



## **Solidarity economy, social entrepreneurship and spiritual intelligence: the vertices of social inclusion. A case study in Portugal in the field of addictive behaviours and dependencies**

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### **ABSTRACT**

The routes for the inclusion of people with addictive behaviours and dependencies should resort to other attitudes and feelings from citizens and Organisations. However, the deficits encountered in terms of social, cognitive, emotional and spiritual skills hinder this process back because the paths of interventions are lengthy and tiresome. This study aims at addressing these lengthy paths. We are inspired to bring to light the discussion of connectivity with others and the importance of assuming a service attitude in the workplace, thereby transcending the ego and act in line with positive values and attitudes. The methodology resorts to case analysis in a health Institution in the field of addictive behaviours and dependencies, in 2018. The results show slowness in the process of treatment. Its effects go beyond the economic aspect and demonstrate to be significant at the social, relational and personal levels. Therefore, this theme brings to the public debate the need to accommodate public policies and to overcome the crystallised organisational models, based on absolute hierarchy and on cognitive skills.

**Keywords:** Solidarity, social entrepreneurship, inclusion, spiritual intelligence, addictive behaviours and dependencies.

**JEL Codes:** I18; I39; Z13; L31; O17

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### **1. Introduction**

Nowadays, society faces a unique technological evolution, which does not follow identical performance in the human and social development spheres. This technological advancement helps citizens to be aware of microscopic things and the world but they outshine deficits of knowledge about themselves and about others. This fact suggests that society still fails to reconcile economic progress with social progress, which shows weaknesses in the construction of a healthier, fairer, more equitable, efficient and harmonised society.

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Considering the existing asymmetries that exist between the economic and social performances, what can one do to render society more loving and happier? What is the role of the State and of the social and solidarity economy institutions in order to achieve a more balanced economy, where one can perceive greater solidarity, a more engaged society in the fight against poverty and in the defence of inclusion? Many economic agents ask these questions (Kliksberg, 2002). Nonetheless, while some see the State as a contributor to emancipate people, others consider it as a tool to give solidarity economy visibility to the public opinion, as it is a citizen cooperation economy (Archimbaud, 2000). In this type of economic organisation, there should be common purposes and Archimbaud (2000) believes that we should innovate the financing instruments of solidarity economy. However, in this process, it has not yet been implemented a socio-economic paradigm geared by the human heart and soul, because the economy continues to focus upon have and neglect to be and feeling. It also goes on failing to address the intimacy of people (Maréchal, 2001), despite being a source to improve the economic and social performance. In addition, the economy is not actually aligned with the equity principle and it allows the dominant system to create constructs of self-defence, whilst categorising social movements as unnatural and utopians. In this context, the question is: (i) Is a more humanist society unnatural? (ii) Is a society based on values of peace and goodwill ridiculous? (iii) Can we consider a society, which seeks to build on solidarity, entrepreneurial vitality and spiritual intelligence values, utopian?

The reintegration of pathways in the "field of addictive behaviours and addictions" is the genesis of this work. Indeed, there are individuals and families deeply marked by stigma and social exclusion. These groups require us to reflect on the importance of a society that knows how to feel the "pain" of citizens who need help and who find themselves at the crossroads of conflicts that prevent them from acting naturally and effectively. Hence, this work envisions to streamline possible constraints that hinder prompt and appropriate social responses in the "domain of addictive behaviours and additions" and which impede the softening of the pain of citizens seeking to solve their problems.

It is organised in five chapters. The second one offers literature review that brings together three vertices to the process of inclusion: the solidarity and the foundations of social harmony; the social entrepreneurship as an instrument of solidarity and the spiritual intelligence in the pathways of inclusion. The third chapter presents the methodology, the database and the technical analysis resorting to case analysis and descriptive statistics. The study uses an actual group of individuals undergoing rehabilitation processes during the first 9 months of 2018 in the Centre for Integrated Responses of Viana do Castelo. Chapter 4 presents our data, the results and discussion. The fifth one elaborates on the main conclusions and implications for drafting eventual guidelines, before the references.

