients and three professionals to investigate their experiences during recovery process, with a specific focus on the contribution of spirituality. Thematic data analysis was utilized to analyze the data, and the influence of spirituality on their recovery process. The findings indicate that substance use have negative impact on their health, education and social life and spirituality considered as crucial element for recovery, and have large positive impact on rehabilitating from substance use. Furthermore the study explored that even if the practice of integrating spirituality conducted by certain individuals, it gives hope, motivation and strength for patients in their recovery journey. However, the study also identified barriers to effective integrating spirituality into rehabilitation practices including limited freedom for professionals to practice spirituality, institutional mandate not to apply spiritual approaches, and challenges related to contextualizing spirituality in the specific setting of the clinic. Overall, the study stress the importance of integrating spirituality into the rehabilitation of substance users as a main component of recovery, while also acknowledging the challenges that must be addressed for its successful implementation.

Key Words: Spirituality, Rehabilitation, Substance use.

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CHAPTER ONE: INTRODUCTION

1.1 Background of the study

The report by WHO on substance use indicates that alcohol misuse results in over causes over 3.3 million deaths annually. Furthermore at least 15.3 million people worldwide affected by drug use issues and injecting drug use have been reported in 148 countries (WHO Regional office of Africa, 2025).

Despite its large negative impact, addiction treatment approaches mostly dominated by biomedical and psychological treatment and Spirituality has been relatively absent in systematic therapeutic education text books and journals, (Holmberg et al.,2020).The term Spirituality by itself is confused and intertwined with religiosity and difficult to put clear distinction between them, (Hage et al., 2006), but spirituality generally refers to search of meaning and purpose of life align with our relationship with the transcendent and this relationship can be expressed through religion or religious involvement, for this matter most agreed spirituality is more of personal and religiosity is more of institutionalized involvement, (Helminiak, 2001).

Research's indicates there is a dilemma regarding the use of spirituality in rehabilitating substance use disorder. The main ethical concern is how much we can influence person spirituality in medical or therapy seating, especially when it comes to guiding them towards certain belief's. (Frunză & Grad, 2019). Additionally the mystical nature of spirituality makes it difficult in its inclusion as addiction treatment approach (DiReda, 2016a).

However research's indicates that there is a growing concern to identify the use of spirituality in substance use treatment, the research based on systematic review shows that spirituality recognized as a scientific concept that is still being developed. It has also potential for the future which explores links to improve health outcomes (De Ossorno García et al., 2017b).

There is also a growing concern on integrating spirituality on rehabilitation substance use disorder on both patients and professional circle, research assert that individuals seek treatment are open in welcoming spirituality in treatment because many believe addiction as sickness of soul (DiReda, 2016b). In recent times professionals also give focus for spiritual based practices during substance use disorder because it will became more impactful as rehabilitative tools, research states integrating spiritual awareness education and spiritual practices into treatment could enhance recovery, and introducing timely interventions at early stage can prevent relapse (Carter, 1998).

However there is a need of additional knowledge on how to integrate spiritually with substance use treatment, which will be very important to develop essential and relevant approaches. The primary objective of this study is to provide an in-depth examination for understanding the potential benefits and challenges associated with integrating spirituality in the rehabilitation of substance users. It also explores the implications of integrating spiritual approaches into social work practice, with the goal of enhancing the effectiveness of substance use rehabilitation programs.

1.2 **Statement of The problem**

Substance use disorder is a problem that impacts individuals and communities worldwide. According to UNODC World Drug Report 2025, in 2023, 316 million people use drug excluding alcohol and tobacco 6% of the population aged between 15 and 64, compared to 5.2 %of the population in 2013 and it impose huge cost on individuals , communities and health systems (UNODC World Drug Report 2025).

In the African context substance use also became a challenge for African countries; research shows male Substance user coverage in the 11 East African countries was 43.70% (Fentaw et al. 2022). In Ethiopian context substance abuse is also one of the hottest issues while

the problem exists, the real extent and magnitude of drug abuse is not yet appropriately discovered (Woldeyohanins et al, .2021).

Furthermore its impact is widely affected specifically youths research states that alcohol, Khat and tobacco are common substance used by Ethiopian youth. (Kassew et al., 2023).The issue also impact students largely researches states that the use of these substances are common among educational students and varies depending on factors including area, percentage of female students, and mean age (Roba et al., 2019).

Research studies have shown that spiritual based practice have the great impact during the recovery and it helps individuals to gain pure heart to return to their community as important person (Galanter et al. 2023),(Apsari et al. 2023).Furthermore, other studies shows that spirituality has great effect on rehabilitating substance users and the patients whom receive spiritual intervention have more improvement in their recovery compared to others and suggests the need of additional knowledge to use it effectively, (De Rezende Pinto and Moreira-Almeida 2023), (Moodi et al. 2020).

While the relationship between spirituality and addiction becomes complicated during addiction, research consistently suggests that spirituality plays a vital role in the recovery process (Heinz et al., 2009) and also neglecting the spiritual aspect of addiction can result in missing of a valuable component of recovery (DiReda, 2016).

On the other hand, research on the spiritual well-being of substance abuse counselors suggests that the spiritual stand of counselors will have great impact and asserts, counselors understanding of their role, can effectively guide clients in their own journey of recovery (Brooks & Matthews, 2000), (Sasso, n.d.).

In the Ethiopian context, limited research's has been conducted on the effects of Spirituality on rehabilitating substance users, however a study conducted at Zewditu Memorial Hospital provides valuable insights into the role of spirituality and religiosity in the recovery process among substance abuse patients (Getachew, 2018).

Despite the recognition of spirituality's contribution in addiction treatment there remain a significant gap in research particularly within the Ethiopian context this gap restrict the understanding of the specific contributions of spirituality on rehabilitating substance users, especially concerning the experience, perceptions and outcomes of individuals who integrate it into their treatment. Furthermore there is lack of comprehensive research on contributions of spirituality within social work particularly concerning rehabilitation users. This study aims to address these critical gaps of knowledge by investigating the contribution of spirituality on rehabilitating process to enhance understanding of its benefits in the field of social work and broader Ethiopian context.

1.3 Research questions

The specific questions that the study tries to answer-

- How Spirituality being integrated and contextualized within the overall rehabilitation process for substance users?
- What are perceptions of professionals and patients regarding the utility and impact of spirituality on recovery process and substance use?
- How does current integration and practice influence the perceived need for the content of social work training and professional development in the field of addiction recovery?

1.4 Objectives of The study

1.4.1 General Objective

Explore the contribution of Spirituality as a rehabilitative intervention for individuals with substance use disorders, focusing on its benefits, outcomes, and implications for the recovery process.

1.4.2 Specific objective

- To examine how spirituality integrated and contextualized within rehabilitation treatment.
- To explore the perceptions of patients and professionals regarding the contribution of spirituality in individuals recovery and their substance use experience.
- To identify the current gaps and necessary content for social work training and professional development regarding the effective integration of spirituality in rehabilitation.

1.5 Significance of the Study

This study is significant in addressing the emerging problem of substance use that affects both individuals and communities. It is believed that Ethiopians have a strong spiritual connection, and by examining personal experiences, the study seeks to understand the contributions of spirituality in the recovery process. Additionally, it aims to identify resources that can support substance abuse treatment. The interviews provide valuable insights into patients' experiences and perspectives, which are essential for developing effective interventions.

1.6 Scope of the Study

This qualitative case study specifically investigated the contribution of spirituality as a component of rehabilitation services for individuals dealing with substance use disorders at the Rebuni Medium Clinic in Hawassa City. The target population of the study focused on

individuals undergoing treatment for substance use disorders at the clinic. Furthermore the study observed a wide range of participants, including different ages, genders, and socioeconomic backgrounds, to understand how these factors interacts with spirituality in the recovery process.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

The treatment of substance use disorders brings significant challenges for individuals, families, and professionals and the integration of spirituality into substance abuse treatment is an emerging area of interest in the field of addiction. This literature review seeks to provide an analysis of existing research, studies, and evidence to find out the contribution of spirituality as a component of substance abuse treatment.

