

**ASSESSMENT ON ALCOHOL ABUSE IN DELTA STATE: THE ROLE
OF THE CHURCH IN CURBING IT**

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**A PROJECT SUBMITTED TO THE DEPARTMENT OF RELIGIONS,
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CERTIFICATION

This is to certify that this project work was carried out by **Victory Erhinyodavwe (ART2000854)** of the Department of Religions, faculty of Art, University of Benin, Benin City.

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DEDICATION

My research work is solely dedicated to God Almighty for His love, Grace and kindness, seeing me through the beginning of this project to the very end.

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ABSTRACT

This study assessed the abuse of alcohol in Delta State, Nigeria, and the role of the church in curbing it. The specific objectives were to; ascertain the effect of alcohol abuse among Nigeria youths, in Ughelli North Local Government Area of Delta State, examine the effect of alcohol abuse on the health of victims and to investigate the role of the church in controlling alcohol abuse in the society. Data for this study were obtained from both primary and secondary sources. Results shows the percentage of people involved in the abuse of alcohol is high. 60% out of 100% of people are drinking alcohol excessively. The causes of alcohol abuse includes; social factors, psychological factors and biological factors. The effects of alcohol abuse is numerous; these includes drowsiness, cancer in the intestines, blurred or double vision, liver disease. Some solutions to alcohol abuse were home cure remedies, the Keeley Cure, established institutions, pastoral care, Biblical Teachings. This study concluded that the percentage of people abusing alcohol is high. The study therefore recommends that government and private institutions should provide well equipped institutions where alcoholics can go to for help.

CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Alcohol abuse is something that is common in the society at large. Alcohol is contained in so many drinks. Some of these drinks includes; Ogogoro, Wine and Palm wine. Excessive in take of these drinks that contains alcohol can lead to alcohol abuse. For the sake of the study our main focus will be on "Ogogoro".

Ogogoro is produced by farmers and then marketed. Palm wine forms the raw basis for ogogoro. In the Delta State of Nigeria, a species of raffia palm (*raphia hoookeri*) is cultivated for palm wine tapping. These trees grow best along rivers or in swamp forests. According to Wikipedia, ogogoro is distilled from the juice of Raffia palm trees. An incision is made in the truck and a gourd placed outside it for collection which is collected a day or two later. After extraction, the sap is boiled to form steam, which subsequently condenses and is collected for consumption. The final product can be distilled several times to increase potency (Jackson, 1987). Palm wine and sugar formed the basic ingredients of those that are cooking the gins (Omekwe, 1933).

Marketing or selling of ogogoro was an extensive practice in the Delta area. (Whiteley, 1936). Ogogoro had no boundaries to it's distribution. It connected rural and urban economics together (Miller, 1933). Ogogoro can be sold or marketed on the streets. In

1936 a female trader that goes by the name Cecelia Adora of Ibadan sold Ogogoro on the city's streets (Ince, 1937). Ogogoro in itself is not bad, because it is being used as a medicine. People of Warri mixed it with local herbs and drink the concoction as such (Vosper, 1935). Delta State fishermen took it to counteract chills and pneumonia (Analyst Department Annual Reports, 1932 - 1935). When Ogogoro is abused or drunk excessively then it look like a bad substance.

Alcohol can be abused by consumers by drinking too much of it often. In Delta State, there are shops that are solely meant for the purpose of selling Ogogoro. Furthermore, consumers comes to buy ogogoro from these vendors that sells alcohol in Oteri, Ughelli South Local Government Area of Delta State. These consumers includes; bike riders, bus drivers, even market women are also involve in the buying of ogogoro. Oteri is a locality, village to be precise in Ughelli South Local Government Area of Delta State. Oteri is populated, and situated close to these localities; Ighwreko, Ekiugbo, Ighwremaro where the drink is produced.

