

**THE ROLE OF THE CHURCH IN THE FIGHT AGAINST DRUG  
ABUSE IN NIGERIA**

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## CERTIFICATION

This is to certify that this project work was carried out by Anukege Favour Oshioke, with the matriculation number ART1701721 in the Department of Religions, Faculty of Arts, University of Benin, Benin City.

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## **DEDICATION**

This project is dedicated to my Parents Mr & Mrs Raymond Anukege and also to my siblings and friends.

## **ACKNOWLEDGEMENTS**

My deepest gratitude goes to God my creator, my strong pillar, my source of inspiration and wisdom who provided all that was needed to complete this long essay and bachelor's degree in general, throughout this entire study, He saw me through my challenges. My sincere gratitude also goes to my family for inculcating in me the value and need for education. I thank them for the financial support I received from them as their daughter. I remain ever grateful to them. My appreciation also goes to all my friends who have assisted me financially since I began this program. The good Lord will reward you all. I also want to appreciate the H.O.D of the department of Religions, Faculty of Arts. University of Benin Prof W.E Ehianu who is also my project supervisor for his fatherly love, patience and contribution towards this work. I appreciate Mr. Bismark Nosakhare for encouraging me personally and advising me to be serious with my studies. I appreciate all my lecturers in the University of Benin. May the good Lord bless you all In Jesus name amen.

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## **ABSTRACT**

Drug abuse among youths in Nigeria has been a problem to the youths and the society in General. The consequences of drug abuse are not only on the individual user but also on his or her offspring, family and the society, hence the need for it to be given serious attention. The method adopted for the research is phenomenological. This work is expected to create awareness, expose and provide useful information to people especially to the Nigerian youths on the effects of drug abuse and the challenges for the Nigerian churches towards drug abuse in Nigeria. The researcher dwelt on what the church should do to control or stop drug abuse in Nigeria. If the Nigerian youths should stop abusing drugs, they will be useful to themselves, their families and the society in- general.

# CHAPTER ONE

## GENERAL INTRODUCTION

### 1.1 Background to the Study

The impact of drug abuse among Nigerian youths has been considered a moral decadent. Drug abuse has made the face of the Nigerian youths rough and brought shame to our society. The Nigerian youths are deliberately using drugs illegally, unlawfully and intentionally (Eze and Omeje, 1999). Many of our youths ignorantly or knowingly depend on one drug or the other for their daily activities. According to the statistics provided by World Health Organization (WHO), drug including alcohol and tobacco, have caused a lot of road accidents and have claimed more lives than other sicknesses suffered by mankind. As International Drug Trafficking is gaining strength, the international cooperation against drug trafficking is steadily loosing strength and lacking organization (Okeke, 2004).

Drugs are commonly used by everybody whether young or old. Drugs are not only useful for human beings; they are also useful for animals for good health. Human beings give drugs to their animals when they discovered that they are not healthy. Drug is an effective substance in the life of any living thing to cure sickness and to make life healthy. It is true

that drugs are used for beneficent therapeutic purposes, effective substance for good health, but they are being abused by people especially youths. They use it illegally and unlawfully, thus it becomes harmful to the body. The report from world narcotics has shown that confiscation level has fallen below 10 percent of the global circulation level of drug international mortality figures for drug abuse have tripled since 1988. In the United States, medical emergencies coming from cocaine taken rose by 1000 percent between 1976-1993, in the case of the heroine by 6 percent from 1988-1993 and by 155 percent in the case of cannabis. Cocaine addicts between the age of 12 and 17 increased by 166 percent from 1994-1995 in various countries. Drugs are being abused everyday.

In Nigeria, this issue of drug abuse has been a serious concern for the society. Youths have taken to drug abuse. In recent times, the rate at which youths abuse drugs have been so alarming and worrisome that much effort have been made to eradicate it. As the youths are abusing drugs, the effort being made to eradicate it is losing strength. Drug abuse and addiction have a destructive or devastating consequences but our youths are still into drugs.

“Not only that it destroys the affected individual but it has a pervasive effect on all those who know or work with the individual (Barber, 1967: P. 85).

Drug addiction is a tragedy in our Nigerian society.

Drug and substance abuse is a global problem. King'endo calls it “a global epidemic”. Drug addiction has become widespread because of the ease of adoption of vices by humans. Everyone has the potential to become an addict due to the natural inclination towards the adoption of certain habits. The World Health Organization states that substance abuse touches millions of people worldwide each year with an estimate of 76.3 million people struggling with alcohol use disorder. In addition, the United Nations reported that around 185 million people globally over the age of 15 years were involved in the use of drugs by the end of the 20th century.

The reality is that the more the number of people engaging in drug abuse, the more people get addicted to drugs. This can be ascertained since starting to take the drugs is the first step to getting addicted. However, the extent and characteristics of the epidemic greatly differ amongst different countries in the world. Asare and Twene stated that the most commonly used

and abused substances are cigarettes, cannabis, and alcohol. According to the World Drug Report (2017), posted by the United Nations, there has been an increase in the number of opioids uses in Europe, Asia, America, and Africa. The use of alcohol and opioids is considered one of the leading causes of preventable deaths, illness, and injury in most countries across the globe. According to Ongwae, drug abuse poses a very big problem and is continually ruining the lives of millions of people both adolescents and the general population.

## **1.2 Statement of the Problem**

Drug abuse among youths in Nigeria is now a common phenomenon. Females are not exempt in this evil act. A recent research shows that 15-20 percent of drug addicts are females while males constitute about 50-55 percent, all comprising of traders, students, unskilled workers and the unemployed as shown by a retrospective study carried out by NDLEA (Nigerian Drug Law Enforcement Agency).

Drug abuse has contributed to the set back of the society. In spite of this, many youths do still indulge in it. In many psychiatric hospitals in Nigeria, many of our youths are undergoing drug treatment. The number of

the youths that are insane are more than old people that are insane and youths insanity is mostly caused by drug abuse. Some youths are school drop-outs because they could not continue due to the rate of drug they have taken that resulted to their insanity. University of Benin is not an exception. Many youths are homeless, wanderers, derelicts, unemployed, rapist, thugs, armed robbers and so on because they are drug addicts. A lot of lives and property have been wasted in accident and violence because of drug. Youths that are supposed to be the hope of their families and the society at large and useful to themselves have wasted their lives, all because of drugs and it has been a serious problem in Nigeria.

### **1.3 Aims and Objectives of the Study**

The aims and objectives of this study;

- i. To examine the effect of drug abuse on the socio-political, economic and religious facets of the Nigerian society.
- ii. To see how the church can contribute to the fight against drug abuse.
- iii. To examine possible challenges the church may face in the fight against drug abuse.

iv. To investigate the cause of drug abuse in Nigeria.