2.2 Concept of spirituality

It is difficult to define spirituality itself, the difficulty of defining spirituality stressed as "It is subjective and highly confounded with the psychological variables that it purports to influence." (C.H Cook, 2021). Other researches assert that, it interpreted differently according to their cultural and religious beliefs and define spirituality as personal or experiential terms (Hill et al., 2000).

In African context some define spirituality as 'breathe that which animates you, is drawn from the ancient ancestors and the Kemites from Egypt who called spirit ka that which lived before you" (Olifile and Vincent 2018). Spirituality also considered as very important pillar for many professions, nursing profession consider spirituality as an important issue for critical care patients, family members and health care professionals (Badanta et al. 2021), (Lundberg et al. 2024). Psychotherapist also consider spirituality as important and believed it became more effective if it is client initiated (Post and Wade 2009).

Ethiopians also possessed positive indigenous spiritual and religious values which leads them to great achievements in their history (Tessema, 2025). Researches also shows spirituality is one of the most important factors in bringing the nation together and at the same time it also became a source of conflict in some moments (Girma, 2021). This literatures emphasizes the

need to consider spiritual dimensions in fighting substance use, because it play a crucial role in the lives of individuals' and important during recovery processes.

2.3 Spirituality and Rehabilitation from Substance use

The role of spirituality in rehabilitating substance users has gained significant attention as a powerful factor in promoting recovery, researches emphasizes that spirituality's impact extends beyond overcoming drug abuse, playing a crucial role in the holistic transformation of individuals (DiReda, 2016b).Other research describe spirituality is used widely in rehabilitating substance disorder treatments as an effort to guide clients back to their belief and value systems by addressing the spiritual dimension which help individuals to find purpose and meaning for life (Apsari et al. 2023b).

Furthermore research asserts spiritual practice have result in promoting health and healing, contributing to the growing understanding of its role in the rehabilitation process (P. Amato & J. Szydlowski 2015).Systematic review also indicates that spirituality is one of emerging issues in the scientific field, with the potential to impact the understanding of belief systems, spiritual behaviors, and their relationship with better health outcomes (De Ossorno García et al., 2017b).

Several guidelines have been proposed for use spirituality as crucial element of rehabilitating substance use disorder treatment, which includes incorporating spiritual stories, using brief questionnaires, and adopting a non-dogmatic approach (De Rezende Pinto & Moreira-Almeida 2023b). Additionally other research emphasizes the importance of incorporating spiritual awareness education and supportive practices into the treatment process (M. Carter 1998).

Finally researchers affirm that spirituality plays a vital role in rehabilitating substance users by going beyond the treatment of drug abuse by contributing to the rebuilding of lives and further research is needed to strengthen the evidence based practices in integrate spirituality effectively into rehabilitation.

2.4 Spirituality in social work practice

The research's highlights the necessity for social work students to include spirituality with their interventions on substance use disorder and asserts the desire of integrating as "despite receiving limited training on the role of spirituality, social work students actively attempt to integrate spirituality into their practice" (J. Sheridan and A. V. Hemer 1999). The other researcher identifies a lack of competence and skills among social work field when it comes to religion and spiritually integrated practice, and suggests that social work programs have an opportunity to further explore the integration of spirituality in educational interventions (Creech, 2022).

Other research indicates that the hesitation of social workers to discuss spirituality may come from viewing it as a personal issue for clients. However, it emphasizes the importance integrating spirituality as "social workers need not to forget the humane art of listening, which includes attending to the mysteries and troubles that spirituality may reveal and resolve"
(Gotterer , 1999).

Other researcher suggests that providing social workers with more freedom to implement the essence of spirituality and religion leads to greater success in their interventions (Serkalem T 2015) and research's also indicate the need for materials and best practices in the field of social work regarding the integration of spirituality into practice (Garcia I, 2018).

Over all despite limited number of researches conducted in the field of social work in connection with using spirituality as essence of rehabilitating substance use, many suggests that it can play a great role in rehabilitating substance use if further knowledge incorporated.

2.5 Spirituality and Ethiopian Community

Spirituality also have a great impact on Ethiopian community and in order to satisfy this spiritual need most of Ethiopians abide in types of religions. Ethiopian - Religion, 2018 states that, in 2007 census, 44% of the population identified as Ethiopian Orthodox Christian, 34 % Muslim and 19 % Protestant Christian further 3% traditional beliefs, the remaining follow other types, this indicates that almost above 98% of Ethiopian population believe in spirituality (Technical Difficulties, 2018).

This very truth became a unifying power for the country for centuries as research asserts, "Ethiopia has survives dark epochs in its long history, and religion was one of the reasons for survival", and asserts that Ethiopia passed difficult eras which divided the country apart by the strength of church not state (Girma, 2021). Accordingly spirituality plays a crucial role in the day to day lives of Ethiopians, as they engage in various spiritual practices aligned with their religious beliefs. For instance Ethiopian Orthodox Christians have kinds of spiritual practices which are highly integrated with the day to day activities of its followers, in connection with healing , Holy Water is one of spiritual practices and considered as one of the most important part of Ethiopian Orthodox Christian Church , Mahbere kidusan statement on holy water asserts that, "the deeply rooted practice in Ethiopian Orthodox Tweaked Church, holy water, known as "Tebel" in Amharic, that has been blessed by a bishop or priest is a significant element of worship and ritual, believed to have healing and purifying powers and It is used in exorcism, treating illness, and purifying individuals baptism, blessing persons, places, and objects"(Holy

Water, Ethiopian Orthodox Tewahido Church Sunday School Department-Mahbere kidusan, n.d).

Researches also indicate that there are many traditional belief followers in Ethiopia and this traditional belief systems are specifically followed by some tribal groups, like traditional religion of the Oromo people is called Waaqeffannaa which involves "the belief that there is a spiritual connection (ayanna) amongst everything and an overall creator, known as Waqa."

Additionally it is believed that most Ethiopians' belief systems involve the idea that spirits can possess people and that all living things possess a spirit or life force, and also significant number of Ethiopians reported that they believed sacrifices to spirits or ancestors could protect them from bad things (Ethiopian religious practices- Ethiopian Press Agency,. nd).

2.6 Rehabilitation

The definition of rehabilitation has become a challenging task due to its diverse use in various contexts, one researcher highlights, even if there are 187 definitions for rehabilitation, none of which are widely agreed upon and used. To address this issue, he suggests that definitions should be tested for their specific purpose and applied within that specific context (Wade 2021c).

Rehabilitation can be understood and categorized according to its multidimensional use some categorize it's dimensionally as medical rehabilitation, educational rehabilitation, vocational rehabilitation, and social rehabilitation (Onalu et al. 2021) and others categories rehabilitation as physical, occupational, speech, respiratory, cognitive and vocational (Stephenson n.d.).

The importance of rehabilitation as a treatment approach is evident in various ways, one study emphasize its roles by highlighting its beneficial effect on the quality of life of patients and the reduction of disability (Voda and Dogaru 2013). Other study highlights the effectiveness of rehabilitation groups in working with sex offenders, domestic violence perpetrators, and individuals undergoing substance abuse treatment (Miceli n.d.).

There are also many challenges during implementation of rehabilitation, one of them is access and clarity, and studies indicate that the difficulties in accessing rehabilitation centers exposed even in developed countries (Wu, 2010). The other challenge is awareness of the need of treatment as many individuals struggling with substance use disorders may not be aware of their need for treatment (Woody n.d.).Other challenge is the lack of sufficient evidence base rehabilitation approach which affects the effectiveness of spirituality in rehabilitating substance use disorder (Wade 2015).

Over all the definition of rehabilitation remains complex due to its diverse applications but categorization based on its multidimensional use provide some clarity, at the same time its fact that rehabilitation plays a crucial role in various areas, including substance use treatment.

