

Parent-Child Communication and Psychological Well Being of Drug Users: Basis for Psycho-Spiritual Therapy

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Abstract

This study was conducted in order to determine the relationship of parent-child communication and psychological well-being of the respondents. Specifically, it sought to determine the level of parent-child communication and psychological well-being of the respondents; tested the significant difference between parent child communication and psychological well-being of the respondents when grouped according to age, sex, and educational background, number of siblings, religion, and work before, monthly family income, educational attainment, and job occupation; tested the significant relationship between parent-child communication and psychological well-being of the respondents and proposed a psycho-spiritual therapy to improve family relationships. Descriptive and correlational-development research design was employed involving 70 drug users in the Bureau of Jail Management and Penology one Province in MIMAROPA Region. Three standardized were used and data gathered were treated as instruments using different statistical tools.

Results showed that the respondents find their parents as someone who can be leant upon and talked to about clarifications, God, financial matters and education. Respondents have the capacity to live a happy, satisfying and meaningful life, think of the family future, value family, want to grow and serve as provider. The study recommends constant communication between parents and child and a psycho-spiritual therapy that focuses on God, family values, personal growth and financial stability.

Introduction

Adolescence is the time in the life of a person where they begin to try and experiment on things especially with things regarded by many as problematic behavior. These behaviors include juvenile delinquency, substance abuse, antisocial behavior, poor school performance, aggressiveness, and intolerable actuations.

The Dangerous Drugs Board (2017) released the profile of drug abusers in the Philippines in 2016. Drug users are aged 31 years, single, and unemployed. The ratio of male to female is 13:1 while their educational attainment in college level of 27.14%. Majority of them have family income of around Php 13,000.00 and resides in urban localities. These users are specifically concentrated in the National Capital Region (NCR) and have been using drugs and similar substances. An average drug user has been taking it for an average of six (6) years.

The proliferation of drug abusers in the country has been rampant as the current administration launched its War on Drugs. For the last two years, there have been more than 4,000 drug-related deaths. Moreover, data from the Philippine Drug Enforcement Agency (PDEA) states that 11,132 out of 42,036 barangays in the country are drug-affected as of December 2015.

This paper presents concrete proof of the problems' existence in terms of parental communication and substance abuse. The recollection of the respondent's adolescent life and the status of their present communication to parents could be used as reference point in the subsequent analysis. The results will serve as baseline data to present a psycho-spiritual therapy for the drug dependents.

OBJECTIVES OF THE STUDY

This study was conducted in order to determine the relationship of parent-child communication and

psychological well-being of the respondents. Specifically, it sought to determine the level of parent-child communication and psychological well-being of the respondents; tested the significant difference between parent child communication and psychological well-being of the respondents when grouped according to age, sex, and educational background, number of siblings, religion, and work before, monthly family income, educational attainment, and job occupation; tested the significant relationship between parent-child communication and psychological well-being of the respondents and proposed a psycho-spiritual therapy to improve family relationships.

METHODOLOGY

This study used mixed method of research and intends to describe the extent of relationship between the parent-child communications and the respondent's psychological well-being. The descriptive part was used to gather information from the respondents through questionnaires while a semi-structured questionnaire was utilized to gather data that would validate the results of the study. In general, the study used a mixed method design that is both quantitative and qualitative, sequential and explanatory. The respondents of this study were 70 drug users in the Bureau of Jail Management and Penology, coming

from two Municipalities in the MIMAROPA Region who were chosen using complete enumeration. Majority of them are ranging from 31-40 years of age, males and college level with 4-6 siblings. Roman Catholics, unemployed with family income of below PhP 5, 000.00 and both parents were high school graduates managing their small businesses.

Parent-Child Communication Questionnaire (PCC). This was the tool used to identify respondent's parent-child communication. It is composed of 20 items. The parent-child communication scale (adapted from Bireda, 2013) measures and assess the child's perception of his level of communication with his father and mother.

Ryff's Psychological Well Being Scales (PWB). This was the test employed in order to determine drug-users psychological well-being. This is composed of 42 items with 6 dimensions such as Autonomy, Environmental Mastery, Personal Growth, Positive relations, Purpose in Life, and Self-Acceptance.

The interview gathered from the inmates were reorganized using thematic analysis to allow the researcher to compare similar responses and group contrasting ideas. From the analysis of the organized responses, the researcher was able to construct and develop a pattern of the emerging concepts.

RESULTS AND DISCUSSION

Table 1

	Father			Mother		
	WM	VI	Rank	WM	VI	Rank
1. I can discuss my beliefs with my father/mother without feeling restrained or embarrassed. (Nasasabi ko sa aking mga magulang ang aking paniniwala na hindi nahihiya).	4.12	H	3	4.19	H	1
2. Sometimes I have trouble believing everything my father/ mother tells me. (Minsan nahihirapan akong paniwalaan ang lahat ng sinasabi ng aking magulang).	3.07	M	16	3.17	M	16
3. My father/mother is always a good listener.(Ang aking mga magulang ay isang mabuting tagapakinig)	4.06	H	4	4.06	H	3
4. I am sometimes afraid to ask my mother/father for what I want. (Minsan ako ay natatakot magtanong sa aking magulang).	3.04	M	18	3.10	M	18