The religious view of alcohol differs in different religion. Islam is generally considered to have strong proscriptive norms against the use of any alcohol (Shepard & Suliman, 1987 - 1988). Catholicism has prescriptive norms regarding alcohol use, with alcohol integrated into rituals such as religious ceremonies. Guidelines or restrictions on amount or purpose of alcohol use beyond during religious ceremonies are vague, with Catholic

dogma being considered tolerant of a range of drinking including heavy drinking (Beigel and Ghertner; 1977).

Christian spirituality is the personal question for understanding answers to ultimate questions about life; meaning and relationship to the sacred (Wallace et al; 2020). Existing evidence reveals that religion or Christianity to be precise, have long been used to help prevent and treat substance abuse (Smith, 2003).

It's of great importance for this research to be carried out because of the rate at which alcohol is being abused. Therefore this study seeks to investigate alcohol abuse in Delta State as well as the role of Christianity in curbing the menace.

1.2. Statement of the Problem

Alcohol abuse is an issue of concern in the society today that cannot be ignored. Many people have lost their lives as a result of uncontrollable alcohol. However excessive intake of alcohol can endanger health. As a result of alcohol abuse some many lives has being wasted, through accidents, chronic illness caused by too much in take of alcohol. Some people tend to take excessive alcohol as a result of depression due to family issue or their working environment. However, there is no enough time to carry out the project work, no enough finance to carry out the work. This research work seeks to look at the problem of Alcohol abuse.

1.3. Aim and Objectives

The aim and objectives of this study is to examine alcohol abuse in Delta State as well as the role of Christianity in curbing the menace.

The Objectives of the study are;

1. To ascertain the effect of alcohol abuse among Nigeria youths, in Ughelli South Local Government Area of Delta State.
2. To examine the effect of alcohol abuse on the health of victims.
3. To investigate the role of the church in controlling alcohol abuse in the society.

1.4. Significance of the Study

The significance of this study includes;

1. Through this study, there will be less alcoholics in the society at large. The findings from this study will help lessen the rate of alcohol abuse.
2. The death rate of youths and adults as a result of alcohol abuse will decrease in Nigeria. It therefore means that lives will be saved through this study.

3. This study will be beneficial to families whose love one's or family members are victims of alcohol abuse by providing them with useful information on how to curb the danger of alcohol abuse.
4. Christian's or the church is another beneficiary. The Church will be recognized and respected for the role they played in controlling or curbing the danger of alcohol abuse.
5. The public will also benefit because this study will serve as a tool to build knowledge and increase public consciousness on the danger of alcohol abuse.
6. The students will benefit from the study because it will help broaden the knowledge of the students about the danger of alcohol abuse and the role Christianity plays in curbing the menace.

1.5. Scope of the Study

The scope of this study will include teenagers, youths, adults of Delta State Nigeria, that are involved in alcohol abuse and also the role of Christianity in curbing the menace.

1.6. Research Methodology

The method employed in this study is the descriptive, interview and questionnaire. Data collections were obtained from questionnaire, interviews and written materials that were

published. These materials include academic journals, internet materials. These were used to provide the information for the work.

1.7. Definition of Terms

1.7.1 Abuse

Cambridge dictionary defines abuse as the use of something for the wrong motive in such a way that is harmful or morally wrong. Abuse is the improper or excessive use of alcohol (Merriam-Webster). The Oxford Learner's Dictionary also gives the meaning of abuse as using something in a way that is wrong.

1.7.2 Alcohol abuse

The British dictionary defines alcohol as any class of organic compounds such as ethanol containing a hydroxyl functional group. In other words alcohol is a colourless volatile flammable liquid which is produced by the natural fermentation of sugars and is the intoxicating constituent of wine, beer, and spirits. (Oxford English Dictionary). Alcohol, sometimes referred to by the chemical name ethanol, is one of the most widely used and abused psychoactive drugs in the world. (Wikipedia) Alcohol is a drug that can be toxic and addictive. When we talk about alcohol, we usually mean the alcohol found in beer, wine and spirits. Alcohol is the ingredient in these drinks that makes you drunk. Alcohols are organic molecules assembled from carbon (C), oxygen (O), and

hydrogen (H) atoms. When 2 carbons are present, the alcohol is called ethanol (also known as ethyl alcohol). Ethanol is the form of alcohol contained in beverages including beer, wine, and liquor. (site.duke.edu)