2.7 Substance use disorder

Defining substance use disorder presents challenges due to the complexity of the problem. One the study tries defines substance use as a “pattern of harmful use of any substance for mood-altering purposes”(T,2023b),and other define substance addiction as a “neuropsychiatric disorder characterized by a recurring desire to continue taking the drug despite harmful consequences”(Zou et al. 2017b). Research tries to define substance use disorder as a pattern of using a substance (drug) that causes significant problems or distress (John Hopkins Medicine, 2023).

Substance use disorders are classified in different ways. The categorizes are Opioid Use Disorder, Marijuana Use Disorder, Nicotine Use Disorder, Stimulant Use Disorder, Sedative Use Disorder, Hallucinogen Use Disorder and Alcohol Use Disorder, (Forum ,2020). On the other hand, Lang 2024 classifies substance use disorders into Alcohol, tobacco, Opioids, Stimulants, Cannabis, and Hallucinogens (Lang, 2024). Other report includes Heroin, Cocaine, Crack, Hallucinogens, Amphetamines, Marijuana, Alcohol, Prescription Drugs, and Inhalants, in their classification of substance use (Free by the Sea, 2023).

Substance use disorders have significant consequences on individual, family, community, and societal levels. WHO, in their report on substance abuse, describes the magnitude of the problem, attributing the deaths of 3.3 million people annually and between 3.5% and 5.7% of the world's population between the ages of 15 and 64 use psychoactive substances (Substance Abuse /WHO / Regional Office for Africa, 2024b).

UNODC study estimates that among the 269 million people who used drugs in the past year, approximately 35.6 million suffer from drug use disorders (UNODC, World Drug Report 2023). Other study asserts that the problem have the ability to affect without differentiating gender (Rahmati et al., 2019c).

In African context, substance use has become a significant challenge, that the prevalence of substance use among males in 11 East African countries was 43.70% (Fentaw et al.2022). In Ethiopia, studies indicate that drug use is prevalent in educational institutions varies based on factors such as location, the percentage of female students and average age (Roba et al., 2019).

The Ethiopian Drug Control Master Plan (2017-2022) categorizes Ethiopia as a primary channel for the illegal drug trade, with drugs like heroin finding their way into the local market and being trafficked to Europe and certain Asian nations (Roba et al., 2019).While efforts are

being made to address substance misuse, further action is needed to combat the illegal drug market.

Ethiopian Government and overall community reflect their own perception towards substance use disorder. From government point view as Ethiopian Drug control Master plan 2017-2022, Ethiopia have strict lows towards substance use and accept the international drug control convention, like Convention of Narcotic Drugs of 1961, Convention of Psychotropic Substances of 1971 and Convention against illicit trafficking on Narcotic drugs and Psychotropic Substances of 1998 and additionally WHO Framework Convention on Tobacco Control 2004 and Palermo Convention Against Trans-National Organized Crime of 2000(Ethiopian Drug control Master plan 2017-2022, P.10).

But research also indicate there is a need of policy improvement in some areas, one research indicate this as "It is crucial that the policymakers strengthen the application of the existing policies, especially controlling alcohol, Chat and tobacco product marketing for minors, smoking in public places"(Kasswe et al. 2023).

It is believed that substance use became a public problem in Ethiopia community; presently substance abuse is one of the hottest public health issues in Ethiopia (Woldeyohanins et al, .2021). But while majority of Ethiopians believe substance use is inappropriate morally and religiously because of its destructiveness towards our relationship with high power, it is observed that in many areas substances used in festivals freely. "There are many religious and other social festivities that were celebrated using local alcohols. Most people, including those who didn't like to drink or are not of regular drinkers, consume a small amount of alcohol during these religions and social events" (Gebremedihin et al., 2018).

Ethiopian community perception towards influence of using substance use differs, some asserts, the influence of family, peer, as well as society at large have a great role on influencing many individuals (Gizaw et al., 2020). Other studies also indicate being male and family story of substance user have its own influence (Melkam et al., 2023)

There are many types of rehabilitation used in substance use disorder. The detailed types of rehabilitation on substance use disorder as described as follows (Pantiel & Bhatt, 2025)

1. Inpatient Rehab: - offer structured programs designed to address all aspects of individual addiction. In this treatment patients reside in a substance free facility and receive medical care and therapy.

2. Outpatient Rehab:- This program also offer many of the same effective treatments as inpatient program but this rehab allow patient to live at their home during recovery and sometime they can call to rehab centers.

3. Detoxification: - It is medical detoxification helps people safely go through the withdrawal process from substances until they are no longer present in their system.

4, Sober Living Homes: - They operate as a residential bridge between and inpatient treatment Center and the return of everyday life, they give great options for those who need additional time to enforce what they learned in treatment.

5. Medication: - Are prescribed medications during Detox and treatment which helps for recovery.

6. Faith Based Treatment: - This treatment provides specialized therapies and facilitates the center around faith. In this program, people in recovery can surround themselves with individuals looking for guidance from higher power to find recovery in their journey ahead (Pantiel & Bhatt, 2025).

2.8 Theories and Approaches

Several theories address the effect spirituality on rehabilitating substance use some of them are spiritual model, the 12 step program approach and ecological system theory.

2.8.1 Spiritual Model

Spiritual model asserts that addiction is not only a physical or psychological disorder but also a spiritual disconnection, where individuals may struggle with a lack of meaning, purpose and community in their lives (Flanagan & Molina, 2022).

At the heart of the spiritual model is the belief in a higher power, which many individuals find comforting and empowering .The model asserts this connection can provide a sense of hope and strength, guiding individuals through the challenges of recovery and, by Surrendering to this higher power, individuals may experience a reduction in the burdens of guilt associated with addiction (Alcoholics Anonymous, 2001).

The model also indicate the importance of community support that engaging with individuals who share same type of struggles creates a sense of belonging and reduces the feelings of isolation, this safe space for individuals to share their experiences, challenges, and show them that they are not alone in the journey (Gelernter & Dermatis, 2016).

Practices such as mindfulness and prayer are also integral parts of spiritual model, these practices help individuals to see them self's and their personal growth, enabling individuals to understand emotional and psychological problem that contribute to their addiction (İşbilen & Mehmedoğlu, 2022).

Ultimately, this model underscores that effective recovery is achieved through a holistic approach that nurtures the mind, body, and spirit. It recognizes that addiction affects all aspects of an individual's life and that true healing requires addressing each dimension. Overall the

models assert that by integrating spiritual principles into treatment, individuals can undertake the journey toward lasting recovery (Mohammadi, 2016).

Spiritual model of addiction provides a foundation for understanding the relationship between rehabilitation and the restoration for purpose. It frames the investigation by suggesting the successful rehabilitation evidences through restoring of individual sense of identity and purpose. The model informs the analysis by establishing conceptual baseline against patients views on spirituality and recovery are compared, overall it helps as guiding principle for the research by emphasizing the integral role spirituality plays in the rehabilitation process.

2.8.2 The 12 Steps Program

The journey to recovery from substance use presents kinds of challenges and requires individuals to confront both personal struggles and social influence. Many seek solutions through various methods; one of well-known approach is 12 step programs.

The 12 Steps program, co-founded by Bill Wilson and Dr. Bob Smith in 1935, represents a groundbreaking, spiritually oriented approach to recovery from alcoholism and addiction. Originating with Alcoholics Anonymous (AA), the program has since been adapted by numerous other recovery groups (Narcotics Anonymous, Al-Anon, etc.).

Central to the program is the concept of a spiritual awakening, which encourages individuals to seek a higher power to guide their recovery. This principle is non-dogmatic, allowing participants to interpret spirituality in a way that aligns with their personal beliefs whether religious, secular, or philosophical (Alcoholics Anonymous, 2001).

The 12 Steps provide a structured framework for personal transformation. They are designed to foster self-awareness, accountability, and healing through a combination of introspection, amends, and spiritual growth. These are the breakdowns of the steps to follow provided below, (AA, 2001, p. 36).