5. My mother/father has a tendency to say things to me, which would be better left unsaid. (Ang aking mga magulang ay may mga sinasabi na mas mabuting hindi nalang sinabi).	3.07	M	17	3.16	M	17
6. My mother/father can tell how I am feeling without asking. (Nalalaman ng aking mga magulang ang aking nararamdaman kahit hindi nila ako tinanong).	3.74	H	12	3.67	H	13
7. I am very satisfied with how my mother/father and I talk together. (Nasisiyahan kontinto ako kapag naguusap kami ng aking magulang).	4.24	H	1	4.02	H	5
8. If I am in trouble, I can tell my mother/father. (Kapag ako ay may pinagdadaan, sinasabi koi to sa aking mga magulang).	3.93	H	9	3.74	H	10
9. I oftenly show affection to my mother/father. (Madalas kung pinapakita ang aking pagmamahal sa aking mga magulang).	4.15	H	2	4.14	H	2
10. When we are having a problem, I often give my mother/ father the silent treatment. (Kapag may problema kami madalas tahimik akong nakitungo sa aking mga magulang).	3.33	M	15	3.20	M	15
11. I am careful about what I say to my mother father. (Ako ay maingat sa sinasabi ko sa aking mga magulang).	3.89	H	10.5	3.80	H	7
12. When talking to my mother/ father, I have a tendency to say things that would be better left unsaid. (May mga pagkakataon na nasasabi ko sa aking mga magulang).	3.40	M	14	3.31	M	14
13. When I ask questions, I get honest answers from my mother/father.) (Sa tuwing nagtatanong ako sa aking mga magulang ay totoong kasagutan ang binibigay nila.	4.04	H	5	4.04	H	4
14. My mother/father tries to understand my point of view. (Nauunawaan ng aking mga magulang ang panananaw ko sa buhay.	3.95	H	7	3.68	H	12
15. There are topics I avoid discussing with my mother/father. (May mga bagay na iniwasan kung mapagusapan naming ng aking magulang).	3.68	H	13	3.71	H	11
16. I find it easy to discuss problems with my mother/father. (Nakikita kung madali lang sabihin sa aking mga magulang ang aking problema).	4.03	H	6	3.77	H	8.5
17. It is very easy for me to express all my true feelings to my mother/father. (Napakadali lang sa akin na ipakita ang aking totoong nararamdaman sa aking mga magulang).	3.89	H	10.5	3.82	H	6

18. My mother/father nags before me. (Ginugulo ako ng aking mga magulang).	3.95	H	8	3.77	H	8.5
19. My mother/father sometimes insults me when they are angry with me. (Nilalait ako ng aking mga magulang).	2.36	L	20	2.25	L	20
20. I don't think I can tell my mother/father how I really feel about some things. (Hindi ko maisip na kaya kung sabihin sa aking mga magulang ang aking nararamdaman tungkol sa mga bagaybagay).	2.96	M	19	2.88	M	19
Composite Mean	3.62	H		3.59	H	

Level of Parent –Child

Communication

Legend: 4.50 – 5.0 = Very High (VH); 3.50 – 4.49 = High (H); 2.50 – 3.49 = Moderate (M); 1.50 – 2.49 = Low (L); 1.00 – 1.49 = Very Low (VL)

Table1 presents the level of parent-child communication of the respondents. In terms of their father, the communication is high on the following: “I am very satisfied with how my father/mother and I talk together” (4.24), “I often show my affection to my father/mother” (4.15), “I can discuss my beliefs with my father/mother without feeling restrained or embarrassed” (4.12), “My father/mother is always a good listener” (4.06), “When I ask questions, I get honest answers from my mother/father” (4.04) and “I find it easily to discuss problems with my mother/father” (4.03). However, the communication is low when they disagreed that “My mother/father sometimes insults me when they are angry with me” with a weighted mean of 2.36.

In terms of their mother, the communication is high on the following: “I can discuss my beliefs with my father/mother without feeling restrained or embarrassed” (4.19), “I am very satisfied with how my mother/father and I talk together” (4.14), “My father /mother is always a good listener” (4.06), and “When I ask questions, I get honest answers from my mother/father” (4.03), “I am very satisfied with how my mother/father and I talk together” (4.02). However, they also disagreed that their mother/father insults them when they are angry (2.25).The results in Table 1 show that the respondents themselves are acquainted with their parents, give them advices when they misbehave and generally find their parents someone to lean on at all times.

Moreover, it seems that the highest ranked items were almost the same for both the mother and the father except for the first item, “I can discuss my beliefs with my mother/father without feeling restrained or embarrassed.” For the mother, this item ranked first but only third for the father.

Table 2.
Emergence of the Theme of Open communication in the aspect
Of parent-child communication
N = 70

Respondent	Transcripts	Emerging Concept	Sub-categories	Categories	Theme
2 & 3	“Talking to your loved ones alleviates the feelings” (Nagiging magaan ang iyong loob kapag may nakakausap ikaw na mahal mo sa buhay). and “The feeling is alleviated when you could clear	Feeling of relief when talking to a loved one	Measure the parent child openness in family communication and the extent of	Parent Child Communication	Open

	things up with each other” (Gumagaan ang iyong pakiramdam kung ikaw ay may gustong linawin sa isat isa).		problems they both are encountering in their level of communication	
5 & 24	“Know what the child wants” (Malaman ang gusto ng anak) and for both of them to “understand each other if they both want to know something” (Nagkakaentendehan kayo kung may gusto kang malaman).	Talking to child		
16, & 7	“Happy because he must learn to do good things” (Masaya sapagkat dapat matutong gumawa ng mabuti). “He is Separated with his parents early because of work” (Maaga akong nahiwalay sa aking magulang dahil sa trabaho). “He is separated with his parents early because of work” (Maaga akong nahiwalay sa aking magulang dahil sa trabaho).	Worry about the Future		
22 & 25	“Reminds the inmate not to forget God” (Pinaaalala na wag kalimutan ang Diyos). and talks about the “relation to God.” (Relasyon sa Dios)	Strengthen relationship with God		
	“Future of my kids, budget, future studies and business” (Nag aalala ako sa magiging kinabukasan ng aking mga anak, at gagastusin para sa kanilang pag-aaral at gayundin pagdating sa negosyo).	Worry about financial Matters		
21,26, &32	“Study diligently”, “finishing schooling,” (Makapag aral ng maayos). (Pagtapos sa pagaaral). “Study hard and fix his life” (Magaral ng mabuti at ayusin ang buhay). “Study, find job and do what is right” (Pag-aaral, hanapbuhay at tamang gawain).	The urge to get Education		
1,14,20 12 & 6,	“When there is only a problem, and only sometimes before meals” (Kapag may problema lang, minsan bago kumain). “Continuous. (Tuloy tuloy) “If there is only a time,”	Need to have more frequent conversation	The realization of the importance of family conversation	Results of the conversation