## **2. Literature review**

### **2.1 Solidarity and the foundations of social harmony**

The solidarity economy advocates social responses based on solidarity and reciprocity and its field of action finds its support on the market, the State and the community. It covers a broad set of activities oriented toward the democratisation of the economy and aims at stimulating the citizens' development (Laville, 1999; França Filho & Laville, 2004; Defourny, 2009). It is a window of opportunity for the change of the current socio-economic organisation (Jeanet, 2008; Laville, 2009) and its criterion of solidarity contrasts with the utilitarian criterion of the dominant model (Laville & Gaiger, 2009). These authors call it "another economy"; nevertheless, Defourny (2009) considers that the social and solidarity economy is a specific type of organisation that associates economic democracy with social utility. It draws on the logic of cooperation, reciprocity, fairness, altruism and social justice (Latouche, 2003; Laville & Gaiger, 2009). It resorts to ethical codes for achieving a fairer and more equitable society (Latouche, 2007) and for responding to the market failures and flaws. It handles dissatisfaction and social unrest, marked by significant rates of poverty, social exclusion, lawlessness, an increase of biased distribution of wealth and the weakening of the welfare society. Nevertheless, social unrest does also mirror the pain of citizens and of their families while they try to respond to problems that are complex because they face personal, social and institutional issues, therapeutic, economic and occupational needs, lack of knowledge and emotional skills, inter alia. Moreover, the nature of the complexity of their problems confronts them with constraints of multiple order, which implies a time of "wait", thereby materialising obstacles to a positive evolutionary path.

In the Portuguese case, co-operatives, mutual societies, the “Santa Casa da Misericórdia” and the foundations correspond to the "old" social economy, while the various types of associations and other organisations, associated with solidarity and local development, are the "new" social economy. It seems interesting to streamline the organisational fabric of the novel social economy as its effects outshine in the citizens' happiness (Ferros, 2011; Martins et al., 2016; Patrão & Sampaio, 2016). It creates emotional ties of commercial, social, human and civic commitment guided by the accountability principle. It intends to offer its citizens the best and aims at the best efficiency in the allocation of resources. It attempts to trim down the sacrifices. It is important to mention that society must build a structure based upon the solidarity economy, and this requires the citizens' sentimental spark zens. Indeed, citizens should connect themselves not only to each other but also to things and nature because all people and all things are particles of connective wisdom. This connectivity, which we call "synchronicity", does enhance the human feeling and the dimension of the human self-respect, self-confidence and self-esteem enshrined in nature (Portela, 2018).

This respect for the universe underlines the fact that people are a dynamic system of energy that connects the physical, emotional, mental and spiritual spheres. It further stresses the pursuit of honesty, freedom, conscience, responsibility and tolerance. Within this cosmic scope, one can depict the value of tolerance, which means kindness, love, empathy and spirit of resignation.

Furthermore, the solidarity economy also feeds on the values of a fraternal society and leadership while a social construct (Fehr et al., 2015). Leading is not exercising some kind of power, but coordinate, participate and cooperate in the harmonious development of people and help them converge toward common goals (Silva et al., 2013). Leading is to instil positive conciliating energy that contaminates the Group (Bueno, 2002). This approach requires different skills and characteristics, some of which are specific to performing a function, while others are in the generic domain. It is worth revisiting Hunter (2004) who underlines the importance of patience, confidence, self-control, authority, gentleness, kindness, respect, altruism, forgiveness, honesty, commitment and cooperation. These are distinctive skills in constructing a more sympathetic and spiritual society. This spiritual leadership lives on values, attitudes and behaviours required for intrinsic motivation (Fry, 2003). It refers to a system of values, beliefs, attitudes and behaviours (Yang & Mao, 2007), which inspire citizens to live a terrestrial experience of love. It translates into feelings focused on welfare and holiness (Subramaniam & Panchanatham, 2013) and oriented toward an environment conducive to the creation of a system of new values (Fairholm, 1996, 1997, 1998; Zohar & Marshall, 2004). This life model is not compatible with an economic system based on materiality (Vergara & Branco, 2001), because in this system the policies in place stereotype, alienate and violate the spirit of a harmonious development (Freire, 1974). This approach is contrary to the spiritual dimension that calls for humility, tolerance, communion, compassion and sense of responsibility. In this context, in an atmosphere of spirituality "be" overlaps the "have" and "know" and stresses the "feel, intuit, cooperate and forgive". The consistency of this experience implies the assumption of social responsibility of each economic agent and that, in daily routines, encourages and underlines, individually and collectively, creativity and entrepreneurial drive.