Alcohol abuse is a pattern of drinking that interferes with day-to-day activities. Alcohol use disorder (sometimes called alcoholism) is a common medical condition. People with this condition can't stop drinking, even if their alcohol use upends their lives and the lives of those around them. Alcohol abuse can be mild, moderate or severe (my.clevelandcline.org). Alcohol abuse is a medical condition characterized by an impaired ability to stop or control alcohol use despite adverse social, occupational, or health consequences.

Alcoholism can lead to various illnesses such as heart disease. Other names for Alcohol abuse include alcohol misuse, alcohol dependence, alcohol addiction, and alcoholism. Alcohol misuse is the excessive consumption of alcohol. It is the inability to control drinking, even when it negatively affects a person's life. The person consuming alcohol may develop tolerance and experience withdrawal symptoms when trying to cut back. Alcohol misuse can adversely affect a person's health, quality of life, and relationships. Alcohol intoxication causes slowed speech and reflexes, difficulty in concentration and memory, and poor decision-making. A pattern of excessive use may signal alcohol misuse (Karen Martin)

Alcohol abuse encompasses a spectrum of alcohol-related substance abuse, ranging from the consumption of more than 2 drinks per day on average for men, or more than 1 drink per day on average for women, to binge drinking or alcohol use disorder. (Wikipedia)

1.7.3 Drug

Drug is a natural or synthetic substance consumed for enjoyment, to enhance someone's performance in an activity, or due to an inability to stop using it (Cambridge dictionary). Alcohol is a depressant drug, meaning it slows the communication between the brain and the body. World Health Organisation, defines a drug as any substance, when taken into the body, alters its functioning in some way. According to this definition, alcohol is undoubtedly a drug because it changes brain function and can influence a person's behavior and mood (Rehabs.uk). One reason some people mistakenly don't view alcohol as a drug is due to how normalized its consumption has become. Another reason is the common use of the phrase "drugs and alcohol," which misleadingly suggests that alcohol isn't a drug. However, alcohol is a drug, specifically a psychotropic substance that acts as a central nervous system (CNS) depressant. (Alcohol Rehab Guide).

1.7.4 Ogogoro

As earlier established in the introduction of this chapter, Ogogoro is a form of local gin distilled from fermented palm wine. "Ogogoro" is a Yoruba term that translates to

"alcohol" in English. The delight of distilled palm wine has earned it several names including "Kai-Kai", "Akpeteshie", "Egun Inu Igo," Sapele Water", "White bitters".

Ogogoro is Nigeria's traditional palm-based spirit, deeply ingrained in the nation's cultural, spiritual, and social fabric, representing a legacy that touches many areas of life. Ogogoro holds a significant place in Nigerian culture. It is valued not only for its ability to intoxicate but also for its spiritual and medicinal purposes. It is utilized in various rituals, acting as an offering to ancestors and deities, and is thought to aid in communication with the spiritual realm. Traditionally, Ogogoro is combined with herbs to address different health issues, highlighting the interconnectedness of traditional medicine and spiritual beliefs in Nigerian culture (Earthworm express).

According to The Luxe Digest, the Southern region of Nigeria, particularly the Niger Delta, is considered the original birthplace of this powerful spirit, ogogoro. It is also known as "sapele water," "white bitters," or locally simply as "hot drink,". Ogogoro is a traditional West African distilled spirit, particularly popular in Nigeria (Earthworm express).