	(Kung may pagkakataon lang.) “My parents, we seldom see each other,” (Bihira kami magkita ng aking magulang) “if there is only family gatherings” (Kung may family gathering lang), and “if there is only important matter to be discussed” (Kung may importanteng bagay na pag uusapan).			
1,2,15,16,31, 34, & 23,	<p>“Happy because I’m given correct advice” (Natutuwa at napapayuhan ng tama). “Wrong doings are rectified” (Yong maling nagawa ay naitatama). “Happy because I’m guided to the right path” (Masaya dahil ginagabayan ako para sa tamang landas) and “happy because he must learn to do good things” (Masaya, sapagkat dapat matutong gumawa ng mabuti).</p> <p>“Happy just because he is given advise” (Natutuwa dahil pinapayuhan). “His future was talked and care about” (Napapagusapan kinabukasan ko). “Happy and that the advice is good since the parent shows their love” (Masaya at maganda dahil nakita ko na mahal nila ako).</p>	Happy feelings when given advice by family		
	<p>“Happy because I’m given correct advice” (Natutuwa at napapayuhan ng tama). “Wrong doings are rectified” (Yong maling nagawa ay naitatama). “I’ve learned the right thing” (Natuto ako ng tama) and “I have corrected my wrongdoings” (Naitama ko ang maling gawa). “I followed their advices” (Sinusunod ko payo nila). “I wasn’t able to follow their advices” (Hindi kasi di ko nasunod ang payo nila). “I wasn’t able to do what they want for me” (Diko natupad ang gusto nila sa akin).</p>	Result of the advice given		

Table 2 presents the emergence of the theme of Open Communication in the aspect of parent child Communication.

Some inmates mentioned that a financial matter is also one of their topics. Inmates also talked about getting education. Inmate 10 said that his family

said he needs to “study diligently” (makapag-aral ng maayos). Inmate 21, likewise said that “pagtapos sa pag-aaral (finishing schooling) is the dream of his family for him, inmate 26 narrated that his family requested to him to “Mag-aral ng mabuti at ayusin ang buhay (study hard and fix his life) and inmate 32 was reminded by his family to “Pag-aaral, hanap buhay at tamang gawain” (Study, find job and do what is right). The responses of the inmates which give rise to the emerging concepts as indicated in Table 2 are the means for both parties to clarify things up, to know what the other party wants, worry about their future,

strengthen their relationship with God, worry about financial matters, urge to get education, need to have more frequent conversation, have happy feelings when given advice by the family, and see the results of the given advice. This further resulted to sub-categories: for clarification, the need to secure the future and the realization of the importance of family conservation resulting to the categories: purpose of conversation with the loved ones, topics of the conversation and results of the conversation. Thus, the theme of open communication was developed.

Table 3.
Psychological Well-Being of the Respondents
N=70

Dimensions of Psychological Well-Being	Mean	Verbal Interpretation	Rank
1. Purpose in life	4.66	High	1
2. Personal Growth	4.26	High	2
3. Positive Relations with others	4.18	High	3
4. Invironmental Mastery	3.99	High	4
5. Autonomy	3.87	High	5
6. Self-Acceptance	3.85	High	6
Composite Mean	4.14	High	

Leg

Legend: 3.50 – 6.00 = High ; 1.00 – 3.49 = Low

The Table 3 below shows that the respondents have generally high psychological well-being in all dimensions as evidenced by a composite mean of 4.14. Specifically, purpose in life (4.66) is high which implies that the respondents have a sense of direction and goals in life. They are able to find meaning in the present and past life. Furthermore, their life has its purpose which gives them reasons to live meaningfully. The personal growth (4.26) of the respondents is high which suggests that they are constantly developing, growing and expanding. They become open to new life’s experiences which can also contribute to their improvement within their self and even behavior. They also recognize their own

potentials and reflect more of their self-knowledge and effectiveness.

The autonomy dimension (3.87) shows that the respondents are self-determined and independent. They can be resistant to social pressures and can be able to regulate their own behavior from within. In like manner, they evaluate their own self based on personal standards and not dependent to other people’s evaluation. Self-acceptance (3.85) indicates that they possess positive attitude towards self. They are able to acknowledge and accept the multiple aspects of self, including the good and bad qualities which make them optimistic individuals.

Table 4
Emergence of the theme of family as confidant in the aspect of psychological well-being in terms of purpose in life
N = 70

	Transcripts	Emerging Concept	Sub-categories	Categories	Themes
8,7,10, 6 & 51	<p>“Children, their future,”(Anak, kinabukasan nila), “To give and help my family and myself,”(Para mabigyan at matulungan ko ang pamilya at sarili ko) “Parents and children,”(Magulang at anak) “Why I am here well in fact I am the one who is supposed to guide my family.” (Bakit ako ay narito na dapat ako ay gumagabay sa pamilya.)</p>	<p>Purpose to have better future of the family, looking at himself as a good father and provider for the family</p>	<p>Has goal in life and sense of direction; feels there is meaning to present and fast life; holds beliefs that give life purpose; has aims and objectives for living.</p>	Purpose in life	Family as confidant and Psychological well-being
3,4,11, &37	<p>“Good father and a model husband,” (Mabuting ama o huwaran at asawa.) “To be free and work for my children,” (Makalaya at makatrabaho para sa mga bata). “Not just for myself but for my children.” (Hindi lang sa sarili kundi sa aking mga anak.)</p>				

69, 70,4,19 ,22,44 & 45	<p>“No, because I could not help my family,” (Hinde dahil di ako nakaktulong sa pamilya.) “No, because I am just a bum. I don’t have a work to earn for me to be able to help.” (Hinde dahil pakainin ako Wlang trabahong pinagkikitaan para maitulong ko.) “Yes I was able to share the word of god and was able to pray. (yes,natuto akong magshare ng word of God at manalangin) “Yes, because I am helping my friends and family. (Opo kasi tumulong sa pamilya.” Yes because I ‘m earning a living and enjoying it. Opo, dahil kumita at nalilibang. “Yes, because I am strengthened and renewed that I could be with my family again. (Opo, kasi nagkaroon ako ng lakas ng loob makasama uli ang aking pamilya.) “Yes for the people who rely on me that I could provide them with a good future. (Opo, para sa taong umaasa sa akin na mabigyan ko sila ng magandang kinabukasan.)</p>				
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Here are the responses given by the inmates:

Personal growth psychological well-being dimension of the inmates is ranked second. The inmates believe that personal growth is somehow crucial to their daily living and it can affect their life as a whole. Respondents should therefore be continuously reminded of the importance of personal growth to them as a person. Inculcating into the minds of the inmates that personal growth is important is imperative

at this point. The responses of the inmates indicated in Table 4 led to the emerging concepts such as the the sense of purpose towards a better future of the family - -the purpose of having a new life for them to be better fathers and husbands, and to be better providers to the family. This further resulted to two sub-categories: family as the most important aspect of their life and the purpose of providing for the family. This falls under the category: purpose in life. Hence, the theme of family as confidant was developed.