#### **1.4 Research Methodology/Scope**

Data for this study will be collected using both primary and secondary sources. The primary sources includes; oral interviews that could be collected through face-to-face interaction with the interviewees, which were aimed at eliciting firsthand information on their knowledge of the subject matter. The interview schedule specifically targeted people with rich knowledge of the issue under investigation. Such people include missionaries, scholars of history and so forth. The secondary sources included, among others, materials such as textbooks, journal articles, encyclopedia, and Internet materials. These secondary materials will help the researchers to know the state of the art and make a qualitative analysis of the issues involved in the topic.

#### **1.5 Clarification of Terms**

**1.5.i Drugs:** a medicine or other substance which has a physiological effect when ingested or otherwise introduced into the body.

**1.5. ii Abuse:** use (something) to bad effect or for a bad purpose; misuse.

**1.5. iii Church:** a building used for public Christian worship.

**1.5.iv Curb:** a check or restraint on something.

## CHAPTER TWO

### LITERATURE REVIEW

#### 2.1 Intoxicants and Drugs in the Bible

A proper approach on intoxicants may not be possible if an introductory discuss is not made on the concept of intoxicant. William (2007) stated that in chemistry, intoxicant are organic compound which the hydroxyl functional group is (-OH) bound to a carbon atom. In particular, this carbon center should be saturated, having single bound to three other atoms. An important class of intoxicant is the simple acyclic, the general formula for which is  $C_nH_{2n+1}OH$  of that ethanol ( $C_2H_5OH$ ) is the type of intoxicant found in intoxicated beverages and in common speech the word intoxicant refers specifically to ethanol. Many forms of intoxicants exist though not all are consumable as there are toxic ones.

Lodgsdon (1994) explained that the most commonly used intoxicant is ethanol, ( $C_2H_5OH$ ) with the ethane backbone. Ethanol has been produced and consumed by humans for millennia, in the form of fermented and distilled intoxicant beverage. It is a clear flammable liquid that boils at  $78.40\text{ }^\circ\text{C}$ , which is used as an industrial solvent, car fuel, and raw material in

the chemical industry. Another form of intoxicant is methanol which is the simplest form of intoxicant. Robert (2004) pointed that methanol (CH<sub>3</sub>OH) was formerly obtained by the distillation of wood and therefore, it is called “wood intoxicant”. It is a clear liquid resembling ethanol in smell and properties, with a slightly lower boiling point of 64.70C and is used mainly as a solvent, fuel and raw material. Unlike ethanol, methanol is extremely toxic; a sip as little as (10ml) can cause permanent blindness by destruction of the optic nerve and 30ml (one fluid ounce) is potentially fatal.

## **2.2 Biblical Analysis of intoxicants**

Biblical literature uses several words in its original language to refer to different types of intoxicated beverages. Some of these words have overlapping meaning, particularly the words in the Hebrew language compared to the words in koine Greek, the languages of both the Septuagint and the New Testament. The Old Testament Scripture being written in Biblical Hebrew with portions in biblical Aramaic, its modern representative, the Masoretic text, uses several words to represent intoxicated beverages:

The word *yāyin* (יַיִן) is the common word translated wine. Browning (2004) pointed out “properly, it must sometimes be rendered as wine, new wine or sweet wine. It can represent juice at any stage in the fermentation process, and in some places it represents rather wine made from the first drippings of the juice before the winepress was trodden. As such it would be particularly potent”. Maynard (1997) concluded that this *yāyin* can certainly be intoxicated as in Hosea 4:11. Closely related to the word is *tîrôš* (תִּירוֹשׁ) which can also mean new wine, fresh wine or freshly pressed wine. Fitzsmmond (1982) revealed that *tîrôš* is used thirty-eight times in the Old Testament like in Haggi 1:11, Zech 9:17, twenty of those in conjunction with grain and/or oil as the fresh produce of the field. It is said to be “in the cluster” (Isa 65:8), the vats or presses overflow with it (Proverbs 3:10, Joel 2:24). Brown-Driver-Briggs (BDB) (2007) argued that the word is never associated with drunkenness except perhaps in Hosea 4:11, where *yāyin* is also mentioned. Another word used in the Hebrew Scripture for intoxicated wine is *šēkār* (שֵׁכָר) which means strong drink. This three consonant verb *rkv* is the root word which indicates „to be drunk“ *šākar* (שָׁכַר), they can form the noun *šikkor* (שִׁכּוֹר) “a drunkard” or the state of being

drunk, šikkārôn !ArK'vi “drunkenness”. According to Morris (1995) “strong drink” (šēkār) denotes any inebriating drink with about 7-10 percent intoxicated content, not hard liquor, because there is no evidence of distilled liquor in ancient time. It was made from either fruit and/or barley beer. Smith (2007:12) added “but generally it is used in combination with “wine” and strong drink to encompass all varieties of intoxicants”.

### **2.3 Addiction as a crime**

Intoxicant, tobacco, heroin and many other drugs can be found in our society. While illness, death, low productivity, and crime are all associated with drug addiction, overall it has an immeasurable emotional and social cost. Psychologists and psychiatrists have defined addiction as a neuropsychiatric disorder characterized by a recurring desire to continue taking the drug despite harmful consequences.

Addiction can be defined as the loss of control over drug use, or the compulsive seeking and taking of drugs despite adverse consequences. Substance addiction (or drug addiction) is a neuropsychiatric disorder characterized by a recurring desire to continue taking the drug despite

harmful consequences [36]. This drug-seeking behavior is associated with craving and loss of control. Addiction is caused by the actions of drug abuse and generally requires repeated drug exposure. This process is strongly influenced both by the genetic makeup of the person and by the psychological and social context in which drug use occurs. However, addiction was largely seen in the past as a moral failure in will-power. In the late eighteenth century, Benjamin Rush held the idea that addiction was ‘a disease of the will’. Addicts were seen as subject to opposing forces, motivations, and other sorts of processes that both impelled them towards and away from a drug. In this view, drug addiction was regarded as a moral condition induced by an addicts’ weakness in will.

The drug/crime relationship is difficult to specify because

1. Most crimes result from a variety of factors (personal, situational, cultural, economic), so even when drugs are a cause, they are likely to be only one factor among many

2. What is meant by “drug-related” varies from study to study; some studies interpret the mere presence of drugs as having causal relevance while other studies interpret the relationship more narrowly
3. Reports by offenders about their drug use may exaggerate or minimize the relevance of drugs; drug use measures, such as urinalysis that identifies only very recent drug use, are limited.