## 2.2 Social entrepreneurship: an instrument of solidarity

Social entrepreneurship is a social problem-solving avenue. It brings hope to better the quality of life of the most exposed ones. It promotes equity and social development in moments where there is a clear increase in poverty, inequity, as well as the growth of scarcity and disappointment. It is a (co)creative force of society. Given the relationship between entrepreneurship and society, it is a form of art that helps to understand the functioning of society, (Hjorth, 2013; Dmochowski et al., 2016; Cieslik, 2018). It pursues an economic and financial return on some investment and advocates a more humane social transformation. It helps the most vulnerable people and nurtures the rebuilding the civil society solidarity, reconciling the economic and social sphere (Hjorth, 2013). It solves economic and social problems, which the State and/or private companies or non-profit organisations fail to solve or have very slim chances to do so (Yunus, 2008a, 2008b). It questions the different daily business practices and it is an instrument for the promotion of social development. It evolves in contexts of social vulnerability as a strategy for solving the economic, social and environmental problems. As social problems have shown a tendency to evolve, social entrepreneurship needs to strengthen while a path of vitality and of conscious evolution and criticism, at the reach of society and the well-being of citizens. Indeed, freedom of the

citizen is not restricted to his/her freedom of speech, but the freedom to seize opportunities and capitalise his/her potential (Hjorth, 2013; Moonen, 2017).

Yet poverty is a vicious cycle that the dominant system is producing and emptying of the humanistic feelings. It inspires twisted feelings of admiration of emptiness, cultivates the superfluous, selfishness and individualism. According to Dey & Steyaert (2010, 2012), fuelling social entrepreneurship is both a necessity and a duty of all citizens and it is gaining ground and legitimacy.

Social entrepreneurship activities do often spring from the goodwill of some citizens. We are referring to low technological activities, planning and strategic vision and their outcomes are slow and not very expressive. However, they are likely to generate some income and promote self-employment, although their results do not permit people to escape the poverty trap. As this is a state of deprivation of basic capabilities, their permanence tends to neuter the citizens' happiness and becomes the face of a nation without a future. Hence, the need to stimulate the rhythm of the evolution of Economics of Solidarity and its operational instruments – social entrepreneurship and corporate social responsibility – because they are signs of hope. Yet, individual freedom is both a right and a social responsibility. It resorts to a holistic development and it deviates from the development associated with the quantitative economic activity-centred approach (Maréchal, 2001). This holistic perspective encompasses the concept of eco-development and brings together social justice with the dimensions of economic effectiveness and ecological prudence, which converges to the so-called principle of economic spirituality, because this combines the "have", "be", "being" and "feel". It is a principle aimed at fighting back injustices and poverty, thereby honouring the human being. It endorses incisive, transparent actions adapted to the environment where they are performed. Giacalone (2004) considers that citizens should learn what is important in life, avoiding dehumanising forms of society, theft, corruption, lies and the production of artefacts that kill. Hence, this explains the importance attributed by humanised societies to proximity ties based on trust, cooperation and reciprocity.

As the industrial culture stemmed from mass production (Conti, 2017), the technological determinism defies a wave of positive quantum energy that will be activated by an intangible patrimony such as kindness, responsibility, cooperation and altruism. It draws on the fraternity fabric that relieves pain, combats social selfishness and improves human happiness. It nurtures the global development of the person and fights the feeling of greed that destroys the balance of cooperation (Cheese & Hills, 2016). The sense of greed removes the filter from the people's feelings to hide the reality, which may look like avarice, lust, greed, gluttony, excessive ambition and desire out of control (Wang, Malhotra & Murnighan, 2011; Wang & Murnighan, 2011). Such feelings can unfold selfishness, with socially undesirable traits, including anxiety, envy, inflexibility and greed (Kaplan, 1991) that put at risk cooperation and empathy. Yet, sympathy is a form of socialisation and assumption of social responsibility of each economic operator. On the contrary, the lack of sympathy erodes social, commercial and reliable relationships. In the presence of such deficits, the relationship and exchange models of change and grace give way to malevolence. This explains the mismatch among people and it enhances the prospects of divergence between their goals and behaviours.

In this context, what is the supply and demand of good "sympathy" in the market? How can science produce peace, happiness, pleasure, brightness, health, joy and tenderness, and produce war, unhappiness, displeasure, darkness, pain, sadness and insensitivity? The development of technology and science must contemplate the development of spiritual intelligence to render consistent the values of cosmic synchrony.