Table 5

Emergence of the theme of new learning to improve in the aspect of psychological well-being in terms of personal growth
N = 70

	Specific Responses	Emerging Concept	Sub-categories	Categories	Themes
28,37,38, &42	I am still inside the prison.” (Nasa piitan pa nga ako.)	The prison is a hindrance to grow	Has a feeling of continued development; sees self as growing and expanding; is open to a new experiences; has a sense of realizing one’s potential; sees improvement in self and behavior overtime; is changing in ways that reflect more self-knowledge and effectiveness.	Personal Growth	New learning to improve/Psychological Well Being
3,19 &56	“I am not friendly,” (Di ako palakaibigan) and “Because I am not friendly.”Kasi di ako palakaibigan.) “Like being friendly,” (Gaya ng pakikipagkaibigan.)				
All except 40, 67 & 68	“Yes, I allot time to learn new things.” (Oo, naglalaan ako na oras upang matuto ng mga bagong bagay.)	They have interest to learn more			
All except 40	“Yes, I am open to learn new things.” (Oo, bukas ako na matuto ng mga bagong bagay.)				

Table 5 shows the emergence of the theme of new learning to improve in the aspect of psychological well-being in terms of personal growth. To further support the findings and clarify what new experiences

the inmates wanted and needed, the results of the interview are presented below. For Personal Growth, the inmates were asked if they are interested to do things that could enhance their knowledge and

capabilities. All respondents said yes except Inmate 40: “Narito pa ako sa loob ng piitan, paglabas siguro” (I am still inside this prison, maybe when I am free).

Inmates were also asked if they improved as individuals. Majority agreed that they do improve. Only inmates 28, 37, 38 and 42 answered otherwise, stating that they are still inside the prison: (“Nasa piitan pa nga ako” (I am still inside the prison).

Inmates 3, 19 and 56, on the other hand state that they did not improve because they are not friendly: “Di ako palakaibigan” (I am not friendly); “Kasi di ako friendly” (Because I am not friendly). “Gaya ng pakikipagkaibigan” (Like being friendly).

When the inmates were whether they are in favor of doing things that they are not used to, 25 out of 70 inmates expressed discontent. The rest agreed that they

are in favor. Inmate 22 said that “May mga bagay na ayaw mong gawin pero kailangan” (There are things that you don’t want to do but you have to). Inmate 53 even said that he would do things that he is not used to. “Kung kinakailangan” (It is needed), he said.

When asked if they allot time to learn new things, only inmates 40, 67 and 68 said “No”.

The responses of the inmates indicated in Table 5 resulted to the emerging concepts such as the prison is a hindrance to grow, they allot time to learn new things, and open to learn new things. This resulted to two sub-categories: low self-worth and high hopes to learn resulting to the category, personal growth. Hence, the theme new learning to improve was developed.

Table 6

Emergence of the theme of family as core source of strength in the aspect of psychological well-being in terms of positive relations with others

N=70

	Transcripts	Emerging Concept	Sub-categories	Categories	Themes
6,1, 21, 22,2 7 & 32	“Kind and loving to a wife and understanding,” (Mabait, mapagmahal sa asawa at maunawain.) “Like in a family we are working together,” (Kagaya sa pamilya kami ay nagkakaisa.) “We have a good relationship in our family,” (Magkakasundo naman kami sa pamilya.) “A caring son to the family,” (Maalalahaning anak sa pamilya.) “Considers a friend as a family” (Tinuturing na kapamilya ang kaibigan.) and “I am loving because my parents taught me.”(Mapagmahal ako dahil tinuro ito ng magulang ko.)	Family serves as the core source of strength and valuing of the inmates	Has warm satisfying trusting relationship with others; is concerned about the welfare of others; capable of strong empathy, affection, and intimacy; understands give and take of human relationships.	3. Positive Relations with others	Family as core source of strength /Psychological Well-Being
7,15 ,28, 33,3 4,44 ,66, & 8	“I can feel that they love me,” (Naramdaman kung mahal nila ako.) “Their presence alleviates the weight that I harbor inside of me,” (Nakakabawas ng bigat ng saloobin.) “Sadness and longing were gone,” (Nawawala ang lungkot at pangungulila.) “I no longer worry about their well-being,” (Nawala yong pagalala ko sa kanila.)”I am so				

<p>happy because I got my strength from them.”Sobrang saya, kasi sa kanila ako humuhugot ng lakas.) “I am excited because I also miss them” (Excited dahil namimiss ko din.) and “I’m so happy being able to embrace them again.”(Napakasaya ko dahil nakayakap ko uli sila.) “I can express what I feel inside. “(Naiilabas ko ang saloobin ko.</p>				
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Table 6 shows the emergence of the theme of family as core source of strength under psychological well-being in relation to their positive relations with others. The positive relationship dimension of the psychological well-being of the inmate is high and ranked third. To further determine the reason for this high score, the inmates were asked if other people see them as a loving person, only 9 inmates out of 70 said “no”. When asked if they are having a hard time building a relationship, 38 inmates out of 70 said “no”, citing the

family and the concept of a family as their strong points.

The responses of the inmates indicated in Table 6 resulted to the emerging concepts suchlike the family serves as core source of strength and valuing of the inmates as well as they are loving persons. From these concepts two sub-categories sprang like family values and thoughts of the family resulting to the category, positive relations with others. As a result, the family as a core source of strength was developed.