## **2.4 Common Drugs Used and Abused by Adolescents**

Adolescence is a time when many young people express their autonomy by taking risks. Risk taking is a normal and positive development on the path to adulthood, but it also carries potential danger. One of the most common, and most dangerous, of adolescents’ risky behaviors is using illicit drugs. Illicit drugs include marijuana/hashish, cocaine (including crack), heroin, hallucinogens, inhalants, or psychotherapeutic medications not taken under a health provider’s supervision.

Types and patterns of illicit drug use Marijuana (and hashish, a product derived from marijuana, and included here in all discussions of marijuana use) is by far the most commonly used illicit drug among

adolescents. However, adolescents use a wide range of illicit drugs—some newly developed, some “rediscovered”. Unfortunately, word about “new” substances to get high with tends to travel much faster among adolescents than does news about the harm associated with these substances. Thus, it can be challenging to stay on top of all the varieties of illicit drugs adolescents are currently using. Moreover, some adolescents use multiple illicit drugs, either concurrently or over the course of their adolescent years.

## **Marijuana**

As noted, marijuana is the most commonly used illicit drug among adolescents. It is most often smoked in rolled cigarettes (“joints”) or in pipes, but it can also be ingested with food. The proportion of adolescents who use marijuana has ebbed and flowed over the years. After staying fairly steady for much of the early 2000s, daily use rates for 10th- and 12th-graders in 2011 showed small, but statistically significant, increases from 2009.

## **Prescription Drug Misuse**

Some adolescents misuse prescription medications, particularly psychotherapeutic drugs, which include amphetamines (such as Ritalin and Adderall); sedatives; tranquilizers; and narcotics (such as Vicodin and OxyContin). About one in five 12th-graders in 2011 reported having used one of these drugs without medical supervision at some time in his or her life. A much smaller percentage (about three percent for amphetamines, the most commonly used prescription drug) reported having used one or more of these prescription medications in the past 30 days in 2011.

## **Inhalants**

Many household substances (such as glues, aerosols, butane, and solvents) can be inhaled to give a user a “high.” About one in nine adolescents reports having used inhalants at some point in his or her life. These substances tend to be used primarily by younger adolescents.

## **Hallucinogens**

Drugs known for their hallucinogenic properties include LSD, MTF, mescaline, concentrated THC, peyote, PCP, psilocybin, and DMT.

## **Ecstasy**

Sometimes referred to as MDMA, “E,” and “X,” and one of several so-called “club drugs,” Ecstasy is the most commonly used hallucinogenic drug. Other illicit drugs. Among the illicit drugs that are used less commonly are cocaine, heroin, methamphetamine, and steroids.

## **Differences in illicit drug use by adolescent group**

In general, male adolescents are somewhat more likely than are their female counterparts to use illicit drugs. Patterns of use change over the grades, but by 12th grade, white adolescents are more likely than are their black or Hispanic peers to have used any illicit drug within the past year.<sup>1</sup> Few other demographic patterns are consistent across types of illicit drugs and across grade levels. Illicit substance use seems to be something many adolescents engage in occasionally, and a few engage in once a month or

more often. According to a recent study, nonmedical prescription drug misuse is more prevalent among adolescents who live in rural areas. Among those living in rural areas, adolescents were more at risk of misusing prescription medications if their health status was poor, if they suffered from depression, and if they used other drugs and intoxicant. Adolescents living in rural areas were less likely to misuse prescription medications if they were enrolled in school and living in a two parent household.

## **2.5 Factors that Influence Drug Abuse**

### **Peer Pressure**

Peer influence has consistently been found to be among the strongest predictors of substance use among adolescents by many literatures around the world including some Nigerian articles. However, Nigeria lacks literature that explores the various contexts and patterns of adolescents' substance use based on the influence of their peers. Therefore, this research attempts to show evidence of peer influence in the context of susceptibility to peer pressure, temptation to smoke and self-efficacy to use substances in various forms among adolescents.

Button, Corley, Rhee, Hewitt, Young, & Stallings, (2007), discovered certain reasons why teens use drugs. Their evidence suggested that adolescents become marijuana users based on their group's attitudes towards marijuana and if their friends are users. Hence, attitude is an interesting factor in drug use among adolescents. The role of attitudes in this regard is the assumption that positive attitude towards drug use should be legalized directly which has been observed to influence the number people using marijuana. Could this be the rationale behind teens' perception of drug use as normal? On the other hand, it is stated that many marijuana using adolescents indicated a "favouring of friends over family, lack of understanding with parents and disagreement with them in regard with appropriate behaviours and choice of friends (Button et al, 2007).

In essence, it means that adolescent who uses marijuana usually associate with peers who use the same drug. The adolescents believe that the only way to achieve/fulfill this identity problem is by indulging in the same behaviour with their peers- which leads to influence. More so, the prevalent, rates, and types of substances used, ages of initiation, and patterns of adolescents drug use vary within and across ethnic samples (Brown, 2004).

The prevalence rates show that drug use has increased across all ethnic and racial youth groups (Aker, 1985). Adolescent drug use according to Aker, (1985) is also associated positively with peer drug use. Most adolescents who indulge in drug use see it as culturally accepted; within the peers. Adolescents are influenced in the same way (both differences and similarities) into drugs use. Padilla–Walker, & Carlo, (2004) in a study sampled French adolescents and compared them with American teens on marijuana use. The findings showed that teens who use marijuana are less likely to go to church. Users are more likely to be absent from school; to have a positive attitude towards marijuana use, to be able to distant from their parents, and to be more peer oriented. Although, it is widely accepted that peer influence is a powerful factor in adolescent development, the impact of peer influence on adolescent development is generally associated with negative connotations.

These groups provide an important developmental reference point through which adolescents gain understanding of the world outside their families. Failure to develop close relationships with age mates, however, often results in a variety of problems for the adolescents- from delinquency

and substance abuse to psychological disorders (Paschall, Ringwalt, & Flewelling, 2003).

### **Adventure**

Temitope (2019) posits that Adventure as a factor of drug abuse has little or no theories on it, so we can base our result on assumption, from my point of view adventure can also be a factor of drug abuse after peer pressure, adolescents of these days tend to want to try out new things just because their friends, colleague, roommates, course mates, neighbors are doing it and. They're ok with it so they tend to embrace the idea of doing drugs which on the long run becomes something they want to do constantly which results to abusive use of drugs and other substances they may have been exposed to which is detrimental to their physical and mental health.