1.7.5 Christianity

Christianity is the world's largest religion, with 2.8 billion adherents. It is categorized as one of the three Abrahamic or monotheistic religions of the Western tradition along with Judaism and Islam. 'Christian' is derived from the Greek christos for the Hebrew

messiah ("anointed one"). Christianoi, "followers of the Christ," became the name of a group who followed the teachings of Jesus of Nazareth in 1st-century Israel and proclaimed him the predicted messiah of the prophets. Christianity merged the beliefs of ancient Judaism with elements from the dominant culture of the Roman Empire. The sacred texts are combined in the Christian Bible: the Jewish Scriptures (now deemed the Old Testament) and the New Testament (the gospels, the letters of Paul, and the Book of Revelation). (Rebecca Denova)

CHAPTER TWO

LITERATURE REVIEW

2.1 The Concept of Alcohol Abuse

Alcohol was discovered as far back as 200 million years ago, and evidence from ancient civilizations indicates that it was utilized in religious rituals, medical practices, and various aspects of everyday life. Excessive intake of drinks that contain alcohol can lead to alcohol abuse. Pure alcohol is a liquid made up of carbon, hydrogen, and oxygen. It does not naturally exist in the environment but is produced through the breakdown of sugar, specifically glucose. This process happens when certain organic, nitrogen-containing substances, known as ferments, cause glucose to decompose into alcohol and carbon dioxide. The carbon dioxide is released as a gas, while the alcohol stays mixed with water and is then extracted through distillation (Wright, 2014).

Alcohol abuse is a behavioral disorder that is primarily diagnosed based on behavioral criteria. It is considered abusive if drinking negatively impacts a person's physical health, emotional well-being, or social and economic functioning. For alcoholics, social drinking is not feasible. The more severe the abuse, the more evident it becomes. Alcohol abuse cannot be understood purely in psychodynamic terms, as alcohol is a drug that significantly impacts the nervous system, affecting cognition, perception, and motor function. It can pose a life-threatening risk. While alcohol abuse is often seen as

influenced by psychodynamic and sociocultural factors, it is most accurately understood as a biopsychosocial disorder. Legal sanctions proved ineffective in controlling alcohol abuse and in modifying the fact that many people like to drink (Nancy and Jack, 1974).

Excessive alcohol consumption can result in abuse, and a person who abuses alcohol is often referred to as an "alcoholic." An alcoholic is someone who has lost control of their drinking habits, unable to decide when or how much to drink. This person is considered to suffer from a condition that renders them powerless over alcohol (Ogborne, 1981). Alcohol abuse tends to lead to alcoholism. Alcoholism is a destructive disease that affects every part of a person's life—physically, mentally, and socially. Its persistent and severe nature has led many, until recently, to view it as a hopeless moral failing or even a criminal behavior, rather than a medical condition (Vaillant, 1983).

2.2 Effects of Alcohol Abuse

For the majority of people, the immediate impact of drinking, let alone the long-term consequences, is barely noticeable. When effects do occur, they differ widely in type, intensity, and how desirable they are. No matter the extent, intoxication affects the mental, behavioral, and physical abilities of those who drink. An intoxicated individual is usually less mentally sharp when assessing their surroundings for potential dangers, less dependable in interpreting what they see, and more likely to overlook or disregard issues that might be of significant concern when sober (Cappell and Herman, 1972).

At lower doses, alcohol can function as a stimulant, creating a sense of euphoria and increasing talkativeness (Rochrs, 2001). However, consuming large amounts or excessive drinking in a single session can result in drowsiness, respiratory depression—where breathing becomes slow, shallow, or ceases altogether—coma, or even death (Vonglia et al., 2008).

Alcohol impacts every organ in the body, with its effects varying based on blood alcohol concentration (BAC) levels over time (Zakhari, 2006). Once consumed, alcohol is quickly absorbed into the bloodstream, with about 20% absorbed through the stomach and 80% through the small intestine. Its effects are typically noticeable within 5 to 10 minutes of drinking. Alcohol levels in the blood usually peak within 30 to 90 minutes, allowing it to reach all the body's organs (Lohr, 2005).