1. We admitted we were powerless over alcohol that our lives had become unmanageable.

2. Came to believe that a Power greater than ourselves could restore us to sanity.

3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continued to take personal inventory and when we were wrong promptly admitted

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and to practice these principles in all our affairs (AA, 2001).

There are many testimonies written in Alcoholic Anonymous 4th edition book, it asserts that more than one hundred men's and women's have recovered from their hopeless state of mind and body, on this specific book they address issues related to recovery to help others on their struggles(A.A, 2001, p3).

The 12 step program offers widely accepted framework that illustrate clear steps and stages of spiritual action relevant to the clinical setting. This program helps to evaluate the possibility and acceptance of these structured spiritual practices within treatment center.

2.8.3. Ecological Systems Theory

Ecological systems theory is developed by psychologist Urie Bronferbrenner, ant it explains how human development is influenced by different types of environmental systems. Ecological systems theory has five interrelated systems theories, which are: (Guy-Evans, 2025)

1. Microsystem: - It is the first level of Bonfernner theory and focus on the things that have direct contact with the child in their environment. The theory asserts that the interaction the child has with these closed people and environment directly impact development.

2. Mesoystem: - It is where the person individual microsystems do not function independently but are interconnected and assert influence upon one another. It involves the interaction between different microsystems in child's life.

3. Exosystem:- It incorporate other formal and informal social structures such as local governments, friends of the family and mass media, while directly not interacting which the child it still influence the microsystem.

4. Macrosystem: - It focuses on how cultural elements affect a child's development, consisting of cultural ideologies, attitudes, and social conditions that children are engaged, beliefs about gender roles, individualism, family structures and social issue norms and values spread through child's microsystem.

5. Chronosystem: - It relates to environmental changes over child's lifetime. These changes may be predictable, such as starting school, or unpredictable, such as experiencing parental divorce (Guy-Evans, 2025).

Ecological system theory can help substance use treatment specially because it address various aspects of human development and it suggest counselors to develop a deep understanding of the social, economic, and political contexts (Rogers et al., 2018).Other Finding also suggests that professionals need to take a contextual approach that considers individuals, and factors affecting addiction, treatment, and recovery (Hewell et al., 2017).

From youth perspective, the criticality of using the theory is also asserted; research studied in ecological systems theory provides insight on how youth engage with activities and their engagement in these activities affect their development. The research also assert that the role of the broader society in activities and the knowledge about how the various ecological levels affect out-of-school activities should be considered in program design (Ecological Systems Theory, 2017).

Ecological systems theory prevents a purely individualistic interception of findings by contextualizing the study within border societal and cultural frameworks. The Ethiopian macro system, characterized by its strong religious and cultural identity particularly significant for interpreting patient's perception of spirituality. This model facilitates a systematic investigation

into whether barriers or supports are rooted in individual experiences or arise from large factors through this integrated theoretical framework.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Research Design

The research design for this study was qualitative case study descriptive research, the purpose of qualitative studies is to explore problems or issues, empower individuals to share their stories, and gain an understanding of the contexts or settings in which participants address these problems or issues (Creswell, 2007).

The selected classification for this qualitative study was a case study, case studies involve an in-depth exploration of a program, event, activity, process, or one or more individuals, and the researcher develops a comprehensive analysis of the case (Yin, 2014; Creswell, 2009; Creswell, 2017).

In this study, a descriptive case study approach is utilized to describe the experiences of clients in the clinic. The purpose of a descriptive case study is to provide a detailed description of a phenomenon within its real-world context (Priya, 2020). Descriptive research studies are also concerned with describing the characteristics of a particular individual or group, while diagnostic research studies determine the frequency or association of something (Kothari, 2004).

By employing qualitative case study descriptive design, the research explored and described the unique experiences of selected participants at the clinic, providing a deep understanding of their journeys.

3.2 Study Site and population

The research was conducted at Rebuni Medium Clinic, a reputable facility situated in Sesi Kebele, Misrak Kifle Ketema, in Hawwasa City. Originally founded in 2019, in Shashemene City , Oromia Region. The Hawwasa branch has been opened in the early months December 2023, operating for approximately one and a half years.

The clinic consists of two medical doctors with medical degree, two undergraduate nurses, an accountant and a social worker with degrees, in addition to this the clinic also have informally educated assistances in various tasks.

The clinic offers a range of comprehensive rehabilitation services, including emergency psychiatric treatment, anxiety disorder treatment, depression treatment, psychosis treatment, bipolar disorder treatment, epilepsy treatment, dementia treatment, substance use treatment, and psychotherapy.

The clinic sees 3-4 patients daily for screening and accepts patients based on the clinics criteria which include introductory interview questions, pre-screening tests, assessing medical story and present symptoms, the patient or their family members also need to deal with financial issues. During my visit 18 patients residing in the rehabilitation center, according to the medical director, the initial treatment program lasts 45 days, although some patients may stay longer or shorter depending on their specific issues.

The discharging procedure performed first by clinic staffs by monitoring patients' daily activities and interactions, carefully observing any changes in their behavior. When notable progress is observed, staff contacts family members to discuss the changes and determine the next steps, furthermore staffs interview patients to assess their readiness for discharge.

The study focused on individuals receiving treatment for substance use disorders at the Clinic and professionals like medical doctor, nurse and social worker, I considered the clinic is appropriate place to conduct the research, because the clinic provides a unique opportunity to meet with the number of substance users at one time. The clinic also has both staff and patients whom have positive attitude towards spirituality which is essential to conduct meaningful discussion about the role of spirituality.

3.3 Sampling

For this qualitative study, a non-probability purposive sampling method was employed, Yin, (2014) describe the goal of purposive sampling is to choose participants who have experiences and viewpoints that will contribute to the depth and richness of the study.

The researcher strategically selects individuals who have resided in the specific location to ensure that the study captures relevant data, employing the following inclusion criteria to identify participants.

-Inclusion Criteria for In-depth interview participants

-The participants must be willing to share their experiences.

-The participant must enroll in rehabilitation program at Rebuni Medium clinic.

-The participant must be 18 years of age or older at the time of the study.

-The participant should have a history of substance use to capture their lived experiences.

-It is preferable for the participant to be engaged in spiritual activities as part of their rehabilitation from substance use. However, due to potential challenges in recruitment, individuals who have not yet engaged in spiritual practices may also be included.

-The participants need to effectively communicate in the Amharic language, the language of the study.

-The participants must have been in good mental health and free from other significant health issue.

-Inclusion criteria for key informant interview:

-Key informant must be willing to share their experiences.

-Key informant must be professional working at Rebuni Medium clinic

-Key informant must hold position at Rebuni Medium Clinic.

-Key informant must have sufficient knowledge in the area of Rehabilitating substance use.

-Key informant must engage in day to day activities with patients.

3.4 Sample Size

The researcher conducted qualitative data collection involving a total of 10 participants, 7 individuals for in-depth interview and 3 for key informant interview. Upon arrival the clinic was administrating rehabilitation to 18 patients. The clinic also has 2 Medical Doctors, 2 Nurses and 1 Social worker. There are also others staffs engaged on day to day activates without proper educational background, the researcher implemented purposive sampling to select participant.

In this study both participant availability and concept of data saturation is used to determine the simple size. The study aimed to select a sufficient number of participants to assess various perspectives and at the same time ensuring that data collection continued until saturation was reached.

3.5 Method of Data collection

In the case of qualitative research main data collection methods are structured or unstructured interviews; focus group discussion; observations and document reviews (Smith, M., & Bowers-Brown, T. 2010).

In this study, in-depth interviews and key informant interviews were conducted with participants and professional's to gather detailed and insightful information about the experiences regarding the contribution of spirituality on overcoming substance use. Semi-structured interviews were employed by utilizing open-ended questions to guide the interview.

I developed the interview questionnaire specifically in alignment with the research objectives. From these objectives open-ended questions were prepared to gather detailed and diverse responses from participants. Initially, the data collection tool were created in English, to ensure accessibility of target audience, I translated the data collection tool into Amharic.