### **Social Media**

The advent of social media platforms such as Facebook, Twitter, Instagram, WhatsApp, and so on, has added great impetus to the area of human communication. It has virtually made everyone a mass communicator. This is because, by just pressing a button, one can easily create and

simultaneously share messages to a large and heterogeneous audiences scattered across different geographical locations. However, just like every other human creation, the technology has also come with its attendant disadvantages, one of which, is that, on social media, we get more than we bargain because there is information overload.

This weakness makes young people the most vulnerable to negative tendencies and influences portrayed on social media. Agreeing with the above submission, Saliman, Chunara & Weitzman (2014) note that social media has great influence on young people because they are tender at heart and could be easily misled. One area where young people could easily be misled is in substance use and abuse (Nwafor, Okoro & Nwankwo, (2016)). Studies such as those of Winpenny, Marteau, & Nolte, (2013) and Seaman, & Ikegwuonu, (2010) have shown that substance abuse commonly arises from ignorance. This could come in the form of use of drugs without medical doctor's prescription, use of intoxicant in order to remove fear from the mind during performances or the use of sedative and tranquilizing chemicals. Martin, Bajwa, Bowman, Donnelly, and Drew, (2010) believe that such substances usually have long term side effects. Sambo (2008) cited

by Fareo (2012, p. 241) adds that “chronic use of substances can cause serious, sometimes, irreversible damage to adolescents physical and psychological development.” Ramo (2017, p. 630) cited in Yang, McCarron, Keller and Luo (2017) enumerates some of the possible complications of substance abuse to include rape, personality disorder, criminal vices, drug addiction and intoxicantism, among others. To abuse substance means to use harmful or hazardous psycho-active substances, including intoxicant and illicit drugs. This phenomenon according to Fareo (2012) has gradually become a major public health concern of which all hands must be on deck towards nipping on the bud.

## **CHAPTER THREE**

### **THE CHURCH IN NIGERIA/DRUG ABUSE**

#### **3.0 Origin**

Christianity in Nigeria dates back to the 16th century when the Portuguese introduced Latin Christianity in Benin and Warri. Looking at Christianity from that early beginning to the present time, many stages of development had taken place resulting to the planting and growth of churches. Several Christian churches abound here and there. We will look at the factors that facilitate the emergence and growth of churches in Nigeria. The main objective of this work is to discuss the history of church growth in Nigeria. To achieve this objective, the history of the church in Nigeria is divided into five periods namely; one, the period of introducing Latin Christianity in the 15th and 16th centuries; Two, the period of Denominationalism and missionary activities in the 19th century from 1842 onward; three, the period of evolution of Independent churches, Four, the period of Indigenous African Churches; and Five, the period of the birth of charismatic and Pentecostal churches in Nigeria. It is to be noted that the birth of Christian Association of Nigeria (CAN) which divided the Christian church to five

major groups aided the growth of the church in Nigeria. The period between 1980 to 2010 is remarkable as it witnessed the spread, growth and spread of churches in Nigeria. The work ended with suggestion and recommendation. It is established in this work that church growth led to numerical strength of churches as seen in the proliferation of churches in Nigeria. The work ended with suggestion and recommendation. It is established in this work that church growth led to numerical strength of churches as seen in the spring up of churches in Nigeria today. The period of the Introduction of Latin Christianity This period dates from the ‘first contact of Europeans with the natives of the Delta region in 1472 till the close of the 18th Century, a period of about three hundred years”. At this period, “Christianity failed to gain any permanent foothold in Benin, Warri, Bonny, and Calabar”. Antonio Galvao, the 16th century historian, attributed the first Portuguese voyage through the Bight of Benin to one Ruy de Sequira in 1472. The final settlement of the Portuguese in the Bight of Benin began in the 1480s through the availability of slave, just as gold was available in the Port of Elmina. “Portuguese trade with Benin brought political ties, and under king John II, Christian missionaries were sent out with traders”. Christianity was introduced into the

kingdom of Benin by accident. It was accidental because the Portuguese were in the West Coast of Africa primarily to trade in gold, ivory, pepper and slave. As a Christian nation, they aimed at the ultimate conversion to the catholic faith in their trading partners. Thus, the king and the authorities of the Roman Catholic Church at home encouraged them. Secondly the Portuguese sought the conversion of their native trading partners because, “as Christians, they were looking for allies against Islam. Missionary activity in the 15th century was minimal because the overriding commercial interest in trade in slave and pepper took prominence. However, the 16th century witnessed a remarkable interest in missionary activities on the part of the Portuguese. Because of this, Esigie (1504-1550), the Oba of Benin sent an embassy to king Manuel of Portugal in 1514, and in the following year Christian Priests arrived in Benin. Egharevba<sup>4</sup> recorded that churches were built, the Oba’s son and some noblemen were baptized and started to learn how to read and write. Esigie’s successor, Orhoghua, was said to have been educated by the Portuguese in their school and was baptized. However, by Mid-Sixteenth Century, the Itsekiris had become rivals to the Benin in slave trade, and when the Portuguese Missionaries were spurned in Benin in

the period, they were welcomed by the Itsekiri rulers and the kingdom developed through contact with the Europeans under the direction of the Bishop of SaoTome, Gasper Cao (1556-1565, 1571- 1574). Christianity was introduced to Warri by a company of Augustinian Monks sent to Warri, who founded a Christian settlement, named Santo Augustino. The first success of the Augustinian Missionaries was sent to Portugal in 1600 to be educated, and returned to Warri some years later with a noble Portuguese wife and three priests. For the next two hundred years, “Roman Catholic Missionaries” visited Warri, though intermittently, sometimes accompanying trading parties and often times solely on their own. By the end of the 18th Century, European trading vessels no longer visited Warri, because of the decline in the volume of trade available to the Europeans in Warri. The characteristics of this period include: the Association of Missionary Enterprises with the buoyancy of trade, intermittency and long interval between the postings of Missionaries, inadequacy in the number of missionaries, inadequacy in the number of Missionaries available at any time and their lack of understanding of their job because they were not trained for it and lack of material support for the few missionaries available. Apart from

language barrier, attention was directed to many places at the same time and the base was far from the field. For example, Sao Tome was made the base for missions to Fernando po, Elmina, Principe, Warri, Ughoton, and Inland town of Benin. In addition, from the warri experience, the proselytizing effect of the Roman Catholic Missionaries was minimized by their high death rate because of the unhealthy climate only the palaces or courts were touched by the missions and attempts of the Portuguese or Italian priests were stories of Jesus and not Christianity based on the Scripture. All the above characteristics led to the failure and natural death of the mission.

### **3.1 Mode of Expansion**

This period started from 1840 when missionary bodies set up in Europe and America in the 18th century succeeded in converting Nigerians to Christianity and opened permanent mission stations among the people. The period was just after the abolition of the slave trade; the abolition of slave trade stimulated a fresh religious enthusiasm among the Europeans and Americans. With the support of the missionary bodies. “The freed slaves in places like Sierra Leone and Abeokuta encouraged missionary enterprises.