### 2.3 Spiritual intelligence in the pathways of inclusion

In the post-industrial society, characterised by the knowledge paradigm and also regarded as the spiritual or holistic era, progress draws on the citizens' development of spiritual intelligence (Zohar & Marshall, 2004). This intelligence, which is shaped in multiple intelligences, renders people more driven, authentic and aware of the world. According to Buck (2006), spirituality materialises itself in the search of meanings and purposes for life itself, through the connection with "others" and with nature. In this context, spirituality is a path that seeks the transcendent and finds support in the unshakable faith on the person. Therefore, according to Maréchal (2001), it is the human rationale, and not on the economic one that the individual must seek to devise the project of his/her life. If a person shapes him/herself in

line with the market conditions, he/she will deny him/herself and endanger the entire socio-economic system "thereby confusing the rational (formal rationality) and the reasonable (defined on the basis of the purposes). Enforcing the syntax on the semantics, the dominant Economy may consider «rational» destructive decisions of human beings. An ungovernable performance demand tends to subject the entire world to the religion of goods and reduces Man to his organic, psychological and social reality" (Maréchal, 2001, p.114).

The spiritual capital is a human compass and raises the person's awareness of his/her life's problems (Zohar & Marshall, 2004). According to these authors, the spiritual capital is "our conscience", which brings us to the heart of things and helps to face the unity in diversity. Spirituality within institutions provides employees with a sense of community and interconnectedness and strengthens their loyalty to the organisation. It is a perspective that encompasses interpersonal relationships, the collective dimension and the social dynamics of spirituality. It considers the organisation as a human community, which contrasts with the dominant paradigm.

When employees are oriented in line with the feeling of spirituality, they tend to be honest, loyal, and trustworthy and cultivate profound integrity (Hartman, 1998). They also tend to be more ethical, because the spirit is the "breath of life" and the spiritual intelligence may stimulate people to be "entirely intellectual, emotional and spiritual beings" (Zohar & Marshall, 2004, p.18). Thus, a limitation of the economic systems, which is a violation of fundamental human rights and which renders him/her lethargic and in a dormant state of ignorance, is not to see and/or recognise that the economic domain is just a particle of life and not the essence of life. Therefore, Maréchal (2001) considers as condemnable myopia when the quantitative dimension dominates the qualitative one. He adds that we must respect citizenship because it draws on valuing people.

Rani, Ghani and Ahmad (2013) studied the impact of spirituality on the attitudes of employees and the decrease of stress at work. The results point to demotivation and for the exercise of functions soullessly, which materialises negative consequences on respectful relationships and compliant with the social and ethical obligations of each agent. A stressful working environment tends to slim down the emotional and spiritual capital of institutions and their employees. Such an environment can lead to chronic disease index levels, fatigue and illness. This sort of environment generates suffering, fear, mistrust, absenteeism and discomfort. It also has effects on the increase of social claims of medical assistance and health care and other drugs' addiction. Ameer et al. (2010) support such insightful results. They believe the gains of spirituality also contribute to reducing absenteeism, stress, anxiety and discouragement. They consider that an ambience of spirituality enhances positive attitudes and employees' morale, the commitment of all stakeholders and the increase of the satisfaction a person may experience for belonging to the Group and the organisation.

We also underline the work of Paymal (2016) on how to bypass the stress and less friendly environments in the workplace. His recommendations are: (i) the citizen should have available and updated information, take care of his/her development and improve his/her attitudes, (ii) enhance his/her emotional stability, improve his/her self-esteem, and personal self-discipline, (iii) inspire peace and contribute to other persons' self-esteem, and offer affection and esteem to those in need, (iv) give clear information and be creative to use everything that is at his/her disposal, (v) ensure his/her integral development, help the development of others, be charismatic and know how to manage a multicultural reality.

These recommendations, Paymal (2016), refocus life on spirituality. On the other hand, spirituality affects positively the individual's creativity and of the Organisation's (Krishnakumar & Neck, 2002) and help to develop the individual's honesty and commitment. Experience is one of the components of human intelligence that enriches human being (Mayer et al., 2000). Therefore, employees should also be recognised for what they do and for what they are because they are people with spirit, heart, soul, passion, hope, talents, aspirations, family, private/personal lives, emotions, inter alia (Karakas, 2010). Attempts to ignore this reality within the institution is to hinder the person's development and performance (Cavanagh & Bandsuch, 2002). In this sense, changing the organisational culture to a culture based on spirituality is important for the sustainability of institutions, communities, biodiversity and life in general (Paterson, 2016). Therefore, the sustainability of the spiritual paradigm is also in spiritual leadership and its impact on organisational performance (Kumar, 2017). According to Kumar (2017, p.103) the meaning of spiritual leadership in the workplace are: (i) connectedness to self, others and higher