Table 7

Emergence of the theme of obligation as provider in the aspect of psychological well-being in terms of environmental mastery N=70

	Transcripts	Emerging Concept	Sub-categories	Categories
<p>4,5,31 &34</p>	<p>“Because I was imprisoned in this cell.”(Dahil ako ay napasok sa piitan.) “Because I am inside this prison,” (Dahil narito ako sa piitan). “Because of this trial that was given to me.”(Dahil sa pagsubok na binigay.) and “My being in prison. I have a hard life.”(Pagkakulong ko, napakahirap ang naranasan sa buhay.) “I can face what is happening to me right now because of God.”(Kaya ko naman harapin ang naranasan ko dahil sa Diyos.)</p>	<p>Discontentment because of imprisonment</p>	<p>Has a sense of mastery and competence in managing the environment; controls complex array of external activities; makes effective use of surrounding opportunities; able to choice or create contexts suitable to personal needs and values.</p>	<p>4. Environmental Mastery</p>

39, 46, & 42	<p>"My situation now is not good," (Di mabuti kalagayan ko ngayon.)</p> <p>"I am not free, I could not do what I want," (Di ako Malaya Diko magawa gusto.) and "I am still imprisoned, maybe if I'm free I'll be contented."(Dito ako sa piitan, siguro pag Malaya na kontento.)</p>			
35, 2, 18, 15, 11, 45 and 52	<p>"It is hard in here, I don't see my family. (Mahirap dito diko nakikita ang pamilya.)</p> <p>"I am longing for the love of my beloved family, "(Nangungulila ng pagmamahal ng mahal sa buhay.), It is very hard in here,my family is away. (Napakahirap dito malayo sa pamilya.) 'I 'm inside this cell, I could not provide for them," (Dito ako sa loob diko magawa obligasyon ko sa pamilya) "I am not with my wife and kids and my parents. "(Diko kasama ang aking magiina at aking magulang), "I wasn't able to keep track of my child's life. (Di ko nasusubaybayan ang takbo ng buhay ng anak.), "I have a family to support financially, (May pamilya ako na dapat sustintuhan.)</p>	Discontentment because of being away from family		

Table 7 shows the emergence of the theme of obligation as provider in the aspect of psychological

well-being in terms of environmental mastery. The environmental mastery dimension of the inmates' psychological well-being is high and ranked fourth. To

further determine the reason for this high score, the inmates were asked if they are having difficulty facing challenges in life. Most disclosed that they are having difficulty.

“Dahil ako ay napasok dito sa piitan. (Inmate 4)” (Because I was imprisoned in this cell.)

“Dahil narito ako sa piitan (inmate 5)” (Because I am inside this prison.)

“Dahil sa pagsubok na binigay. (Inmate 31)” (Because of this trial that was given to me.)

“Pagkakulong ko, napakahirap ang naransan sa buhay.” (Inmate 34) (My being in prison. I have a hard life.)

Inmate 16 reasoned that he could easily associate with fellow inmates because he is “mapagkaibigan at masayahing tao” (friendly, gleeful and a good-humored person).

Inmates 37 and 41, however, cited personal reasons of their being friendly with fellow inmates: “Dahil kailangan ko sila” (Because I need them) and “Kailangang makisalamuha dahil sa depression at stress” (I need to mingle with them because of depression and stress).

Meanwhile, there were some inmates who showed distrust to their fellow inmates. The following are their reasons: “Kasi ang tao kahit mabait ka tinitira ka patalikod” (Though you are good hearted and kind,

still other people talk behind your back), said Inmate 62. “Sila ay mayabang at mahirap pakisamahan” (They are boastful, and very hard to mingle with), said Inmate 63. “Hindi, dahil pakiramdam ko di sila mapapagtiwalaan” (No, because I felt it’s hard to trust them), said Inmate 68. “Hindi, kahinahinala ang kilos minsan” (No, there are times that they act suspicious),” answered Inmate 69.

The researchers determined in their study whether wellness is equivalent to happiness or not. They tested if the psychological well-being of an individual helps him in addressing the changing environment, and live in harmony. They found out that the affective side of an individual is greatly related to the psychological well-being and harmony in life. This implies that if the inmate is loving and affectionate despite the environment of the prison at the situation of everyday life, he is able to use any opportunity available to him as provided by the situation and immediate environment, and to master his environment.

The inmates believe that socializing with people is important to their life as a person. The results mean that while others’ view on them is positive, they often get downcast on their everyday living even if they have a good camaraderie with people. This means that they have a mastery of their environment.

Table 8

Emergence of the theme of resisting social pressures in the aspect of psychological well-being in terms of autonomy

	Transcripts	Emerging Concept	Sub-categories	Category	Themes
4,23, 24,2, 7,42, 55, 58 &62	“I accept others opinion although it’s opposite to mine” (Tinatanggap ko opinion nila kahit salungat sa opinyon ko.) and “I would agree with their opinion.”(Makikiayon ako sa opinion nila.)	Conform and resist to social pressures	Self-determining and independent; able to resist social pressure to think and act in a certain ways; regulates	5. Autonomy	Resisting social

	<p>“I don’t follow their opinion. Only my own”, (Di sinusunod Openyon ng iba. Sarili lang.) “Because I have my own opinion,” (Kasi may sarili ako opinion.) “It’s okay, I listened but I don’t follow their opinions,” (Okey lang nakikinig lang ako, pero diko sinusunod.) “I am not listening to them, their opinions are not beneficial” (Di ko pinakikingan, d naman nakakabuti opinion nila.), and “They are free to voice out their opinion but I’ll follow my own opinion because I know that it is beneficial for me.”(Malaya silang magpahayag ng opinion pero susundin ko ang opinion ko na alam kong makakabuti sa akin.)</p>		behavior from within; evaluates self by personal standards.		
16, and 34	<p>“Because if the family is affected especially if what others are thinking is not true” (Dahil kung pamilya apektado lalo kung hinde totoo.) and “It is important for me because I love my family.”(Importante sa akin mahal ako ng pamilya ko.)</p>				

N=70

Table 8 shows the emergence of the theme of resisting social pressures in the aspect of psychological well-being in terms of autonomy. The autonomy dimension of the inmates’ psychological well-being is high and ranked fifth. To further show the reason for their ability in his mastery of resisting social pressures, the following questions were asked: In relation to their psychological well-being under autonomy, when asked on how they react when others’ opinion is opposite and outright different from their own, Inmates 4, 23, 24, 27,

42, 55, 58 and 62 expressed their agreement to the opposing opinion citing the following sample statements: “Tinatanggap ko ang opinyon nila kahit salungat sa opinyon ko” (I accept others opinion although its opposite to mine) and “Makikiayon ako sa opinyon nila” (I would agree with their opinion).