This was a period of denominationalism when many churches from the British Isles and America sent missionaries to the coast and interior of Nigeria. The Anglicans under the Church Missionary Society (CMS), were the first but the Niger Expedition in which they came in 1841 failed. However, the first successful penetration of Christian mission into the interior of Nigeria was made in 1842, when the Wesleyan Methodists on the invitation of the freed slaves who had settled at Badagry and Abeokuta, sent Rev. Thomas Birch Freeman and an assistant William de craft and his wife from the Gold Coast (Ghana) to Badagry and some months later Henry Townsend to Abeokuta. In the more southern part of the country, on the Cross River in the old slave-trading town of Calabar, the Presbyterians sent Rev. Hope Masterton Waddell accompanied by Mr. and Mrs. Edgerl A. Chishalm and E. Miller, who arrived in Calabar in April 1846, to establish the church of Scotland Mission. Their work was very successful because a Presbytery, the Presbytery of Biafra, was created in 1858. The American Baptist Mission began work in Nigeria in 1850. The Rev. Thomas J. Bowen, the Pioneer Missionary, established stations at Ijaiye and Ogbomoso. The Roman Catholicism, through the Society of the African Missions, came in

1862. The ex-slaves were organized and stations established in Lagos and Abeokuta. When the Italian Priest, Father Broghero, visited Lagos in 1863, there was a catholic church in Yorubaland. The Holy Ghose Fathers started work among the Igbo of Eastern Nigeria in 1885 through Father Joseph Lutz working at Onitsha. Samuel A. Bill started the Qua Iboe Mission in the Qua Iboe River area from 1887, though it was not until 1891 that the Qua Iboe church was established as an Independent evangelical and interdenominational body. Mission work in Northern Nigerian started in 1893 through Rolland Bingham, Walter Gowans, and Thomas Kent in 1904, the Sudan United Mission (SUM) joined the Sudan Interior Mission (SIM) in the mission work in the North, concentrating in the regions of Adamawa, Benue and Bornu. It is to be noted that this period was characterized by missionaries activities being based on denominations and limited to the Southern part of the country. The missionaries who came were trained and really prepared, though many were swallowed up by the climate. The language barrier that had existed was reduced to the minimum by the use of interpreters and the missionaries themselves learning the language; Trained Nigerian Ministers started to emerge; churches and later schools and

hospitals were erected. More importantly, baptism was administered to the converts as an indelible mark for the new faith they had embraced and the old ways they had forsaken. The period of Evolution of Independent Churches This period was the evolution of African Independent churches as from the late 19th century as “protest movements against the marginalization of the indigenes within the foreign mission”. This began apparently in consequence of the nationalistic spirit that was awakened by the partition of Africa in 1885, which set in motion a new phase of European colonial activities. “The yearning for democracy and self-government” and the discriminatory practices of the white church leaders provoked very sharp reactions from the Lagos elite and also from Edward W. Blyden and James Johnson. The culmination of this unheard protest was the establishment of the United African Church (UNA) in Lagos on September 1891. This was really the first indigenous church in Nigeria. The native Baptist church, though established in 1888, earlier than UNA, was only African in its leadership, every other thing in the church was American. This was because the attempt to form the Native Baptist church was not directed purely to an African Church, but as a mild “protest against the intransigence of Rev. W.J.

David, the Baptist Missionary” in Lagos at that time, with the hope of effecting a re-union with the American Baptist Mission in the future. Therefore, it is no surprise when in 1894 the Native Baptists were brought back into association with the American Baptist Mission. In 1901, the African Bethel church incorporated was constituted in Ebute Metta, Lagos by some members of St. Paul’s Breadfruit church, Lagos, who had become dissatisfied with administration of the church by the white leaders. A similar situation led to the formulation of the United African Methodist church (Eleja) in 1917, after seceding from the Methodist Church, Ereko, Lagos. Although, African Churches came into existence as a result of agitation for African leadership in the church and a protest against the condemnation of certain African Cultural practices by European Missionaries, yet they remained one in practice, liturgy, and ministerial orders with their parent bodies. The Period of Indigenous African Churches This period gave birth to Nigerian indigenous churches, a phenomenon of the Aladura Movement in the 1920s to 1940s. This was a period of the Christian faith as practiced in Nigeria by Nigerians was suited to the diversified and aggregated cultural and geographical outlook of Nigerians. This movement was essentially a

20th century phenomenon and it represented as observed by Omoyajowo: A reaction against the European complexion of the Western-oriented churches with their completely prefabricated theology and Christianity from their own perspective and to worship as Christian Omoyajowo went further to say that this movement came with the “experience of direct communication with the Holy Spirit” The churches that started from this movement according to their own official etiology had different origins, but they had the common goal and desire to evangelize Africa by their own methods. The movement started immediately after the First World War. The influenza epidemic that broke out in the Southern part of Nigeria in 1918 rendered Western medicine impotent and the churches were closed by a government decree to curtail the spread of the epidemic. However, from St. Saviour’s Anglican Church, Ijebu-Ode, and a nearby village, Isonyin, J.B. Shadare and a young school mistress, Sophia Odunlami, respectively received visions on how the epidemic could be cured. “This culminated in the establishment of the Faith Tabernacle in 1923”. By a similar experience the Cherubum and Seraphum Society was founded in 1925 by Late Moses Orimolade and Christianah Abiodun Akinsowo (later Captain Abiodun Emmanuel) The two churches

grew side by side until 1930 when some members of the Faith Tabernacle appealed to the Apostolic Church in Great Britain for missionaries. In 1930, two Apostles and a Prophet were sent to Nigeria. In 1931, Seven Nigerians were ordained as Apostles, then the teachings of the Apostolic Church were accepted and the Apostolic Church became established in Nigerian, while a few other members continued as Faith Tabernacle. Later, “disagreement over the use of medicine, both native and Western, and resentment over the European leadership in the Apostolic church forced some members, notable among them were “David Odubanjo, I.B. Akinyele and Joseph Ayodele Babalola to found the Christ Apostolic Church (CAC) in 1940”. About the same time Joseph Osintelu began the Church of the Lord (Aladura)” and in 1932, Major Lawrence established the Holy Flock of Christ, after resigning his membership of the Cherubim and Seraphim. CAC was established by Joseph Babalola in 1940. The indigenous churches in this category have many characteristics in common.