beingness, (ii) an attitude of service and stewardship, (iii) transcending one's ego for the greater good, (iv) total well-being, (v) moral awareness, (vi) positive expectations and (vii) adding value to self and others. Fehr et al (2015), Petriglieri & Petriglieri (2015), Appelbaum et al. (2017), Pedler & Burgoyne (2017) e Salas-Vallina et al. (2017) do also advocate this feeling. They call our attention to the need to expedite the organisational flow for a better performance, social environmental influence, humanity and happiness in the workplace.

### 3. Data and methodology

The present study addresses the Centre for Integrated Responses [Centro de Respostas Integradas (CRI)] of Viana do Castelo, Portugal. It is an operational facility with administrative nature, which covers for the needs of the District of Viana do Castelo. As a public decentralised institution, it integrates the North Regional Health Administration [Administração Regional de Saúde do Norte (ARSN)]. It gathers a multidisciplinary technical staff that operates in diverse missions dealing with treatment, prevention, rehabilitation and minimisation of damages caused by drug addiction and alcoholism. It is a public service for inclusion. It is open to all citizens of the District of Viana do Castelo, and there is not any compulsory payment of a user fee.

The database resorts to the use of all the registrations in the multidisciplinary information system (SIM, 2018) and covers for the period between January and September 2018. In this period, there are 954 users with active processes, characterised as follows:

The characterisation by gender, as in Table 1, underlines the overwhelming majority of the males in the sample.

Table 1.

#### Sample composition by gender

Gender	Frequency Absolute (n)	Frequency Relative (%)	Frequency Accumulated (%)
Male	800	83,9	83,9
Female	154	16,1	100,0
Total	954	100,0	

The most representative age group corresponds to individuals aged between 41 and 50 years. This group represents 32.7% of the sample, followed by the 51 to 60 years' group, with a weight of 25.0%, according to Table 2. These percentages show a very significant physical maturity.

Table 2.

#### Sample distribution by age group

Age group	Frequency Absolute (n)	Frequency Relative (%)	Frequency Accumulated (%)
Up to 20 years	57	6.0	6.0
From 21 till 30 years	98	10.2	16.2
From 31 till 40 years	161	16.9	33.1
From 41 till 50 years	312	32.7	65.8
From 51 till 60 years	238	25.0	90.8
> 61 years	88	9.2	100.0

With regard to marital status, according to Table 3, the individual households (singles) outstand, representing almost half of the population under analysis. If this percentage adds to separate/divorced individuals, its weight is quite expressive, reaching 63.4% of the sample.

Table 3.

#### Composition of the sample according to marital status

Civil Status	Frequency Absolute (n)	Frequency Relative (%)	Frequency Accumulated (%)
Single	437	45,8	45,8
Married	333	34,9	80,7
Separated	168	17,6	98,3

Widower	15	1,6	99,9
No information	1	0,1	100,0
Total	954	100,0	

This universe intends to show the number of individuals undergoing a reintegration process, the typology of their addiction and their treatment length-of-stay (the time they have to wait for a solution). This strategy will build a first solid observation panel that fosters the understanding of the cognitive, emotional and spiritual background of this group, as well as the references that shape their life experiences. These references are likely to support the processes of personal growth and sociability.

## 4. Results and discussion

### 4.1 Results

Although the Centre for Integrated Responses of Viana do Castelo offers various services dimensions, the typology of services requested by users focuses mainly on the consumption of alcohol and psychoactive substances. The distribution is the following: 40.5% (n = 386) relative to alcohol consumption, 40% (n= 386) profiles the consumption of psychoactive substances, 18.9% (n = 180) does not have available information and the remaining 0.6% (n = 6) represents the share between tobacco consumption and the consumption of other substances. A cross-analysis of the typology of service with the user's marital status, except for the singles' group, where the consumption of psychoactive substances is predominant (57.4% of the cases, with n = 251). In all other ones, it shows that the consumption of alcohol is the most expressive one, with 56.2% (n = 187), 61.3% (n = 103) and 80% (n = 12), for the married classes, separated/divorced and widowed, respectively, as summarised in Table 4.

Table 4.