This shows that some inmates scored low in their autonomy since they of fellow inmates and rely on their judgments. Allen and Loeb (2015) stated that to be successful in dealing with peers, anyone must need

to manage the challenge and be autonomous in their communications with their peers. The capacity of a person in achieving autonomy and connection can be developed better within and outside their family in their interaction with adults.

When asked if they are having a hard time making decisions for them, majority of the responded blurted that they are of right age and already knows right from wrong: “Marunong ako magdesisyon” (I know how to decide for myself), said inmate 31, “Marunong akong mag isip ng tamang desisyon” (I know how to decide correctly), said Inmate 40 and “Ako magdedesisyon sa sarili ko” (I will decide for myself), said Inmate 52. β

The responses of the inmates presented in Table 8 resulted to the emerging concepts like conform to social pressures, resist social pressures independence and concern for family resulting to sub-categories social pressure as part of life and social pressure and family which further led to the category of autonomy. Thus, the theme resisting social pressures was developed.

Table 9
Emergence of the theme of faith and family love in the aspect of psychological well-being in terms of self-acceptance
N=70

Respondent Numbers	Transcripts	Emerging Concept	Sub-categories	Categories	Themes
38, 40 & 42	“I am away from my family,” (Hindi po kasi malayo ako sa aking pamilya.) “Not happy because they are imprisoned.”(Hindi po masaya kasi nasa piitan pa po ako.)	Happiness is being with family	Possesses a positive attitude toward the self; acknowledges and accepts multiple aspects of self;	6. Self-Acceptance	Faith and family love/psychological Well Being
61,62,63 & 65	“Yes, because there is no hope,” (Opo dahil parang wala ng pagasa). “Yes, because of my long stay here still I am not freed,” (Opo dahil sa tagal ko na ditto wala parin.) “Yes, there are times that I think there is no chance anymore,”Opo, minsan nasasagi sa isip nawala ng padasa. and “Yes, because I have been imprisoned for too long.”(Opo, dahil matagal na ako dto.)	Hopeless because of being imprisoned	including good and bad qualities; feels positive about past life.		
4 and 36	“Yes, believe in the Lord,” (Oo, magtiwala sa Dios.) and “Yes, I will endure all because of my faith in God.”(Opo, kakayanin ko ang lahat sa pananalig sa Diyos.)	God as source of strength			

Table 9 shows the emergence of the theme of faith and family love in the aspect of psychological well-being in terms of self-acceptance. The self-acceptance of the inmates' psychological well-being is high and ranked sixth. To further determine the result, the inmates were probed with the following questions: for self-acceptance, when asked if they are happy with their life, 22 out of 70 inmates answered that they were not. Inmate 38 explained that he is not happy since “Hindi po kasi malayo ako sa aking pamilya.” (I am away from my family). Inmate 40 and 42 added that they are

“Hindi po masaya kasi nasa piitan pa po ako” (Not happy because they are imprisoned).

The responses of the inmates presented in Table 9 resulted to the emerging concepts parallel to happiness is being with family, hopeless because of being imprisoned and God as source of strength. From these concepts, frustration about current status and positivity because of faith as sub-categories emanated. This in turn ensued to the category, self-acceptance, from which the theme faith and family love was developed.

Table 10
Test on significant difference between parent child communication of the respondents when grouped according to demographic profile

Sex							
Source of Variation	Sum of Squares	df	Mean Squares	Computed F	Tabular F		
					1%	5%	
Between Groups	1.21	3	0.4019	0.00046	4.13	2.76	
Within Groups	48813.89	56	871.78				
Total	48815.09	59					
Age							
Between Groups	2.336	3	4.992	0.0038	4.13	2.76	
Within Groups	48.940	56	78.761				
Total	51.276	59					
Educational Background							
Between groups	3.6	3	1.2	0.693	4.13	2.76	
Within Groups	97.04	56	1.733				
Total	100.64	59					
Number of Siblings							
Between Groups	6.243	3	2.081	2.081	4.13	2.76	
Within Groups	56	56	1				
Total	62.243	59					
Religion							
Between Groups	5.343	3	1.073	1.073	4.13	2.76	
Within Groups	47.91	56	1				
Total	53.233	59					
Work Before							
Between Groups	2.759	3	3.992	3.992	4.13	2.76	
Within Groups	30	56	1				
Total	32.759	59					
Monthly Family Income							
Between Groups	16.443	3	2.501	2.501	4.13	2.76	
Within Groups	56	56	1				
Total	72.443	59					
Educational Attainment							
Between Groups	3.354	3	0.061	0.061	4.13	2.76	
Within Groups	36	56	1				
Total	39.354	59					
Job Occupation							
Between Groups	7.639	3	2.081	2.081	4.13	2.76	
Within Groups	56	56	1				
Total	63.639	59					

As shown in the table above, the computed f values for all demographic profiles are all less than the tabular F values at 1% and 5%, level of significance. The null hypothesis is thus accepted. There is no significant difference on the parent-child communication of the

respondents when grouped across demographic profile such as sex, age, and educational background, number of siblings, religion, and work before, monthly family income, educational attainment, and job occupation.

