

been observed among these student consumers, a sense of anger that incites them to destroy all that surrounds them with envy of self-care, and is not afraid of hurting themselves or hurting others.

○ **School phobia**

Doron and his friend gives us the psychoanalytical explanation of the phobia, for these authors phobia is avoidance, anxious anticipation or distress in the dreaded situation significantly interferes with the normal daily life of the person, with its functioning professional, with his or her social activities and relationships or there is a marked distress due to being subject to phobia. In this case, the authors explain the phobia as "the phobia has the function of locating and focusing the anxiety so that an avoidable external danger is substituted for the internal danger of unconscious phantasms, of the breaking-in of the ego by the instinctual emergences" (Doron et al., 1998). Student drug users suffer from the phobia of school exclusions, our interviews confirmed the exclusion in schools as a serious punishment provided by the authority in charge of discipline of the school. KA by these words confirms to us "Student drug users were likely to be kicked out of school", IE adds: Students known as drug users are excluded from school accompanied by ignorance teachers and other non-drug users ". Outside of the exclusion phobia of the school, drug-using students experience the most noticeable school failure phobia to these students.

3.1.2.1.3. Theme 3: Attitudes and behaviors of educators towards students who consume drugs in schools.

The word attitude is defined as an inner disposition of the person that results in moderate emotional reactions that have been

exhausted and felt each time that person is in the presence of an object (or an idea); these emotional reactions bring her to approach (to be favorable) of this object "(Morissette, D. and Gingras, M., 1989). Educators are usually portrayed as being bad in front of student drug users. Considering the decisions and words directed towards these drug-using students, these students have bad memories of these educators. The attitude of outrage and exclusionary behavior shown by educators towards student drug users confirms the intolerance of student drug users in school environments. Teachers exhibit ignorant, disrespectful, scolding behaviors and attitudes whenever some of these students perceive as undesirable by educators when these students want to respond in class. The teachers confirmed to us that "these drug-consuming students are crazy and stupid, they look like they have no head, they are abnormal, and they are often out of reason". Teachers are indignant at the physical and verbal aggression of these drug-using students towards their colleagues and teachers.

3.2. Presentation of interpretation of quantitative results

It is a question here of knowing what are the psycho-educational and spiritual difficulties encountered by students who use school-based drugs coming from Christian families, a questionnaire was directed towards these students after carrying out the interview with them. The answers given are analyzed in four points: General information on youth participation in the church and drug use; Current information on the consequences of drug use among young women; clarification on psychotherapeutic assistance for troubled youth in the local church; an indication of the importance of the needs of psychotherapeutic assistance sessions to young people in difficulty in local churches.

3.2.1. General information on youth participation in the church and drug use

In view of the results presented in Figure 2, it turns out that in terms of youth participation in church activities on 11 young people interviewed, 8 young drug users agreed to participate in the activities of the church. Church while 3 declined to have time to participate in the activities of the church. With regard to the permission for drug consumption among families, 7 out of 11 of our interviewees agreed that the use of drugs is a permitted act in a Protestant Christian Family. Having all Christians 10 out of 11 of our interviewees opt for the use of drugs before entering the church while 9 out of 11 of the subjects surveyed admit that in the present day drug use among young Christians is taking place in large scale.

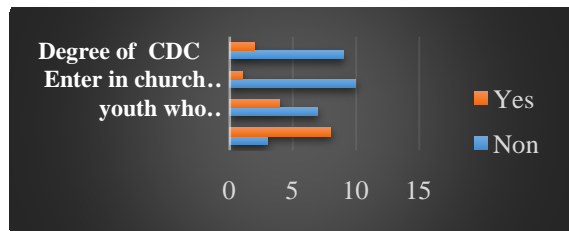


Figure 1: General information about youth participation in the church and taking drugs (Source: Our analysis of data by Excel Software, 2010)

3.2.2. Intelligence on the consequences of drug use among young men

The results presented in Figure 3 show that the churches are not involved in encouraging drug use according to the topics surveyed where 10 out of 11 disavow these encouragements within the local churches of the city from Bukavu. For 6 out of 11 subjects surveyed show that the extent given to the relative consequences of drug use in the daily life of a Christian are almost preached in local churches in the city of Bukavu. At this point, 11 out of 11 surveyed subjects agreed that taking drugs helps them to pray appropriately where 11 out of 11 young people who cooperated in this survey

admit that drug use helps them to overcome life's problems, commonplace than the word of God preached in the local churches of Bukavu.