To evaluate the effectiveness and clarity of the questions, I conducted pilot interviews; this phase provided valuable feedback and helps me to make several adjustments to the questions based on the feedback. After finalizing these revisions, I carefully prepared the data collection instruments for the actual data collection process. This approach ensured that the questions were closely aligned with the research objectives and suitable for the participants involved in the study. All interviews were conducted in the patients' living room in face to face setting to assure their privacy and comfort. Before the interviews, participants were given a consent form to read and sign after fully understanding its contents. The interviews for this study were audio recorded and normally lasted 45-65 minute.

3.6 Method of Data Analysis

The data obtained from the participant were analyzed using thematic data analysis method. This approach is flexible and foundational method in qualitative research that allows for the systematic identification and interpretation of consistent pattern or themes with in the data, by providing comprehensive understanding of participant experience (Boyatzis, 1998; Braun & Clarke, 2012).

The researcher read everything carefully to understand what the participants were saying and transcribed and translated the collected data manually. The analytical process involved a systematic approach; first each piece of information relevant to the research was thematically coded. Next similar codes were carefully grouped together to create the main themes. These themes were organized and presented in a descriptive form in the finding sections. To enhance

the strength of the findings and provide deeper insight into the identified themes, relevant participant quotes were incorporated.

3.7 Ethical Consideration

A support letter outlining the objectives of the research was obtained from the Addis Ababa University School of Social Work and presented to the leaders of the clinic as well as the participants of the study. Before the actual interviews, informed consent forms were provided to the participants, clearly indicating that their participation was voluntary and that they had the right to decline without any consequences. To ensure confidentiality, participant names were removed from the interviews prior to data entry and the interviews were identified by code.

CHAPTER FOUR:- RESULTS AND DISCUSSION

4. Results

4.1 Socio demographic characteristics of participants

The participants were 10 among them 9 were males and 1 Female and also 7 of the participants were diagnosed with a substance use disorder and had followed treatment in Rebuni Medium clinic addiction treatment center; the other three were professional's staffs including nurse, social worker and medical doctor.

The participants in the study exhibit a diverse range of characteristics. Among them, 7 are aged between 18 and 29 years, while 3 fall within the 30 to 39 age range. In terms of education, a majority have pursued higher education, with 7 participants participating in higher education, compared to 3 who have engaged only high school.

Religiously, the group is varied: 4 participants identify as Orthodox Christian, 4 as Protestant, and 2 as Muslim. Most participants, specifically 9, reside in Hawwasa, while only 1 lives outside the city. Regarding their marital status, the majority, 8 participants, have never been married. There is also 1 participant who is divorced and another who is currently married. When it comes to addiction types, 2 participants struggle with alcohol use disorder, while a larger group of 5 experiences cannabis uses disorder. This narrative highlights that the participant backgrounds and experiences are varied that provide understanding about their demographics and challenges.

Participant ID	**Marital Stat**	**Age**	**Religion**	**Gender**	**Current Status**
P1	Unmarried	23	Protestant	Male	Patient
P2	Unmarried	20	Orthodox	Male	Patient
P3	Unmarried	30	Muslim	Male	Patient
P4	Divorced	31	Muslim	Male	Patient
P5	Unmarried	24	Protestant	Male	Patient
P6	Unmarried	25	Orthodox	Male	Patient
P7	Unmarried	19	Protestant	Male	Patient
P8	Unmarried	23	Protestant	Female	Nurse
P9	Unmarried	26	Orthodox	Male	Social Worker
P10	Married	38	Orthodox	Male	Medical Doctor

4.2. Themes Identified

4.2.1 Substance Use Experiences and its Impacts

The journey through addiction begins with a simple and easy ways and continued by deep cycle of addiction, most participants recall their hard experience during addiction. (P3) stated, "*It's like a trap every day is a struggle; living in addiction is like being trapped. Each morning I wake up and face the battle over and over again it is very hard. I trying to stay positive but it is difficult."* (P4) added to this point that and he is still using substance said, "*I used it, and I still use it. It's hard to stop it, even when I know it's distracting me. Every day feels like a fight, and sometimes it feels easier to give up than to keep fighting. The struggle is constant reality I started using substance for various reasons and now even though I understand the damage I find myself unable to be free."*.(P5) Who describes it from the angle of trying to be free describes, *"I try to quit, but it pull me back in. It's like a something that follows me everywhere. The bondage is strong, and even when I try to imagine a life without it, it's a daily battle, and some days I don't know if I'm winning or losing."*

For most of the participants the journey into substance use often begins at a young age, this can happen due to a mix of different factors like, family situations, pressure from friends and other factor. (P1) Describe, "*I started using substance when I was 13 years of age, the adults in my neighborhood influenced me, I began by using their leftover, they would beat me if I came without lighting a cigarette so out of fear I used to smoke some"* (P5) whom engaged in marijuana addiction because he heavily influenced by peer pressure describe his experience. *"I felt like everyone was doing it, and I didn't want to be the different one,". (*P6) express how he is initiated, said *"My friends do it for fun, but I didn't realize how quickly it would be out of control, after some months I was already dependent. At first it seems like excitement, shared*

stories and feels like we are living perfect life." (P2) describes he starts it four to five years ago, driven by being at the same page with friends, stated, *"In the beginning it felt like freedom from everyday stress I would hang out with friends, and using substance was part of experience we did to enjoy each other's but latter it became an addiction."* This experience is a reminder of how quickly substance use can escalate, often without the user realizing it until it's too late.

Addiction had impact in all dimensions of life, resulting in a destruction that could take years to overcome. The effects of substance use extend far beyond the individual, as highlighted by. (P1), *"Addiction manifests differently for each person. Those who have comfortable life may not even realize they are addicted. They wake up in the morning, having enjoyed a good meal, and remain calm in their situation. However, their e behavior can be sociable, making it difficult to recognize when they are truly in trouble. You realize you are struggling with addiction when you see peers who once studied alongside you achieving great success. For example, I arrived here 13 days ago, but it feels as if I just came in two days ago."*

The dimensions of impact of substance use also described from various dimensions including, relationship with others. (P3) describe how it affect his relationship, asserted *"I had no idea how much I was losing until it was too late. I lost friends, jobs, and my sense of self, I pushed everyone away. I was trapped in my own struggles that I didn't realize how my choices affected those who cared about Me.",* Similarly (P6) added to this *"Addiction has ruined my relationships; I feel completely isolated. I used to have strong connections with my family and friends, but over time I and start pushing them away, I see the disappointment in my families and friends eyes, but I was gone too far ".*

The participant describe how it affect his health , (P7) said, *“First, it ruined my diet, it made me weak, I couldn't do things that people do, it made me not follow my faith properly, it made everything that is easy for people, difficult for me.”* . Another respondent (P4) express the impact, stated *"I feel trapped in my own life, and I feel like I am hopeless. I wake up every day, and it feels like I'm fighting against something big there were days I didn’t want to get out of bed." Overall the degree of impact of substance use varies from patient to patient and for most of them it is what they never imagine and for some is only affect some aspects of their life.*

4.2.2 Integrating Spirituality into Recovery

The participant collectively express concerns about the lack of spiritual practices within the clinic. (P1) notes, *"They advise you to quit your addiction, but I haven’t seen much emphasis on spiritual practice. People often advice you to use drugs, but they don’t address the deeper issue. When I lived in Addis Ababa there was a place around woreda 24 that offered spiritual practices that helped me,” (*P2) states the same idea of lacking strong spiritual practices in the specific area asserted *"there is no deep spiritual practice here, but they allow us to engage in spiritual practices if we bring in the service from outside. Sometimes I observe people bringing their spiritual leaders to get these services but the clinic told us to not disturbing others”*

(P3) also support this idea said, *“The clinic doesn’t emphasize spiritually that much. While we have little discussion about our personal values, there aren’t any structured spiritual programs. This lack of focus on spirituality can feel limiting, especially for those of us who find strength and support in spiritual beliefs.”* P6 also asserts the same idea added, *“experts occasionally give us personal advice and ask us questions, but not in the sense of giving us spiritual guidelines but to share their personal beliefs to find out our stand on spiritual."*

Most respondents would like to see the clinic integrate the spiritual aspect of therapy for their recovery, asserting that spirituality contributes significantly to giving them meaning for life and hope for the future. They noted that although the clinic allows for personal spiritual exploration, it lacks overall formal spiritual support, which represents a significant gap in the integration of spirituality within the treatment.