Table 11

Test on significant difference between psychological well-being of the respondents when grouped according to demographic profile

Sex							
Source of Variation	Sum of Squares	df	Mean Squares	Computed F	Tabular F		
					1%	5%	
Between Groups	2.66	3	0.3006	0.0051	4.13	2.76	
Within Groups	11.76	56	7.48				
Total		59					
Age							
Between Groups	0.388	3	5.003	0.0039	4.13	2.76	
Within Groups	44.184	56	78.7008				
Total	44.572	59					
Educational Background							
Between groups	2.05	3	1.21	0.7	4.13	2.76	
Within Groups	66.107	56	1.699				
Total	68.107	59					
Number of Siblings							
Between Groups	1.046	3	2.982	2.085	4.13	2.76	
Within Groups	56.01	56	1.05				
Total	57.056	59					
Religion							
Between Groups	5.351	3	1.053	1.074	4.13	2.76	
Within Groups	48	56	1				
Total	53.351	59					
Work Before							
Between Groups	2.806	3	4.003	3.994	4.13	2.76	
Within Groups	30	56	1				
Total	32.806	59					
Monthly Family Income							
Between Groups	16.242	3	2.51	2.51	4.13	2.76	
Within Groups	57.502	56	1				
Total	73.744	59					
Educational Attainment							
Between Groups	3.446	3	0.0625	0.062	4.13	2.76	
Within Groups	35.578	56	1				
Total	39.024	59					
Job Occupation							
Between Groups	7.703	3	2.082	2.082	4.13	2.76	
Within Groups	55.998	56	1				
Total	63.701	59					

As shown in table above, the computed f values for all demographic profiles are all less than the tabular F values at 1% and 5%, level of significance. The null hypothesis is thus accepted. There is no significant

difference on the psychological well-being of the respondents when grouped across demographic profile such as sex, age, and educational background, number

of siblings, religion, and work before, monthly family income, educational attainment and job occupation.

Table 12
Relationship between Parents – Child Communication and Psychological Well-Being

	Mother			Father		
	r-value	p-value	I	r-value	p-value	I
Autonomy	0.156	0.206	NS	0.131	0.295	NS
Environmental Mastery	0.003	0.983	NS	-0.053	0.671	NS
Positive Relations	0.139	0.262	NS	0.145	0.247	NS
Purpose in Life	-0.045	0.717	NS	-0.006	0.963	NS
Self-Acceptance	0.110	0.376	NS	0.139	0.267	NS
Personal	0.143	0.249	NS	0.113	0.368	NS

Legend: Significant at p-value < 0.05; NS = Not Significant

Table 12 presents the relationship between parent-child communication and psychological well-being. It was observed from the table that the computed r-values indicate an almost negligible correlation and the resulted p-values were all greater than 0.05 alpha level. This means that there was no significant relationship existed and implies that the respondents' well-being is not affected by the parent-adolescent communication and vice versa. This means that the psychological well-being of the respondents, especially the dimensions, does not have a connection with parent-child communication. No amount of constant connection with parents can predict the psychological well-being of the respondents. The effect of environment to the personality of the person is very crucial. The respondent may be exposed to a positive home environment but may be exposed to degrading environment outside the house. In the case of the inmates, their exposure is limited to the confines of their prison cell and the activities provided to them by the prison administration.

CONCLUSIONS

1. Constant communication between parents and child should be permanently established. This will pave the way to discuss matters which were left unsaid.
2. There is a need to sustain high level of psychological well-being of the respondents

through a psycho-spiritual therapy that focuses on God, family values, personal growth and financial stability.

3. Other variables may be tried to correlate with the psychological well-being of the respondents in order to establish data on it.
4. The proposed psycho-spiritual therapy may be tried to test its effectiveness.

RECOMMENDATIONS

1. Respondents find their parents as someone who can be leant upon at all times. They are someone who can talk to whenever problems arise. They talk about clarifications, god, financial matters and education.
2. Inmates have the capacity to live a happy, satisfying and meaningful life. They think of the future of their family, they want to grow, they value family and they want to provide for them.
3. Psychological well-being of the respondents does not depend on the parent-child communication. There might be other variables that may affect psychological well-being of the inmates.
4. proposed Psycho-spiritual Therapy Program

Proposed Psycho-Spiritual Therapy Program

Therapy Goal: To enhance psycho-spiritual wellness via parent-child communication on the following dimensions: autonomy, environmental mastery, personal growth,

positive relations, purpose in life, and self-acceptance.

Topic 1 – AUTONOMY VIA DIFFERENTIATION OF SELF

Objective: To enable each participant to differentiate themselves intrapersonally and interpersonally.

Strategies:

- A. Taking the Differentiation of Self Test. By way of this test, the counselor would be able to determine how differentiated and autonomous the participants prior to the psycho-spiritual therapy program.
- B. Group Process. The counselor shall conduct a group process by way of a two-phase interaction. Phase 1 is a question-and-answer study on “how differentiated Jesus is from God the Father, and vice versa,” based on the following texts: John 5:17, 19-20, 26, 22-23; John 10:15, 17. To what extent are the following characteristics of a differentiated person manifested by Jesus?

Intrapersonally,

1. He is ruled by his intellect vs. feelings
2. He is proactive vs. defensive.
3. He is inner-directed (meaning his actions are directed by his own values and belief systems) vs. other-directed (meaning his actions are directed by the values and beliefs systems of other people).

Interpersonally

1. He defines his own identity apart from others vs. being fused to others.
2. He uses the “I-language” vs. “we-language.”
3. He observes a clear boundary system vs. diffused boundary fusing himself to others for the sake of togetherness.

Phase 2 is a personal reflection based on the following scaling questions:

1. In a scale of 1 to 10, where 1 signifies complete fusion and 10 complete differentiation of self or autonomy, where are you now?
2. In a scale of 1 to 10, where do you want to be? To reach that scale, what would you be doing differently?

Success Indicators:

1. In the succeeding Differentiation of Self Test, the participant’s scores shall be at the median level or higher.
2. Using his intellect, he becomes more proactive than reactive, uses the I-language, and observes boundary system between himself and others thus avoiding being triangulated or drawn towards coalition with a third party.

Topic 2 – ENVIRONMENTAL MASTERY

Objective: To create a deeper sense of awareness and responsibility as a steward of one’s

immediate environment.

Strategies:

- A. Biblical Reflection -- Imagine how Adam and Eve fulfilled the roles and responsibilities that God placed on them from Creation. Psalm 8:4-8; Genesis 1:26-28; chapter 2 & 3.
 1. What was God’s original purpose for creating Adam and Eve?
 2. In relation to their Edenic environment, how did God define their roles and responsibilities?
 3. After the Fall, what happened to their home environment? How is it compared to our present living environment?
 4. In a scale of 1 to 10, where 1 stands for the very weak resilience and not able to cope with environmental challenges and 10 for its strongest

level of resilience, where are you now?

5. In the same scale, where do you want to be? How would you be more resilient to reach that level?

- B. Group Process -- focused on how to be more resilient bouncing back and moving on after some tragedies or any life's challenges.