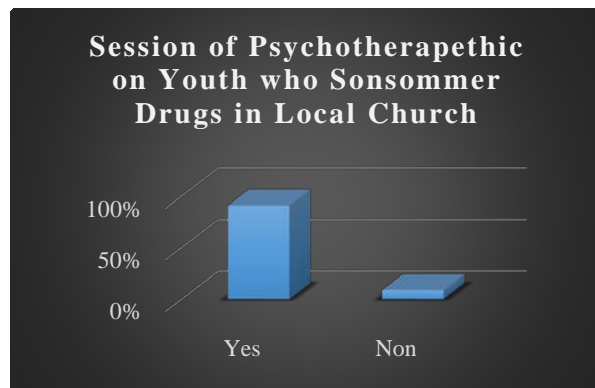


Figure 2: Clarification of psychotherapeutic assistance on youth under drugs Troubls in local church (source: Nos analyses des donnés par Logiciel Excel, 2010).

3.2.3. Clarification of psychotherapeutic assistance for troubled youth in the local church

In addition, 82% of the subjects surveyed refer to the lack of psychotherapeutic assistance among troubled young people in local churches, which pushes young people towards the indisputable refuge in drug use.

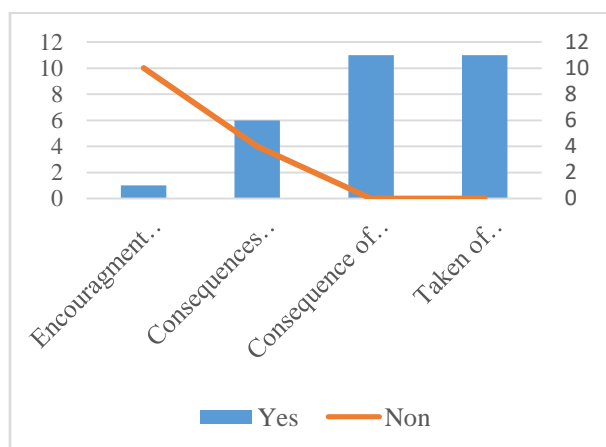


Figure 3: Clarification of psychotherapy assistance for troubled youth within

the local church (source: Our analysis of data by Excel Software, 2010).

3.2.4. An indication of the importance of the needs of psychotherapeutic assistance sessions to young people in difficulty in local churches

In view of the results presented in Figure 4, it turns out that 91% of young people in difficulty in local churches need the existence of psychotherapist pastor in the churches of the city of Bukavu where their role will be to assist the young people in the church and accompany them in their families to overcome the different problems overlooking them until they grow in the consumption of different drugs.

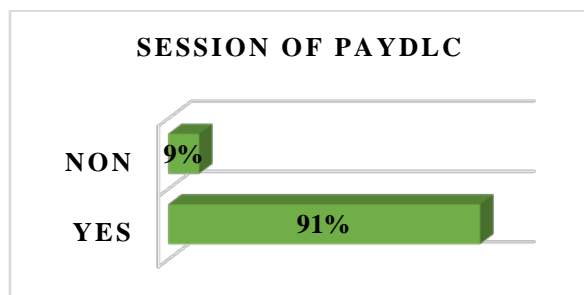


Figure 4: Indication about the importance of meeting needs Psychotherapeutic assistance to young people in difficulty in churches Local (source: Our analysis of data by Excel 2013 software).

3.2.3. Quantitative results analysis

3.2.3.1. Youth participation in the church and taking drugs

From the corresponding results analysis of youth participation in the church and taking drugs, it turns out that out of 11 young people interviewed, 8 young drug users agreed to participate in church activities. These results are in communion with those of Sabine et al. (2010) who emphasizes that the church has always had the concern of everyone, and the increasingly frequent proposals for spiritual accompaniment of young people correspond to this need for

customization of listening and dialogue. At this point Danie (2005) in his publication accuses them of attachment to idols etc. saying, "They have been accused of attaching themselves to Balaam's mistakes, of putting a stumbling block before the church of God by defending the freedom to eat things sacrificed to idols, and fornication (Revelation 2: 6)".

With regard to the permission for drug consumption among families, 7 out of 11 of our interviewees agreed that the use of drugs is a permitted act in a Protestant Christian family where they come from. 10 out of 11 of our interviewees opted for the use of drugs before entering the church, while 9 out of 11 of the subjects surveyed admitted that in the present time drug use among young Christian women is taking place on a large scale. These results presented here refer to the errors of Jezebel that the scriptures give and we can join them to the Christian families of our time 1 Kings, (21: 1-16) she usurped the role of the head of the family or nation, in other words, it seeks to upset the established order of the roles of each other within the church and in the home. This means that the spirit of Jezebel according to 1 Kings (16:31) seduces church leaders and husbands, and tries to make them turn away from God. From this, we support the talking of Edward (2014) saying that in this case, families are in great danger. The problems of our society and even our churches come largely from bad family relationships.