*Services Demand by Civil Status*

Civil Status	Type demand	Frequency Absolute (n)	Frequency Relative (%)	Frequency Accumulated (%)
Single	Alcohol	84	19,2	19,2
	Psychoactive Subst.	251	57,4	76,7
	No information	97	22,2	98,9
	Other substances	1	0,2	99,1
	Tobacco	4	0,9	100,0
	Total	437	100,0	
Married	Alcohol	187	56,2	56,2
	Psychoactive Subst.	95	28,5	84,7
	No information	50	15,0	99,7
	Other substances	1	0,3	100,0
	Total	333	100,0	
Separated	Alcohol	103	61,3	61,3
	Psychoactive Subst.	35	20,8	82,1
	No information	30	17,9	100,0
	Total	168	100,0	80,0
Widower	Alcohol	12	80,0	100,0
	No information	3	20,0	
	Total	15	100,0	
No information	Psychoactive Subst.	1	100,0	100,0

The distribution of the population shows that the single category is prevalent by gender and marital status, whilst reaching the weight of 45.8% (n = 437). The second most significant category is married, with a weight of 34.9% (n = 333), as shown in Table 5.

Table 5.

*Gender by Civil Status*

Civil Status	Gender	Frequency Absolute (n)	Frequency Relative (%)	Frequency Accumulated (%)
Single	Male	398	91,1	91,1
	Female	39	8,9	100
	Total	437	100,0	
Married	Male	256	76,9	76,9
	Female	77	23,1	100,0
	Total	333	100,0	
Separated	Male	138	82,1	82,1
	Female	30	17,9	100,0
	Total	168	100,0	
Widower	Male	7	46,7	46,7
	Female	8	53,3	100,0
	Total	15	100,0	
No information	Male	1	100,0	100,0

As for the distribution of the population, according to the professional status, there are three groups: stable/regular work, the unemployed for over a year and the unemployed for less than a year, representing 38.3% (n = 365), 24.6% (n = 235) and 10.1% (n = 96), respectively, as summarised in Table 6.

Table 6.

*Professional situation of users*

Professional situation	Frequency Absolute (n)	Frequency Relative (%)
Stable / regular work	365	38,3
Unemployed for a year or more	235	24,6
Unemployed for less than a year	96	10,1
Student / Vocational Training	73	7,7
Occasional work	59	6,2
Retirement / Social security disability pension	49	5,1
Retirement / Social pension by age	32	3,4
Another situation	27	2,8
Domestic	15	1,6
Unknown	3	0,2

The professional typology status is peculiar and should be appraised carefully. It aims to meet the population's demand for available services. Overall, these shed light upon most precarious and short-term situations, thereby including the category of a stable job, which is determined by the degree of morbidity of the services' seeker.

As for the distribution of professional status by gender, men account for a rate of 40.3% (n = 322) in stable work as opposed to women whose percentage for the same category is 27.9% (n = 43), as displayed in Table 7.

Table 7.

*Professional Situation by gender*

Gender	Professional situation	Frequency Absolute (n)	Frequency Relative (%)
Male	Stable / regular work	322	40,3
	Unemployed for a year or more	187	23,4
	Unemployed for less than a year	80	10,0
	Student / Vocational Training	66	8,3



	Occasional work	50	6,3
	Retirement / Social security disability pens.	42	5,3
	Retirement / Social pension by age	27	3,4
	Another situation	23	2,9
	Domestic	2	0,3
	Total	800	100,0
Female	Stable / regular work	48	31,2
	Unemployed for a year or more	43	27,9
	Unemployed for less than a year	16	10,4
	Student / Vocational Training	14	9,1
	Occasional work	9	5,8
	Retirement / Social security disability pens.	7	4,5
	Retirement / Social pension by age	7	4,5
	Another situation	5	3,2
	Domestic	4	2,6
	Unknown	1	0,6
	Total	154	100,0

Analysing the demand of users according to the employment status, one perceives that alcohol is the main disturbing feature in all groups, with the exception of the group of students and the stable workgroup. In these two groups, the consumption of psychoactive substances is predominant, with 52.1% (n = 38) and 46.0% (n = 168), respectively, as shown in Table 8.

Table 8.