Over all Body Effects Resulting from Alcohol Abuse

Blood and Immune System

Chronic heavy alcohol consumption or alcohol abuse can lead to blood abnormalities, resulting in anemia (a condition characterized by low hemoglobin levels, which transport oxygen throughout the body) and a decrease in platelets (which play a key role in preventing bleeding) (Fingerhood, 2007). Chronic alcohol abuse weakens the immune system, impairing the ability of white blood cells to combat infections. This makes it harder for the body to fend off bacterial and viral infections. Individuals who

consume alcohol heavily over extended periods are at an increased risk of developing infections following surgery (Molina, 2010).

Bones and Muscles

Long-term heavy alcohol consumption disrupts calcium absorption and bone formation, potentially resulting in osteoporosis (Dawson, 2006). Additionally, alcohol abuse has been linked to a painful condition called osteonecrosis, where bone tissue deteriorates and dies (Derk, 2005).

Brain and Nervous System

Intoxication affects judgment, lowers inhibitions, and reduces concentration, with higher levels leading to drowsiness and even coma. Alcohol-induced memory loss, known as an alcoholic blackout, can occur in both occasional and frequent heavy drinkers due to alcohol's disruption of memory formation (Brust, 2005). Excessive alcohol consumption can harm the brain and nerves in multiple ways. Approximately half of long-term heavy drinkers experience some level of brain damage, ranging from mild to severe (Oscar, 2004). Prolonged alcohol use can also impair the cerebellum, the area of the brain responsible for balance and coordination, resulting in instability and difficulty walking (Martin, 2003).

Breast (Women)

Prolonged alcohol consumption raises the risk of breast cancer, with greater intake leading to a higher likelihood of developing the disease (Kopans, 2007). Even consuming one to two alcoholic drinks per day is associated with a significantly increased risk (Baan, 2007).

Eyes

Excessive alcohol consumption can result in blurred or double vision. Long-term heavy drinking, especially when paired with a diet lacking in vitamin B1 and B12 can lead to impaired vision (Brust, 2005).

Heart and Blood Pressure

Chronic heavy drinking or repeated episodes of heavy drinking elevate the risk of coronary artery disease (Kloner, 2007). Additionally, excessive alcohol consumption, whether chronic or in a single session, is linked to sudden cardiac death due to heart failure, irregular heart rhythms, and a chronic heart muscle condition called dilated cardiomyopathy. This condition impairs the heart's ability to efficiently pump blood throughout the body, ultimately leading to heart failure (Bhatt, 2007). Chronic heavy alcohol consumption is also associated with high blood pressure, especially in men. Excessive or abusive drinking contributes to elevated blood pressure levels (Noth, 2001).

Intestines

High alcohol consumption can lead to cancer in the colon, intestines, and rectum (Bujanda, 2000). Alcohol abuse can also result in malnutrition and various diseases due to vitamin deficiencies, as it inhibits the absorption of essential vitamins and nutrients in the digestive tract (Lieber, 2006).

Kidneys and Fluid Balance

Alcohol acts as a diuretic, promoting water loss through the kidneys into urine, which can result in dehydration (Noth, 2001). Excessive alcohol consumption can also lead to the depletion of essential minerals and electrolytes, such as magnesium, calcium, phosphate, sodium, and potassium. This loss occurs either directly or due to alcohol-induced vomiting (Fingerhood, 2007).

Liver

Abusing alcohol can harm the liver, leading to alcoholic liver disease, which progresses from fatty liver to acute alcoholic hepatitis and, eventually, cirrhosis (Center for Disease Control, 2010). Fatty liver, characterized by the buildup of fats in liver cells, is common among heavy drinkers but can be reversed if alcohol abuse is stopped. Cirrhosis, which affects 5 to 15 percent of heavy drinkers, results in permanent liver damage as liver cells are replaced by scar tissue. This impairs the liver's ability to detoxify the body,

produce essential proteins, store vitamins and sugars, and create chemicals needed for digestion. In severe cases, cirrhosis can lead to death from liver failure (Cheng, 2008).