3.2.3.2. The consequences of taking drugs among young Christians

The results of this study revealed that 10 out of 11 disapproved of encouraging the teaching of drug use in churches and 6 out of 11 subjects surveyed show that the extent given to the consequences of drug use in the everyday life of a Christian is almost preached in the churches of the city of Bukavu. On this subject drug consumption

has never been one of the founding lessons and dogmas of Protestant churches in Africa, Sommer M (2007) explains that the installation of addiction, the individual closes on itself and the relationship with substances becomes a relationship with a single, mutually determined center that culminates in social isolation and emotional and psychological blockages. The local churches have as roles and duties to make the adapts understand the importance of managing their bodies from where is the home of the holy spirit finally arrived at a phase of belief, Peck (1978) and Sommer, M (2004) told us that "spiritual growth is a journey towards knowledge, not belief."

From this, Stanton and Tood (1985) showed us the characteristics of family-based substance-dependent systems that are not derived from religious teachings "frequent drug use and multigenerational dependence; Rude and direct expression of family conflict with partnerships between members, explicitly; Mothers in symbiosis with their children since childhood and in the long term; Coincidence of unexpected untimely deaths in the family; Attempts by family members to differentiate themselves from one another, like a pseudo-individualization, but in a fragile way, under rules and limits supposed to regulate the functioning but which are in this case distorted. At this point, 11 out of 11 respondents agree that taking drugs helps them to pray appropriately where 11 out of 11 young people who cooperated in this survey admit that drug use helps them to overcome problems of everyday life than the word of God preached in the local churches in Bukavu cities.

The results obtained are contrary to what Tiago M (2015) said in the introduction to his book that, in this way, the Lord says: "My people are destroyed for lack of knowledge ...". We must make our own experience of salvation with Christ Himself; and to be taught by God Himself to know,

understand, and accept the truth taught by the Spirit. This is why it is said in Phil, (3: 15-16) "All of us who are perfect, let us have this same thought; and if you have some other opinion, God will also enlighten you on this. Only, to the point where we have arrived, let's walk at the same pace. " In some corner of the city of Bukavu, we observe the proliferation of sects filled by the heretical teachings seen teenagers love groups and companions, some opt the ignoble behaviors acting contrary to good faith in Jesus Christ. These sects preach libertinage, we live in times when people do not support good doctrine; being rather in search of the "teachers" who teach them the things which they desire to see 2Tim, (4: 3) "For there will come a time when men will not endure sound doctrine; but, having the itch to hear pleasant things, they will give themselves a crowd of doctors according to their own desires. The Lord Jesus said, "They are in the world, but they are not of this world." And the writing of Rom (12: 2) exhorts us to not conform to the present century. It is in this sense that a certain Christian continues to forget that they are the elect of God, called to the sanctification of the body, the soul and the spirit for the granting of eternal life.

3.2.3.3. Psychotherapeutic assistance for troubled youth in the local's churches

In addition, 82% of the subjects surveyed mentioned respectively the lack of psychotherapeutic assistance for young people in difficulty. Having the disciples of Jesus Christ, this leads us to form a single family of believers from where compassion is necessary to each of us as we command the Bible because the Christian who forgets his family is worse than a pagan see 1 Timothy (5: 8) If anyone does not care for his family, and especially those of his family, he has denied faith, and he is worse than an infidel. In addition to this, it is the Holy Spirit who helps us to keep these good

relationships because it is he who spreads the love in our hearts, a love of divine quality since the love of God is widespread in our hearts by the Holy Spirit that has been given to us. See Romans (5: 5) I also believe that a psychotherapeutic assistance session for troubled youth accompanied by family worship is necessary and beneficial, for when the family meets to pray and perform social works, the Holy Spirit can spread his love in every heart.

Statistics showing that 91% of young people have suggested the intervention of psychotherapeutic assistance to young people in difficulty in the churches of the city of Bukavu. Nor do they depart from Sommer M's murmur (2007), which states that in some therapeutic communities the spiritual dimension is associated with religious activity. Similarly, he adds that religious activity is usually administered by religious ministers (Protestant pastors) who regularly visit the therapeutic community and discuss Bible experiences and respective learning and messages. Kurtz (1979) argues that the spiritual experience that culminates when one stops drinking or consuming drugs leads people to discover the goodness of God.