4.2.3 Contribution of Spirituality on Recovery

All individuals acknowledged the significant impact of spirituality on their recovery journeys. Several participants described the positive effects of spirituality, providing specific details to illustrate their experiences from various perspectives. (P1) asserted, *"Spirituality gives me hope and motivation but I believe that you need to do something from your heart in order to change.".* This idea is also supported by others; (P3) added to this stated, *"Yes I believe that engaging in spiritual exercise is very effective however it's essential to remember that after these practices, the decision is yours. There are some times that my life have been changed but after two or three months I return to these practices and your friends are there to help you with that , so continuity of spiritual practice is very importance ."*

(P4) also assert that he witnesses individuals who make clear change in spirituality *"I see some outcomes on my life and also many of my friends show significant changes after learning the Quran. I used to be quite focused on it myself, but I realize I need to develop my own abilities further, I have seen some of my brothers who overcome addiction by strengthen their connection with Quran and Islam and now they've achieved great positions in their lives. Their journeys inspire me and remind me of the importance of spirituality."*

(P5) describes his experience how spirituality impact his recovery journey said, *"Every moment spent on the issue of spirituality it gives me clarity and growth. I learn something new*

about myself each day, and keep me moving forward. I have experienced moments where I knew I made difference and I 'have witnessed friends bring out positive change when a person. It is inspiring to see how faith and spirituality transform people's lives." On the other hand (P6) asserts the importance of spirituality but mainly focused on the idea of lack of spiritual practice, *"I have to say that I haven't had much experience with spiritual treatment, primarily because it is not widely available in this location. However, I believe that incorporating more spirituality into the program could be beneficial. I sense that exploring it could help me reflect on my past choices and experiences."*

There are also contrary ideas towards the impact and integration some don't realize the presence of spiritual practice and for others spirituality leads them to confusion. (P7) expresses, *"I have to admit that I haven't heard much about the inclusion of spirituality in our programs and I don't understand why they are not included in in some level. However I genuinely believe that if it is included it could make significant difference, I have heard people discussing the possibility of receiving spiritual advice and while I don't know much about specific programs it seems there is a growing interest in the clinic I also realized that I felt sense of peace during group conversation about spirituality.".* Another respondent (P2) reflect on confusing part of spirituality says *"I remember a time when a professional gave me personal advice and that brings a lot of questions for me and it made me realize how important is to explore the difference perspectives in our choice".*

(P8) Added his view on how spirituality impact by motivating the patients, stated, *"I witness many motivated while we are discussing the issue of spirituality in clinic but as you know as clinic we can't give organized lesson on spirituality but I witnessed many whom recover through spiritual treatment outside this clinic , this made me realizing the power of personal*

decision impacted recovery" (P9) also support this idea, said, *" while I can't share specific success stories from our center due to confidentiality, I have observed many clients who have found strength in their spiritual practices outside our program . It is inspiring to see how these practices have contributed to their overall recovery journey"*

Overall most of the participants asserts the contribution of spirituality as vital in the recovery process and most believe spirituality can foster a sense of purpose and connection which are essential for recovery, but most need clarity and specific details to follow.

4.2.4 Community acceptance and perception of spiritualty

Many expressed a positive attitude toward practicing spirituality, even in the absence of formal integration into their recovery processes. This reflects a broader community acceptance of spiritual practices in supporting recovery.

(P1) describe this as, *"I feel like spirituality is recognized here, even if it's not formally integrated into the program there is general awareness among staff and participants about importance and many few discussions are there on spiritual themes which is encouraging" (*P2) also affirms the communities positive attitude towards spirituality *"I completely agree with the observation that spirituality plays crucial role in recovery, many of us turn to our beliefs when times are tough and overall as a community all of us have positive attitude towards aspect of spirituality".*

(P3) whom see it in wider perspective as a country added, *"In our culture, spirituality is highly connected with our identity and it is hard to differentiate our life from spiritual matters"* in contrast (P5) supports a positive community attitude towards spirituality, but personally prefers a scientific approach over spiritual beliefs. *"as a community all have positive attitude*

towards spirituality but I believe the diversity of beliefs force to not believe spirituality in the same way and I respect others' beliefs, but I prefer to focus on evidence-based practices,"

(P7) emphasizes on the varying degrees of acceptance within the community said *"I think it is important to recognize that while some individuals might lean towards scientific methods , the acknowledgment of spirituality as a significant cultural element remains essential yes spirituality add depth to recovery ".*

In the clinic, there exists recognition of the personal nature of spirituality. (P4) reflected on this idea that said, *"I appreciate that the clinic allows me to engage in my spiritual practices and this flexibility allows me to find spiritual aspect by my own but I fell like there is something missing in my journey even if they allow us to practice personally there is no formal treatment approach in the clinic".* Participant also express a desire for holistic treatment, (P4) added to this point, said *"I wish there was more emphasis on spirituality in recovery because I believe it is very important in recovery process but currently, there are no formal spiritual practices offered which I think limits the potential for deeper healing".* P3 added to this, said, *"As an institution there may be no formal ways to practice spirituality but I believe we have collectively accepted its significant impact of our recovery".*

(P9) added to the idea the degree of acceptance in the clinic on spirituality *"there is strong acceptance of spiritual treatment and I have observed many patients try to explore their spiritual belief on their own while we don't have provide formal spiritual treatment institutionally and we allow people to practice their own belief this allowance of personal exploration creates supportive atmosphere where individuals feel empowered to seek out spiritual aspect of recovery* " (P8) who support this ideas added of respecting and motivating patients in spiritual matters said, *"our institutions treats everyone and accommodating people*

from various faith backgrounds,. Religion is inherently personal and it is impossible to influence individual in their beliefs however, I personally try to offer advice and support to those who are open to it helping them find strength in their personal spiritual matters"

Other (P6) added to this point that, *"While the center does not formally integrate spirituality into our treatment programs, I recognize that many individuals have personal beliefs that play a crucial role in their recovery. The community here is diverse, with varying beliefs about spirituality. Some clients are open to discussing their spiritual beliefs, while others prefer to focus strictly on evidence-based practices. Overall, there's a general acceptance of spirituality as a personal choice, even if it's not formally recognized in our treatment.".*

4.2.5 Freedom to Practice Spirituality

There is a common understanding in the clinic's structured environment that while possibilities for spiritual practice are limited, some people choose to do it on their own.

(P2) strength this, stated *"Most of us feel we have a reasonable freedom to explore our personal belief but we are limited at some level ensuring that we are remaining with the boundaries set by the institution".*

Another respondent highlight how individuals can create spaces for spirituality in their recovery journey. (P4) said that *"They respect our personal belief and I believe its crucial, sometimes they allow us to bring our spiritual leaders to practice some spiritual matters and it help us a lot in our recovery ".* (P7) also support this idea , said, *"The clinic dose not emphasized spirituality heavily but there is a strong respect for our individual process while we don't have structured spiritual program or practices in our day to day program we do occasionally discuss about personal beliefs".*

Professionals also have limited freedom on practicing spirituality during recovery process. (P8) asserts this idea *"while I don't have much freedom to integrate spirituality in recovery process, I try to engage it whenever I get the chance I understand the structure of the institution limit the content of spirituality but I believe even small practices have an impact"* Another professional (P10) also emphasize on limitation of practicing spiritualty added "*In our center, we emphasize a scientific approach to treatment. While we don't actively support spiritual practices, I encourage clients to explore their beliefs in a way that feels comfortable for them. I respect their personal journeys, even if they don't align with the rules of the clinic."*

On contrary another professional assert he have freedom (P9) describes, *"I don't have much problem with freedom, but I do it with great care. Personally, I have had good spiritual experiences, so I give spiritual treatments to patients in an unorganized way whenever I can."*

Overall, the institution believes that spirituality has an impact on rehabilitation; yet, the majority of patients and staff have limited freedom to practice spirituality, which is carried out by honoring the clinic's core values and those of others.