Success Indicators:

1. Higher level of resilience in a scaling method
2. Testimonies on how each one bounces back and moves on with his life.

Topic 3: PERSONAL GROWTH

Objective: To empower the participants to be more open to new experiences resolving his impasse once and for all.

Strategies:

- A. Object Lesson – Peeling of onions layer by layer to represent the layers of neurosis:

1st Layer -- Phony layer (dead self—in view of the social masks to hide the “dark side”)

2nd layer – Phobic layer (growth of self is hampered by a no. of fears)

3rd layer – IMPASSE (stuckness)

4th layer – Implosive (working through one issue at a time)

5th layer – Explosive (being alive thriving while bringing closure to a no. of issues)

- B. Group Process:

1. Which layer of neurosis are you now? Please explain.
2. From that layer where do you want to be? For you to reach that layer, what would you be doing differently as a sign of your personal growth?
3. Personal reflection: As our greatest model, how was Jesus' personal growth described in Luke 2:52? Which of the four dimensions of growth (physical, social, mental, and spiritual) you need to grow more? If you were to illustrate each dimension in a scale of 1 to 10,

where are you now? In that scale, where do you want to be physically, socially, mentally, and spiritually?

Success Indicators:

1. The participant has resolved his impasse and moved towards 4th or 5th layer.
2. The participant has reached 5 or beyond in a scale of 1 to 10 in his physical, social, mental, and spiritual growth.

Topic 4: POSITIVE RELATIONS

Objective: To cultivate a spirit of social interest to fellowmen regardless of one's station in life, religion, and cultural tribe.

Strategies:

- A. Biblical Reflection – Analyze the various characters and plots involved in Jesus' parable of the good Samaritan (Luke 10:25-37). Think of a similar situation that may be related to this event – how it happened, who were involved, and what was the ending.

- B. Group Process:

1. What are the different kinds of personality involved in this parable? Describe each personality.
2. Take note of the following characters' philosophy of life:
 - (a) Robber – “What is mine is mine, I'll keep it. But what is yours is also mine, I'll take it.”
 - (b) Priest & Levite – “What is mine is mine. And what is yours is yours. Let us just keep it to ourselves, for we have nothing to do with one another.”
 - (c) Good Samaritan – “What is yours is mine, and what is mine is yours. Let us share it with one another.”
3. Whose philosophy of life is yours? In what way can you relate dealing with such kinds of personality and

their respective philosophies of life?

4. What insight have you gained from our study? In a scale of 0 to 10 where 0 means no commitment at all and 10 is full and complete commitment, to what extent do you commit yourself to have positive relations with others?

Success Indicators

1. A scale of 6 or higher level of commitment is indicated by the participants.
2. A helping behavioral act manifested towards one fellowman in a day.

Topic 5: PURPOSE IN LIFE

Objective: To define what makes life purposive and worth living.

Strategies:

- A. Bible Reflection – Picture in your mind what the Apostle Paul, in his letter to the young Timothy, described here: ^{In} a wealthy home some utensils are made of gold and silver, and some are made of wood and clay. The expensive utensils are used for special occasions, and the cheap ones are for everyday use. If you keep yourself pure, you will be a special utensil for honorable use. Your life will be clean, and you will be ready for the Master to use you for every good work.” 2 Timothy 2:20-21 (NLT)

B. Group Process:

1. What are the various utensils can you find at home? What are they made of?

For what purpose each utensil was made?

2. Choose a utensil to represent yourself and your purpose in life. Explain your symbolic utensil and the reason why you have chosen it.
3. If you were to choose another utensil to combine with your first choice, what would it be? Explain.

4. Consider now Jesus’ purpose in life: “For even the Son of Man came not to be served but to serve others and to give his life as a ransom for many.” Matthew 20:28 (NLT)

5. In a scale of 0 to 10, where 0 represents no purpose in life at all, and 10 for being like Jesus in defining and living completely His purpose in life, where do you stand now? In the same scale, where do you want to be, and what would you be doing differently to reach that scale?

Success Indicators

1. Identify clearly his symbolic utensil and its purpose or functions.
2. A scale of 5 or higher to represent his level of living a purposive life.

Topic 6: SELF-ACCEPTANCE

Objective: To enhance the ability to accept self completely and joyfully.

Strategies:

- A. Bible Reflection – Picture clearly the setting of this story and those involved in it as recorded in John 8:1-11.

Jesus returned to the Mount of Olives, but early the next morning he was back again at the Temple. A crowd soon gathered, and he sat down and taught them. As he was speaking, the teachers of religious law and the Pharisees brought a woman who had been caught in the act of adultery. They put her in front of the crowd.

“Teacher,” they said to Jesus, “this woman was caught in the act of adultery. The law of Moses says to stone her. What do you say?” They were trying to trap him into saying something they could use against him, but Jesus stooped down and wrote in the dust with his finger. They kept demanding an answer, so he stood up again and said, “All right, but let the one who has never

sinned throw the first stone!” Then he stooped down again and wrote in the dust.

When the accusers heard this, they slipped away one by one, beginning with the oldest, until only Jesus was left in the middle of the crowd with the woman.

Then Jesus stood up again and said to the woman, “Where are your accusers? Didn’t even one of them condemn you?” “No, Lord,” she said.

And Jesus said, “Neither do I. Go and sin no more.” John 8:1-11 (NLT)

B. Group Process:

1. In your own words, picture the incident that John narrated in the text.
2. If this is a court setting, who are the various characters: judge, accusers, the accused, witnesses, the defense counsel? Describe each character.
3. What was the woman’s case? Was she guilty or not guilty? If guilty, did she deserve to be punished by death through stoning?
4. What could be the thoughts and feelings of the woman while she was being accused in front of the public?
5. How did Jesus treat the woman’s case? Describe the character of Jesus as He addressed the accusers and the woman.
6. In the light of the way Jesus treated the woman, how should she reflect such attitude of Jesus towards herself?

7. In what way can you relate yourself to the woman? In a scale of 0 to 10 where 0 stands for non-acceptance of self and 10 for full and complete self-acceptance, to what extent have you accepted yourself as you are and what you can be by God’s help?

Success Indicators:

1. A scale of 6 or higher level of self-acceptance.
2. A manifestation of unconditional positive regards towards others.

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