### **3.2 Doctrine**

There is great danger of losing sight of the Church in the endeavor to emphasize the idea of the Kingdom of Heaven or Christendom. We are prone to think it a small thing to speak of the Church; the Kingdom and Christendom seem so large in comparison. We are tempted to distinguish and contrast Churchism, as it is sometimes called, and Christianity, to the disparagement of the former. It is well to remember that Jesus Christ positively identifies Himself with the Church (Acts 9) and not with Christendom; He gave up His life that He might found the Church (Eph. 5:25). The Apostle Paul sacrificed himself in his endeavors to build up the Church, not Christendom. He speaks of his greatest sin as consisting in persecuting the Church of God (1 Cor. 15:9). The supreme business of God in this age is the gathering of the Church. Someday it will be complete (Eph. 4:12), and then the age will have served its purpose.

### **3.3 Prospects and challenges**

The church it has found a home in a multiplicity of cultures, idioms and languages. Our study of the challenges and prospects will be left around

churches in Nigeria . These churches have combined the global aspects of the Charismatic and Pentecostal strands of Christianity with their own local cultural values. at least churches, are renegotiating their faith in the following ways:

### **Recapturing Christianity's spirituality**

Belief in spirits and witchcraft are commonplace in many countries in the South (AsamoahGyadu, 2009). However many of the traditional mission churches marginalized and underemphasized the supernatural. In Africa, these strong beliefs have resulted in the formulation of a theology called 'witchdemonology' which is a synthesis of both African traditional religion and Christianity. Even though, as I point out later, that this rather simplistic understanding of how people can succeed in life is fraught with problems, it represents an opportunity for African Christians to practice Christianity within the framework of African primal religiosity. It also takes the culture of the people seriously, by dealing with Africans' beliefs and fears in their new faith, through a synthesis of both old and new systems.

## **Re-evangelizing and reaching the world**

A new phenomenon has occurred in Christian missions with increasing transnational linkages originating from the South to reach the diaspora cultures as well as the citizens of the North. Missionaries from Brazil and South Korea are now in many regions of the world, in fact Brazil is the second largest missionary-sending nation in the world (USA is first) with 34,000 missionaries (Johnson, 2012). It is estimated that there are 21,500 South Korean missionaries in 175 countries worldwide (Mandryk, 2010).

## **Repositioning the church in the public sphere**

The chapters in the book reveal that are three basic ways that the Southern Church is repositioning itself in the public and private spheres: by using the business model for doing church, by espousing the latest in media technologies, and by entering into the political and civil spheres through political and social activism. Jeaney Yip, in chapter five uses Hillsong in Australia as a prime example of a branded mega church that perpetuates its own products and services in the marketplace of Christianity. Walter

Ihejirika and Godwin Okon in chapter three describe the high visibility of Nigerian mega churches through multi modal media expressions.

## **Challenge**

### **Contestation**

The global spread of Christianity has increased the contestation of the faith both within Christendom and without. The Catholic denomination is facing a serious challenge because evangelical Protestantism, especially the brand of Charismatic Christianity, is spreading rapidly in several nations in Latin America and in the Philippines in Asia. In other countries in the South, the proliferation and visible presence of Christianity poses a challenge to Islam and Hinduism. There is a tendency in some of the mega churches in the South to demonize all other faiths except those of the evangelical, Charismatic and Pentecostal persuasion. In our increasingly pluralistic world, this can often cause unnecessary tension between Christianity and other faiths. In light of this, Guinness (2008:128-193) cautions the worldwide church to take the approach of civility pointing out that all faiths and no

faiths should be free to engage issues from their own perspective and “what is a right for one is a right for another and a responsibility for all.

### **3.4 Drug Abuse in Nigeria**

Drugs are commonly used by everybody whether young or old. Drugs are not only useful for human beings; they are also useful for animals for good health. Human beings give drugs to their animals when they discovered that they are not healthy. Drug is an effective substance in the life of any living thing to cure sickness and to make life healthy. It is true that drugs are used for beneficent therapeutic purposes, effective substance for good health, but they are being abused by people especially youths. They use it illegally and unlawfully, thus it becomes harmful to the body. The impact of drug abuse among Nigerian youths has been considered a moral decadent. Drug abuse has made the face of the Nigerian youths rough and brought shame to our society. The Nigerian youths are deliberately using drugs illegally, unlawfully and intentionally. Many of our youths ignorantly or knowingly depend on one drug or the other for their daily activities. According to the statistics provided by World Health Organization (WHO), drug including

alcohol and tobacco, have caused a lot of road accidents and have claimed more lives than other sicknesses suffered by mankind. As International Drug Trafficking is gaining strength, the international cooperation against drug trafficking is steadily losing strength and lacking organization.

The report from world narcotics has shown that confiscation level has fallen below 10 percent of the global circulation level of drug international mortality figures for drug abuse have tripled since 1988. In the United States, medical emergencies coming from cocaine taken rose by 1000 percent between 1976-1993, in the case of the heroine by 6 percent from 1988-1993 and by 155 percent in the case of cannabis. Cocaine addicts between the age of 12 and 17 increased by 166 percent from 1994-1995 in various countries. Drugs are being abused everyday. In Nigeria, this issue of drug abuse has been a serious concern for the society. Youths have taken to drug abuse. In recent times, the rate at which youths abuse drugs have been so alarming and worrisome that much effort have been made to eradicate it. As the youths are abusing drugs, the effort being made to eradicate it is losing strength. Drug abuse and addiction have a destructive or devastating consequences but our youths are still into drugs. "Not only that it destroys the affected individual

but it has a pervasive effect on all those who know or work with the individual (Barber, 1967:85). Drug addiction is a tragedy in our Nigerian society.

### **3.5 Consequences of Drug Abuse in Nigeria**

Substance abuse brings about many adverse consequences, which affect the user, his family and the entire society. The adverse consequences of substance abuse can be divided into three categories, namely, physical, psychological and social.

**3.5.i PHYSICAL:** Some of the effects of substance abuse include damages to important organs like brain, liver and pancreas, hypertension, chronic cough and above all some researchers have shown that HIV infection associated with drugs addiction is becoming a significant socio pathological problem in Nigeria.

**3.5.ii PSYCHOLOGICAL:** Substance abuse leads to depression, anxiety, Hallucination, moodiness and aggressiveness leading to the degeneration of the individual, such individual with these characteristics is a waste to himself and the society at large.

**3.5.iii SOCIAL:** Socially the consequences of substance abuse to the nation are quite serious. The preponderance of youth addicts roaming the streets negatively affects the economy as a result of low productivity and shortage of efficient manpower, public safety is subverted, as drug addiction is leading to incitement of both sexes to prostitution and criminal behaviour.