4.2.6 Contextualizing Spirituality in Recovery

Most of the respondents emphasized that contextualizing the essence of spirituality into our trends is key to get the most out of it one respondent (P1) added, "*Direct and immediate spiritual practice is not the solution for a person who is addicted. You must first sit down with the addict and listen to him. You must spend time with him. You have to ask who it is, where it came from, and how he gets here. For example this is where you met me and you should know the life i lived. If you come immediately and tell me to change, you will confuse me rather than saving me. What makes it easy to work with young people spiritually is using things that attract young people like a song, my father used to listen music while he chews hat. Religious*

institutions should respect each other to attract others, but in the present situation, religious institutions are becoming an obstacle for the youth. They looks like a religious institution from the outside, but inside it is difficult and I believe it is better if it is in the form of advice rather than prayer and the example of how spirituality executed in prison will be better if it is implemented in rehabilitation center. I realize that it difficult here because there are people with different religions and it will be better if they give advice to people according to their belief."

(P2) added what makes it difficult to contextualize the concept, said, "*The difficult thing in the rehabilitation center is that there are different religions. If it's is implemented on one religion, it will be hard for the other religions, so I think it's good if it's done in each religion. Recovery centers are good places to protect yourself because they're places where you don't find friends. Also, rehab centers are beautiful places because they prevent you from getting too many things. In conclusion, I say people should not get into addiction, but once they do, I say that everyone find solutions in their religion."*

The other perspective from one of respondents is about the role of governmental parties says (P4) said, *"I personally not suggest integrating spiritualty rehabilitation center but if it is must I believe the government to interfere to some level. I also believe that we can have better results if we carefully separate those who have addiction from other patients because we can give them specific lessons according to their need look at the institution there are others who have mental health and it is difficult to manage both at the same time. On the other hand I also think that it is all about the economic condition of a patient because if I have better economic status I can go to better places and find good care to speedy recovery and at the initial point people are far safer from addition if they are stable in their economy. The facilitation is also important we need better facilities to be successful".*

(P9) also support idea of government intervention said, *"First of all, I think that the government should work from the top to change our attitude towards addiction as a country. I believe that the root cause of many addictions is cigarettes, Chat and alcohol, but we also see companies that sell these things with the government authorization and I say that these should be addressed at the government level. And also I believe that nothing is disliked or liked in our society unless it has an impact on us, so I think it is critical to do more on awareness of the impacts of addiction"*

(P8) also asserts the Idea of preparing lessons according to variety of religions says *"I think offering structured spiritual sessions for various religions can be beneficial. Also, bringing in guest speakers who can share their spiritual recovery journeys might inspire others"*.

(P10) from professional's point of assert on developing scientific mechanisms to implement spirituality added *"I believe spirituality can benefit people in many ways especially if it is integrated with other therapeutic approaches. Combining spirituality with traditional methods can enhance recovery outcomes as it addresses not just the physical aspect but also emotional and spiritual dimensions. The holistic approach can lead to meaningful recovery additionally I think there is great value in creating spaces where people with similar addictions can come together and share their experience."*

P9 consider it widely as national issue by asserting how our community is attached with the essence of spirituality added *"In Ethiopia, where spirituality and traditional beliefs are deeply connects, it is important to incorporate spiritual discussions into treatment. It is also important to train professionals to understand and respect local spiritual practices and beliefs."*

4.2.7 Challenges in Integration

The majority said that there are difficulties in incorporating spirituality into the treatment of substance use disorders, and they think that the biggest obstacle is the diversity of beliefs. (P2) add to this point, said, *"Addressing different spiritual beliefs can complicate things for everyone involved. It's hard to find common ground when everyone's experiences are so varied*, Similarly *(*P5) added to this point said, *"It's challenging to create an inclusive environment when everyone has different beliefs, and this diversity complicates the process of addressing spiritual needs effectively"*. (P7) also support this idea saying *"This issue reflects a broader need for inclusive approaches that recognize the diverse beliefs and practices of individuals in recovery"*.

Another participant talks about how difficult it is for him to have conversations about spirituality. (P6) stated, "*It's hard to engage when I feel judged for my beliefs addressing these challenges require sensitivity. Personal preferences and biases can also destruct the implementation of spiritual practices."*

Others participant also assert the idea of lack of structured implementation program on spirituality (P5) described this, *"I wish there were more resources that addressed spirituality in recovery; it feels neglected in most programs. Many of us seek the way to explore their spiritual beliefs yet the lack of structured support can leave us felling isolated and unsupported.*"

From a professional perspective, (P10) asserts that it is impossible to integrate spirituality and mostly relies on scientific viewpoints. Said, *"I believe even if it is difficult it is possible to integrate. I think cognitive behavioral therapy should only be given in a scientific way, but since most of the society associates addiction with Satan, it is necessary to integrate spiritual things. Since the clinic gives only a health service there are patients with many different beliefs, so if you want to implement it you may side to some religions and when you do this you discourage."*

Overall many believes diversity in religion is the main barrier to integrate spirituality with drug use rehabilitation and some believes structured spiritual guidance and lack of proper scientific methods can be a major barriers.

4.2.8 Training and Professional Development

Respondents emphasize the need for professionals to develop a deeper understanding of spiritual practices. (P8) stated "First, *the practitioner himself must develop knowledge in spiritual treatment and needs to be strong before moving to help others. As a health professional, personally I do not believe that I should integrate spiritualty into rehabilitation but I believe that it will bring great result if we implement it in organized way furthermore, the willingness and collaboration of health professionals and departments is important and also the community and the patient must gain proper understanding of the importance of spirituality, additionally I believe bringing teachers from various faiths could be helpful."*

In contrary other correspondent asserts he have not accept integrating spirituality with rehabilitation, (P10) said, *"I don't believe that religion and medicine should be mixed, because people don't know how to negotiate on spiritual things, I think it will create serious problems and I don't think it will create much comfort for patients. But I say it will be good to practice after leaving the rehabilitation center. People often come to give spiritual treatment to their relatives and try to do the same to other people, who cause disturbance in the community and family of the center and, also training should include cultural competence, understanding diverse spiritual beliefs, and recognizing the role of spirituality in recovery"*. Another correspondent (P9) emphasized on diversify the aspects of training, says. *"Training should include cultural competence, understanding diverse spiritual beliefs, and recognizing the role of spirituality in recovery."*

CHAPTER FIVE: - DISCUSSION, COCLUSION, LIMITATION AND RECOMMENDATION

5.1 Discussion

The integration of spirituality in substance use disorder shows significant insights into the current practices within rehabilitation. There is a limited formal integration of spirituality because the clinics lacking structured spiritual programs on the other hand spirituality often becomes a personal experience for patients, this consists with the research which highlights the gap in integrating spirituality into evidence-based treatment models despite its potential benefits in recovery (Pargament et al. ,2013),.

Despite this lack of institutional support, many individuals actively participate in personal spiritual practices. This observation aligns with the findings that noted self-directed spiritual practices serve as important coping mechanisms for individuals in recovery (Galanter et al., 2014). Furthermore, spirituality is deeply connected with the cultural identity of many patients, making it a one part of their recovery process; however, the clinic does not manage this cultural connection in a structured way, it is supported by research which emphasizes the importance of culturally sensitive approaches in addressing substance use disorders (Koenig et al. (2012),.