*The Demand by Professional Situation*

Professional Situation	Type	Freq. Absolute (n)	Freq. Relative (%)	Freq. Accumulated (%)
Retirement / Social pension by age	Alcohol	25	78,1	78,1
	Psychoactive Subst.	3	9,4	87,5
	No information	4	12,5	100,0
	Total	32	100,0	
Unemployed for a year or more	Alcohol	113	48,1	48,1
	Psychoactive Subst.	83	35,3	83,4
	No information	38	16,2	99,6
	Tobacco	1	0,4	100,0
	Total	235	100,0	
Occasional work	Alcohol	22	37,3	37,3
	Psychoactive Subst.	27	45,8	83,1
	No information	10	16,9	100,0
	Total	59	100,0	
Stable / regular work	Alcohol	129	35,3	35,3
	Psychoactive Subst.	168	46,0	81,4
	No information	67	18,4	99,7
	Other substances	1	0,3	100,0
	Total	365	100,0	
Retirement / Social security disability pens	Alcohol	26	53,1	53,1
	Psychoactive Subst.	13	26,5	79,6
	No information	10	20,4	100,0
	Total	49	100,0	
	Alcohol	7	9,6	9,6

Student/ Vocational Training	Psychoactive Subst.	38	52,1	61,6
	No information	25	34,2	95,9
	Tobacco	3	4,1	100,0
	Total	73	100,0	
Another situation	Alcohol	15	55,6	55,6
	Psychoactive Subst.	6	22,2	77,8
	No information	5	18,5	96,3
	Other substances	1	3,7	100,0
	Total	27	100,0	
Domestic	Alcohol	11	73,3	73,3
	Psychoactive Subst.	1	6,7	80,0
	No information	3	20,0	100,0
	Total	15	100,0	
Unemployed for less than a year	Alcohol	37	38,5	38,5
	Psychoactive Subst.	41	42,7	81,3
	No information	18	18,8	100,0
	Total	96	100,0	
Unknown	Alcohol	1	33,3	33,3
	Psychoactive Subst.	2	66,7	100,0
	Total	3	100,0	

One of the most striking data is the treatments' length-of-stay that, in some cases, transcends 15 years, according to Table 9.

Table 9.

*Years in treatments, by age group*

Years in treatments	Age group					Total
	Up to 30 years	[31; 40]	[41; 50]	[51; 60]	More than 60 years	
1	85	39	53	42	27	246
2	22	25	37	28	20	132
3	13	15	12	18	3	61
4	6	3	23	16	11	59
5	7	5	12	8	1	33
6	3	5	13	13	7	41
7	6	7	16	11	5	45
8	5	7	25	17	3	57
9	3	16	24	15	3	61
10	0	3	6	7	0	16
11	0	1	0	0	1	2
12	0	7	8	5	0	20
13	1	2	2	1	0	6
14	2	10	30	17	2	61
15	0	11	46	30	3	90
16	0	0	5	3	1	9
17	0	0	5	5	0	10
18	0	0	0	1	0	1
total	153	156	317	237	87	950
No text in the system						4

It is interesting to note that Table 6, summarising the duration of the treatments, outshines that the most significant age groups are the ones that are between 41 and 50 years old and the group between 51 and 60 years old, that account for 33.4% (n = 317) and 25% (n = 237), respectively. In these groups, the treatments lasted for 14 years and 46 users lasted for 15 years. On the other hand, the following group [51-60], profiles 17 users with 14 years of treatments while 30 users surpassed 15 years.

Given the data, and as an example, is it reasonable to extend this treatment for such long periods? What are the economic and social costs? What are the skills of users and their families' that will collapse over that time? On the other hand, these represent two age groups that would be at the prime of their professional careers and social status. What is the impact on their descendants?

#### 4.2 Reflection on the results and their relationship with the Institution's mission

The Centre for Integrated Responses of Viana do Castelo's mission is to host and foster social inclusion. It is prepared to engage in prevention, treatment, reintegration and reduction of risks. Given the weight of alcohol consumption and the consumption of psychoactive substances, the data is alarming. Most of its users unveil losses of competences at the level of their autonomy, motivation, self-esteem and sense of life, resulting in a complete failure of animosity to live and to transcend their morbidity status. On the other hand, the institution fomented loyalty to bureaucratic and administrative principles, which seems to expand the treatment length-of-stay, recovery and potential social and family reintegration. This translates into standardised behaviours with slim flexibility as the cause of organisational models and public policies in force.