### **3.6 Effort of Nigerian Government to Combat Drug Abuse**

It is on record that Nigeria flagged off its narcotic control efforts in 1935 when the Dangerous drugs Ordinance was enacted to control drug trafficking and abuse. Subsequent governments made concerted efforts to stay on top of the drug problem. In 1984, Nigeria recorded another landmark effort when the Federal Military Government promulgated the Special Tribunal (Miscellaneous Offences) Decree No. 20 of 1984 to frontally confront drug trafficking within the Nigerian shores. Section 3 (2) (K) of this Decree provided that “any person who, without lawful authority deals in, sell, smoke or inhale the drug known as cocaine or other similar drugs shall be guilty under section 6 (3) (K) of an offence and liable on conviction to suffer death sentence by firing squad. The then administration meant every section

of the Decree as it soon caught up with three drug traffickers that were executed. A new thinking later emerged, regarding the way the twin scourges of drug abuse and trafficking could be controlled. This necessitated the need for amendment of the 1984 decree, described by most concerned minds as one of the fiercest in the world. It was argued that when the stake or the risk is high as the case of capital punishment, it would succeed in raising prices of the illicit substances, thus making the trade more dangerously lucrative and attractive. The succeeding government in 1989 saw reason in these arguments when it decided to amend the Decree by expunging the death penalty clause, while substituting it with imprisonment terms ranging from two years to life.

In view of the fact that the drug menace continued to rise in profile, decree No. 48 of 1989, now an act of parliament CAP N30 laws of the federation of Nigeria 2004, established a new body, independent of other existing law enforcement agencies in the country called the National Drug Law Enforcement Agency (NDLEA). The establishment of NDLEA was Nigeria's deliberate effort at evolving an institutional framework for the suppression of the drug cankerworm. This is also in fulfillment of the

country's international obligation, as a signatory to the 1988 UN Convention, which recommended separate bodies to lead the onslaught against the ravaging drug menace in many parts of the world.

Until the advent of the NDLEA, the Board of customs and Excise (now Nigeria Customs Service) and the Nigeria police were the major drug interdiction organs of government, while the Federal Welfare Department was charged with the counseling, treatment and rehabilitation of drug dependent persons. From the activities of the Agency over the years, it is evident that government made no mistake in establishing the body that has become the reference point and the leading light in global efforts against drug cultivation, trafficking and abuse.

## **CHAPTER FOUR**

### **4.0 HOW THE CHURCH CAN COMBAT DRUG ABUSE**

#### **4.1 Public Awareness**

The goal of reducing drug abuse has shaped some of the churches most uncompromising policies. Preventing the use of drugs and drug abuse is a major public health goal. Tobacco use is difficult for individuals to control and the usual pattern of life-long, dependent smoking is associated with serious health consequences. Although moderate use of alcohol and marijuana is widespread, and many people believe that judicious use of these substances may create no serious social or medical risk, there is general agreement that frequent use of these substances among young adolescents should be prevented. Thus churches and health agencies have sought effective programs to deter or delay smoking, alcohol, and drug use. Narrow strategies of prevention have tended to yield disappointing or paradoxical results,” prompting researchers to study the problem in search of more effective preventive measures. Social pressure, particularly peer pressure, appears to be an important factor favoring the onset of early adolescent smoking, and is probably also involved in the onset of alcohol and drug

abuse. These findings suggest that training students to resist specific social pressures toward tobacco, alcohol, and drug use may reduce the frequency of those behaviors.

#### **4.1i Sermon**

The church should always organize seminars on drug abuse and expose drug abuse and its effects for people to know. Sometimes people are engaged in drugs abuse without knowing the effects on them but with the help of frequent seminars and teachings on drug abuse, people will be taught the effects or consequences of drug abuse and the way out. The church can organize this seminars within and beyond them. The church can organize it for schools, communities etc and drug abuse awareness can be created. There are people who cannot do without drug, it has become part of them but with frequent seminars and teaching on drug abuse, they can be delivered.

#### **4.1ii Early Child Education**

The period of early childhood is until the age of eight years. One of the reasons that early childhood is regarded up to the age of eight is to enable

him or her acquire a smooth understanding of the entire education from the level of play group to pre-primary and from pre-primary to the level of primary. The early childhood education is in an organized form to a major extent. The teachers and the other members of the pre-school, who are involved in this education are required to be systematic and methodical in their workings and conduct. It requires efficiency in its format and implication. Within this framework, the term 'care' holds much significance. When imparting any kind of learning, understanding or information to the students, the teachers need to take into consideration, the aspects of care and thoughtfulness. In pre-schools, students are young, hence, they need to be taken care in terms of various aspects, such as, learning, playing, health, emotions, diet, nutrition, and psychoanalysis. These are important for the overall development of the child.

The main purpose of early childhood education is to lead to effectual growth and development of the students. It creates the foundation for learning among the students, so that they are able to develop their skills and abilities efficiently from the early age. Early childhood care and education also makes provision of information and knowledge to the families and

communities of the students, with the purpose of contributing towards their effective growth and development. In pre-schools, learning begins with play, when students begin to take pleasure in play activities, then at the next level, they are taught drawing and colouring strategies, which enables them to develop an interest in art. At the next level, students are taught academic concepts, such as alphabets, numbers etc.

ECE is considered to be of utmost significance. This is realized by all the members of the community, irrespective of their backgrounds and occupations. The first three years of the life of the individual are considered to be crucial. At this stage, the child develops the connections to lead to advancement. Whether the parents are educated or not, it is vital for them to possess efficient knowledge, regarding how to implement the functions of growth and development and recognize the significance of education. When they will be aware of various strategies in terms of child development, they will be able to render an effectual contribution. Parents are the ones, who are dedicated and responsible to a major extent for the operative growth and development of their children. Until the age of three, children are close to

their mothers and depend upon them for implementation of all activities and functions (Warren, 2007).

Now having stated what Early Child Education entails the church can use this medium to educate their young members in the children section about the use of drugs, drug abuse, causes and effects of drug abuse and also to emphasize on the effects of drug abuse so the children will know and learn of how harmful drugs are to the human body.

#### **4.1iii Collaboration with Anti-Drug Agencies**

The church should try as much as possible to have connection with National Drug Law Enforcement Agency (NDLEA) or any other drug control measures. With the connection, the group will be given the church information about drug and it's abuse and the church will be voicing it out to the congregation, by air, handbills, book forms etc, coupled with the efforts of the drug abuse control group, drug abuse will be controlled. Even if five or more denominations that are well recognized can have the connection, it will help to control drug abuse. With these points mentioned, the researcher

strongly believes that if the church can really carry it out, drug abuse will be controlled or put to stop.