A psychotherapist helps the patient come to self-awareness: this is the purpose of psychotherapy and not faith in a manifestation of God. It puts the patient in a climate of security, acceptance, tolerance, encouraging, through which he can explore his feelings and develop inconsistencies that he has experience in his behavior. Seeing Rogers C (1951) that therapy is self-awareness involves a vision of one's own feelings and a discernment of their meaning in clear terms for the subject himself. Henceforth, Rogers C (1951) adds that the therapeutic concept which has proved most useful to the pastor for "client-centered therapy" presupposes a fundamental attitude according to which the

client has within himself the resources to take control of their issues. His own conduct provided he is given the opportunity to explore himself in complete safety. According to this conception, Rogers C (1951) and Thomas C (1980) explain that effective therapy does not result from a method by which one learns to manipulate others, but from a relationship and an attitude where, fundamentally, we support the subject's value by leveraging his own ability to reorient himself until succeed with good behavior.

IV. CONCLUSION

4.1. Introduction

The present work focused on the central theme called "analysis of psychoeducational difficulties for schoolgirls who consume drugs living in Christian families: the case of the city of Bukavu". The overall objective of this study was to critically analyze the spiritual and psycho-educational difficulties faced by schoolgirls who use drugs alive in Christian families in the city of Bukavu. In addition, this study pursued the following specific objectives: To identify the psychological difficulties encountered by its children who use drugs in schools; to show the negative effects on the academic success of students who use drugs in schools; shows the psychosocial difficulty of schoolgirls in their families and churches. This study attempted to answer the question below:

- What are the psycho-educational and spiritual difficulties faced by drug-using schoolgirls living in Christian families in the city of Bukavu?

The literature search facilitated the development of the theoretical framework relating to generalities on the analysis of psychoeducational difficulties for schoolgirls who consume drugs living in Christian families. Using an interview guide, clinical observation and questionnaire we

performed data collection and thematic content analysis and the Excel 2010 software helped us analyze our results.

4.2. Summary of results

Following the verification of the question by the methodological approach adopted in this study, by the thematic analysis of contained three themes were carried out after analyzing our interview results. By the first theme concerning the causes pushing schoolgirls towards drug consumption, it has been identified that the psychosocial problem and the environmental influence are stimulants that lead schoolgirls towards the consumption of drugs. The second theme identified, which is the psychological problems encountered by student drug users, indicates that the affective aspect has been noticed in schoolgirls (sexual wanderings, feelings of insecurity, feelings of ambivalence, feelings of sadness; The behavioral aspect was found in schoolgirls (behavior of isolation accompanied by the inferiority complex, aggressive behavior) and on the cognitive aspect, it was observed in schoolgirls (lack of concentration, school failure, loss of academic interest, agitation in school environments, school phobia) .The third theme identified the attitudes and behaviors of educators towards drug-using students in school settings, where he was contemplated that teachers are indignant at the physical and verbal aggression of these drug-using students , oriented towards colleagues and teachers.

It turns out that in terms of youth participation in church activities among 11 young people surveyed, 8 young drug users agreed to participate in the activities while 3 declined. With regard to the permission for drug consumption among families, 7 out of 11 of our interviewees agreed that the use of drugs is a permitted act in a Protestant Christian family. 10 out of 11 of our

interviewees opted for the use of drugs before entering the church while 9 out of 11 admitted that in the present time drug use among young Christian women is widespread.

The churches are not involved in encouraging drug use in the words of 10 out of 11 and 6 out of 11 showed the extent given to the relative consequences of the use of drugs in everyday life by churches from Bukavu. At this point, 11 out of 11 agree that taking drugs helps them to pray appropriately where 11 out of 11 young people admit that the use of drugs helps them to overcome the problems of everyday life that the word of God preached in churches local Bukavu. In addition, 82% of the subjects surveyed referred to the lack of psychotherapeutic assistance among troubled young people in local churches and 91% of young people in need of psychotherapist's life in churches in the city of Bukavu.

4.3. Recommendation

By appearance of the results presented above, and given that the psychoeducational difficulties to schoolgirls consuming drugs living in Christian families continues to increase more and more among the children of the Christian community of the city of Bukavu, he to suggest the following:

- We would like to recommend to denominations of Protestant churches, to use in their communities the pastors-psychotherapist (PT) from which he will play the role of a Pastor Assistant Psychotherapist Christian (PAPC); We recommend to Christian families sheltering drug-using schoolgirls to reassure the child with non-traumatic counseling and dialogue that can lead to drug abandonment; monitor the child's attitude and behaviors within the family, neighborhood group, church,

and even track relationships with teachers to uncover unusual behaviors and attitudes of the child in school settings; Interact with your children to understand or find their problems, and help them overcome them.

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