However, given the poor state of users stripped of many feelings, which sometimes require but a smile from the hosting person to solve a lifetime dilemma, a question remains. Will the institution and its employees be sensitive to the reality of chronic users, who require personal hosting models – characterised by empathy, patience, tolerance, affection – concern themselves with the type of information and needed a referral? If the institution's mission is the rehabilitation and social reintegration, which prevents the operationalisation of a more adequate and flexible provision of care and follow-up, even if such procedures are not in the behavioural charter of the institutional procedures? We believe these issues should enhance our drive to promote entrepreneurship. The social entrepreneur is not only the institution but also each one of its employees and other stakeholders.

All employees are carriers of positive energy, which supplies the institution's social capital. Similarly, although users look like broken pieces, who have already lost the notion of citizenship, they need to be provided with human treatment with dignity and respect. If all the employees comply with these principles, they are spreading out spiritual intelligence, which hosts, supports, guides, offers security and confidence to those who have already lost it. Hence, we stress that a significant percentage of users (9.5%, n = 90) have already been in treatment for 15 years. Moreover, the youngest group, up to 30 years old, accounts for almost 14 years of consecutive treatment.

The evidence raises many insightful questions and concerns. On the one hand, users remain in a "waiting list" for many years, which dilapidates everyone's material and immaterial heritage. This sacrifice is severely eroding three generations: that of the user, the parents and their children, calling into question the sustainability of those lives. Thus, spiritual intelligence, which is the basis of human happiness, enters in a sort of anaesthesia, which will waste away because it is not nurtured or secured. These situations produce significant negative externalities that extend to the community at large and can squeeze the citizens' entrepreneurial momentum.

Will the institutional responses be associated with the technical compliance and performance time of bureaucratic procedures, whose time of effective response does seem to misfit the needs of the individuals? Will the technical and bureaucratic processes impede the construction of a more inclusive and fraternal society? Are these unrelated processes of construction of pathways of the human being and feelings? What can or should we do to overcome, or at least soften and mitigate, such a dilemma? What is the social responsibility of those directly and indirectly involved? What is the social responsibility of the institutions that accompany them?

However, the institution should scrutinise the employees' behaviour. These should be the host elements and elevation of users. Nonetheless, because of the administrative rigidity, they seldom react less friendly with users, so they can comply with the models and the officially established objectives. Indeed, we believe that much should be done, starting with the employees' training and awareness to adopt more behavioural, relational, emotional and spiritual attitudes. Without this harmony, employees are powerless to give attention and love to those who have nothing and who have been screaming for help for too long. To this end, it makes sense that the board of directors of the institutions are sensitised to the fact that each human being, regardless of his/her condition, is a spark of cosmic energy that should be respected and welcome. It is important to construct a pleasant working environment with positive

echoes on those who seek help. This will help to consolidate the diverse vertices of social inclusion. Notwithstanding the current status quo, the State should play an important role in awareness-raising and guidance through the implementation of public policies directed to users and to Institutional behaviour. With the cooperation of all, including civil society, the economy could be more fraternal and more inclusive. There is a need for a new reconfiguration of the responsibilities of the State and of the civil society in their relational sphere with individuals and society.

## 5. Conclusion and recommendations

The present study features the users' perception, who feel their dignity is slimmer and slimmer. They rise up self-stripped of their dignity when they receive treatment in the institutions they resort to.

Based on the results, we can systematise the axes that were our starting concern about the vertices of social inclusion. In what concerns the treatment protocols, the length-of-stay is very long, as is the waiting-time to remedy the situation. These situations do slim down their chances of social inclusion and render difficult the empowerment of all citizens who are close to them. The substance abusers have different needs; therefore, programmes need to address these needs. There are still many constraints and difficulties, which do hinder back the establishment of a true path to social inclusion. Health organisations are not always aware of the diversity and public policy favour a punitive approach to substance abuse, even though public health and social professionals agree that treatment and prevention are more effective. The ongoing programmes need to strengthen self-dignity. These constraints and hardships challenge academics and practitioners to adopt a more learning attitude in their daily professional life. They inspire new practices and a joint reflection that should involve civil society with a view to compromise the overall well-being.

It is not our intention to propose solution paths, but rather raise awareness to a social problem that tends to increase. As a starting point to the recommendations and further directions, we spoke throughout the study about “innovative practices that require new orientations - the organisational and social paradigm of spirituality and inclusion”.

We believe that every citizen can contribute with his/her spiritual capital because this embodies communion, cooperation, tolerance and support. It renders everyone self-responsible for helping one another. Although it highlights that the intra and interpersonal harmony, with the spirit of charity and entrepreneurial creation and in conjunction with everyone's social capital, it consolidates the apex of social inclusion.

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