The impact of spirituality on rehabilitation is well known, with many respondents reporting that spirituality provided them hope, motivation, and a sense of purpose, supporting the findings that identify spirituality as a key factor in sustaining long-term recovery by (Kelly et al. 2011). Additionally, spirituality served as a coping mechanism, offering comfort during hard times and helping individuals fight feelings of isolation and worries, as highlighted by the research which discuss spirituality's role in reducing stress and improving mental health outcomes in recovery (Zemore and Pagano, 2008).

Participating in spiritual practices, such as charity work or group prayer, allowed patients to feel connected to something greater than themselves, reducing feelings of separation from others which aligns with emphasis on the importance of social support and community in the recovery process (White's, 2008). Furthermore, some individuals described spirituality as a essential for their recovery, helping them overcome severe addiction and transform their lives, it is a perspective supported by highlights how spiritual beliefs and practices, such as prayer, meditation, and connection to a higher power, can significantly enhance recovery outcomes.(Galanter's 2006).

Challenges remain in incorporating spirituality into treatment. The absence of structured spiritual programs within clinics is the main challenge, as patients express a desire for more integrated spiritual support in their treatment plans, a concern supported by (Bormann et al. , 2006), who advocate for developing structured spiritual interventions in addiction treatment. Additionally, the diversity of spiritual beliefs among patients became one of the main challenge, with some individuals feeling uncomfortable discussing their spirituality openly due to fear of judgment or misunderstanding, consistent with (Arnold et al.,2002).

There is a tension between secular and spiritual approaches, with some patients and professionals preferring evidence-based methods over spiritual practices, a concern noted by authors who stress the need for a balanced approach that respects both perspectives (Miller and Bogenschutz 2007),. Furthermore, the study highlighted lack of cultural competence and spiritual training to the professionals limit their ability to integrate spirituality into treatment (Oxhandler and Pargament, 2014).

5.2 Conclusion

In conclusion the study highlight the importance of integrating the essence of spirituality into rehabilitating substance use treatment, the findings show that effective integration of spirituality by contextualizing it with the specific location is very critical for substance use treatment. However there are substantial challenges which limit the effectiveness, the key challenge is the diversity of religions and beliefs which hinder to get effective and all included approaches towards integration. Furthermore, Integration is challenging due to social norms and limited freedom of practice.

Finally it is assessed that integrating spirituality into substance use treatment is very important for last long recovery and there needs to additional approaches to implement it successfully. In connection with social work profession, social workers need to create awareness about the importance of the profession during the rehabilitation process; furthermore social workers need to explore additional knowledge to integrate spirituality into rehabilitating substance use disorder more effectively.

5.3 Limitation of the study

The study faced several limitations that impact the findings. Firstly, there was a limited representation of gender diversity, as the majority of participants identified within a specific gender group, which may have effect of the results across different gender populations. Furthermore, it was difficult to recruit a bigger sample size because number of the patients was mental health patients, which may have limited the depth of the data gathered.

Furthermore, the study was conducted in a location with a shortage of social workers, limiting access to professional views and support for participants, which could have influenced the quality of data collection and the overall support available during the study.

Finally, some participant's shows behaviors that were difficult to manage, bring challenges during data collection and potentially affecting the consistency.

5.4 Recommendations

Based on the findings from the interviews and the researcher's personal engagement in the study, several recommendations are proposed to address the identified gaps. Firstly, because of a proven positive role of spirituality in rehabilitating substance use disorders, additional research is essential to explore how spirituality can be effectively integrated with rehabilitations, as this will help to close the gap between traditional spiritual practices and modern ways of rehabilitations. Secondly, since the study location currently combines mental health patients with substance use disorder patients, it is recommended to separate these patient groups to ensure more effective and targeted treatment to satisfy the needs of each patient accordingly.

Additionally, since the study observed a lack of attention given to the social work professions fighting substance use disorders in the specific area, it is recommended to raise awareness about the critical role social workers play in addressing this issue.

Lastly, as social workers are often on the front lines of addressing substance use disorders, it is crucial to provide them with additional trainings, particularly on how to integrate the essence of spirituality into their practice, which could enhance their ability to support individuals struggling with addiction through a more effective and culturally sensitive approach.

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Appendix

Annex 1:- Informed Consent Form

Annex 2: Guiding questions for In-depth interview

Annex 3: Guiding questions for Key Informant Interview

Annex 1:- Informed Consent Form

My Name is Yonas Tatek and I am a Social work graduate student at Addis Ababa University, School of Social Work. I would like to invite you to participate in a research study on The Effect of spirituality to Rehabilitate Substance Users. The data collected from your participation help fulfill the requirements for a Master of Social Work at Addis Ababa University. Your participation in the study will involve to be interviewed for estimated length of sixty to ninety minutes. Regarding your privacy, your participation in this study and your responses will be kept Confidential. Your actual name will not be cited in any reference to you. This document and any Notes or recordings that might personally identify you has a participant in this study will be kept in a protected place that only the researcher will have access to. Regarding risks and benefits, the researcher foresees minimal physical risk for those who Participate in the study. However you might experience anxiety, discomfort, or negative emotions as a result of responding to the questions. If you experience a negative reaction, you may choose to skip the question, to withdraw from the study . There are not foreseen direct benefits or compensation to you regarding participation in the study. If you have any question or concerns, you may contact the researcher. By signing below you agree that you have read and understood the above information, and would be interested in participating in this study.

Name _____

Signature _____

Date_____

Thank you for your participation :- Yonas Tatek (Tel 0911666804)

Annex 2: Guiding questions for In-depth interview

1, Demographic

- Gender ----------
- Age----------
- Educational Status----------
- Religion----------
- Marital Status----------

2. Interview questions

2.1 Do you use Substance?

- How long did you use substances?

- How did you explain its impact on your life?

- How long have you spent in recovering?

2.2 Do you believe in Spiritual Experiences?

-Did you believe in spirituality or High Power?

-If Yes, Dou you engaged in spiritual practices?

-Did you go to spiritual places before attending this center?

2.3 Do you believe there is practice of spirituality in the specific location?

- Could you provide me with an overview of the clinic's usage of the essence of spirituality for substance use treatment?

-What do you think of the main reasons or motivations for the clinic to include spirituality as part of their rehabilitations?

- Could you explain the strengths and weaknesses of the clinic spirituality programs?

2.4 Do you think spirituality has an effect on rehabilitation substance use?

-Can you share your experience with incorporating spirituality as part of your substance use disorder treatment? How has it influenced your journey towards recovery?

-How has spirituality contributed to your overall well-being, self-reflection, and personal growth during your recovery process?

-Can you describe any specific moments or insights that you gained through essence of spirituality that have had a significant impact on your ability to overcome substance use?

-Can you recommend the better ways to implement spiritualty in rehabilitating substance use?

Annex 3 : Guiding questions for Key Informant Interview

1. Demographic

- Gender ----------
- Religion----------
- Year of experience----------
- Educational status----------

2. Interview Questions

2.1 General inquiries concerning the center's assistance in recovering substance abuse through spiritual therapy.

1. Do you believe essence of spirituality for substance users exist in the clinic?

2. If yes, did you get a freedom to practice it in connection with social work profession?

3 How did you describe the acceptability of the essence of spirituality by the community of the clinic?

3. How do you implement the essence of spirituality by contextualizing it in this specific location?

2.2 Questions on effect of spirituality on rehabilitating substance users.

1. Do you believe spirituality have effect on rehabilitating substance use?

2. How do you perceive the role of spirituality in the rehabilitation of individuals struggling with substance abuse?

3. In your experience, how commonly is spirituality integrated into substance abuse treatment programs? What factors influence its inclusion or exclusion?

4. What are some of the challenges or barriers you encounter when integrating spirituality into substance abuse rehabilitation? How do you address or overcome them?

5. What kind of training or education do you believe is necessary for professionals to effectively integrate spirituality into their practice in rehabilitation centers?

6. Can you share any success stories or specific examples where spirituality has made a significant impact on individuals' recovery and overall well-being?

7. Could you offer more effective ways to apply it in the Ethiopian setting?