#### **4.1iv Legislation**

In Nigeria, the issue of illicit drugs use and trafficking is a significant problem that affects all and sundry. The adverse impact of the cultivation, production, traffic, and abuse of illegal drugs is profound; though this is not visible to many people due to the clandestine nature and the way the affected drugs find their way into the society (NDLEA 2012; NDCMP 2015). To counteract drug issue and its associated problems, the successive administrations in Nigeria have over the years embarked on various crosscutting tasks to combat the physical, psychological, physiological and socio-economic maladies attributed to illicit drugs and trafficking in the country (NDLEA 2012). However, the surge in drug and crime configuration in the country has made the law-enforcement option a key feature of approaches adopted in responding to the challenges of drug trafficking, production and use in the country (NDCMP 2015). Over the years, successive Nigerian governments had ratified major national and

regional drug and crime conventions to support various anti-drug and anti-crime initiatives, programmes, and policies. Also, administrations had enacted several anti-drugs and anti-crime legislation coupled with the establishment of several national agencies to coordinate and ensure the effectiveness of anti-drug and anti-crime policies that was made. As a matter of fact, successive administrations have been found to place more emphasis on law-enforcement approach in Nigeria at the expense of other drug control options such as treatment, rehabilitation and reintegration due to factors such as, absence of harm reduction programmes in the country, inadequate counselling services, emphasis on abstinence, availability of treatment and continuous care in few hospitals, and the fact that the Non-governmental and faith-based organisations only offer few services in the area (NDCMP 2015).

Within the last three decades in Nigeria, the only important means on the part of the government for tackling drug use and addiction is the conservative or traditional means known as a law-enforcement option. While most countries in Europe and America are gradually moving away from sanctioned approach in favour of provision of qualitative and improved drug treatment towards the management and cessation of substance use, most

drug control activities of the government in Nigeria are predominantly oriented towards law-enforcement or what is sometimes referred to as sanctioned approach (Asare and Obot 2013). In Nigeria, the regularity by which law-enforcement approach is applied in the form of imprisonment has now made it a natural way of punishment for drug offences. Whereas, in many parts of the world, imprisonment is seen as counterproductive and antithetical to the reformation of drug offenders (UNODC 2007). In line with the words of Applegate, Cullen and Bonnie (1997), imprisonment and other punitive measures are described as disciplinary options that always culminate into the dismissal of programmes designed to reform and rehabilitate offenders. Based on this conclusion, they queried penal harm movement's rejection of rehabilitation as unsound public policy.

According to Petersilia (1992), and Cullen and Brandon (1998), locking up of offenders and “throwing away the keys” is a limited and counterproductive approach to crime control. They thought that incarcerated offenders would one day be released and sent back into the society; and that incarceration would make some of them remain unchanged or not reformed, while some others would come out with a lot of problems, and also in dire

need of services. In line with the above, the fact remains that, the growing recognition of inadequacies of law enforcement approaches as veritable means to protect current drug-users from further social exclusion, with a particular focus on returning them to productive living as law-abiding citizens in the society has reignited the call for noncustodial sentencing such as rehabilitation and social reintegration for current and recovering drug-addicts. Though, recent research findings have shown that law enforcement approach impacts positively on addicts' physical and psychological health, and is to some extent helpful in reducing drug use and criminal activities; it remains insufficient as far as providing additional social support required to prevent relapse and ensure social and economic inclusion of marginalised and stigmatised recovering drug-addicts is concerned (Neale and Kemp 2010; WHO 2009; UNODC 2008; Stewart et al. 2002).

Indeed, the conclusion that law-enforcement approach has been mostly unsuccessful in the reformation and reintegration of recovering drug-addicts into the society has contributed significantly to the rising international, regional and local clamour for the adoption and inclusion of rehabilitation and social reintegration programmes into full drug use and addiction

treatment. While on the other hand, a growing body of evidence has demonstrated the critical need for treatment, rehabilitation and social reintegration for current and recovering drug-addicts (Neale and Kemp 2010; WHO 2009; UNODC 2008). This stance (inadequacy of law-enforcement approach) has prompted the support of international bodies such as United Nations Office on Drugs and Crime (UNODC) and European Monitoring Centre for Drugs and Drug Addiction (EMCDDA) for the adoption of rehabilitation and social reintegration as veritable alternative to increase human, social, economic and institutional capital of disadvantaged and vulnerable recovering drug-addicts, and consequently prevent further social exclusion (EMCDDA 2012; IDPC 2012; UNODC 2008). As part of the global efforts to achieve recovery and social inclusion for all offenders, including drug-addicts, rehabilitation and social reintegration is enshrined and codified in several international treaties, conventions, regulations and other instruments (Sumnall and Brotherhood 2012).

## **CHAPTER FIVE**

### **EVALUATION, RECOMMENDATION AND CONCLUSION**

#### **5.1 Evaluation**

This paper has tried to examine briefly, the roles of the church in the fight against drug abuse. It has also traced from within it the causes and effects of drug abuse in all its aspects. A major fruit of this study is that this drug use and drug abuse system is existing in a society that is fast undergoing rapid socio-economic and political changes.

It is also evident that it won't be easy to stop the use of drug but the abuse of drug is another field on its own.

#### **5.2 Recommendation**

In the course of writing this project, these are my recommendations;

- i. The church should try their best to enlighten their members especially the youths both male and females because yes it has become a norm these days that even women smoke too and the children in the children section about the harmfulness of drug and drug abuse.
- ii. The church should hold seminars to talk about and against the use of drugs.

- iii. The church should work hand in hand with law enforcement agencies to curb the menace of drug and drug abuse in the society they reside.
- iv. Researchers should throw more light on the role of church in combating against the use of drugs drug abuse.
- v. Churches need to invest in training their staff/volunteers on how to care for and counsel drug addicts. The churches ought to partner with institutions that are already engaging in the fight against drug abuse. This will ease the work for the church as well as help them not reinvent the wheel.
- vi. The Church needs to use its networks and connection to lobby and engage in advocacy so that policies are passed that will help in the fight against drug abuse.

### **5.3 Conclusion**

Based on the findings of the study, it was clear that there are not much churches having a ministry and/or a program(s) meant for engaging in the fight against drug abuse are not directly proportional to the number of drug addicts that the church ministers to and that most churches engage in indirect ways of combating the drug use and drug abuse problem, especially within

their already existing ministries and programs. Few churches engaged in policy advocacy around the fight against drug addiction where 50% of churches partner with drug addiction rehabilitation and prevention programs or centers. The nature of such partnerships is mostly moderate involvement and slight involvement. Most churches are open and willing to engage in future partnerships with drug addiction rehabilitation and prevention programs or centers.

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