Lungs

Alcohol abuse raises the risk of pneumonia, which is an inflammation of the lungs often caused by bacterial infection (Vonghia, 2008). This increased risk occurs because high levels of alcohol in the blood have a sedative effect, relaxing the muscles in the mouth and throat and suppressing reflexes such as the gag and cough reflexes. This suppression weakens the lungs' ability to clear mucus and foreign substances, allowing vomit, saliva, or other materials to enter the lungs, leading to inflammation and infection, such as bronchitis or pneumonia.

Mental Health

Heavy drinking often leads to mood disorders, such as depression, anxiety, and psychosis—a mental illness characterized by personality changes, distorted perceptions of reality, and delusions. Additionally, individuals with pre-existing mental health conditions frequently experience alcohol abuse and dependency (Shuckit, 2005).

Mouth and Throat

Alcohol abuse can lead to aggressive behavior, antisocial tendencies, anger, and slurred or disoriented speech (Brust, 2005). Alcohol is also a known carcinogen, which means

it can cause cancer in humans. Consistent alcohol consumption elevates the risk of developing cancers of the mouth, throat, and voice box (Secretan, 2009).

Pancreas and Digestion of Sugar

A single episode of heavy alcohol consumption can result in dangerously low blood sugar levels (hypoglycemia), leading to symptoms such as shaking, sweating, dizziness, and blurred vision. If left untreated, it can cause brain damage (Brust, 2005).

The pancreas, a gland responsible for secreting digestive enzymes and releasing insulin to regulate blood sugar, can be severely affected by chronic heavy alcohol use. This can lead to acute pancreatitis, which involves sudden inflammation and damage that typically resolves within a few days, and chronic pancreatitis, which involves ongoing inflammation that progressively worsens over time (National Digestive Diseases Information Clearinghouse, 2008).

Sexual Health (Men)

Alcohol abuse can result in impotence, decreased sex drive, testicular atrophy, and reduced fertility (Mendiola, 2009). This occurs mainly due to alcohol's impact on testosterone levels.

Sexual Health (Women)

Chronic heavy alcohol consumption can lower fertility and cause menstrual problems, such as heavy, irregular, or absent periods (National Health and Medical Research Council, 2009). Drinking alcohol during pregnancy can raise the risk of miscarriage, low birth weight, stillbirth, and premature birth. Additionally, it can lead to serious developmental abnormalities in the unborn baby, known as fetal alcohol spectrum disorder (Ministry of Health, 2010).

Alcoholic women often experience various menstrual cycle disorders, such as amenorrhea, luteal phase dysfunction, anovulation, and occasionally early menopause. Most of the current knowledge about alcohol's impact on reproductive function comes from clinical studies of alcoholic women during periods of sobriety. Reports of menstrual cycle dysfunction are typically drawn from clinical history and hormonal assessments conducted at the time of admission for alcohol-related medical issues (Mello et al., 1983).

The degree to which the reproductive system builds tolerance to the disruptive effects of long-term alcohol use remains unclear. Nonetheless, recent studies indicating alcohol-related menstrual cycle disruptions in normal social drinking women suggest that alcohol acts as a toxin to the reproductive system. Its harmful effects could be intensified by co-occurring alcohol-related medical conditions (Yen and Quigley, 1985).

Additionally, consuming large or excessive amounts of alcohol has been linked to increased anxiety and depression (Russell and Mehrabian, 1975). Rather than alleviating tension, high doses of alcohol appear to exacerbate it in humans. However, consuming large amounts of alcohol, as is common among alcoholics, is generally associated with numerous negative consequences (Fenichel, 1945).

Skin and Fat

Chronic heavy alcohol consumption, particularly when accompanied by severe liver disease or liver failure, can lead to symptoms such as yellowing of the skin, reduced body hair, and the development of spider veins (Dasarathy, 2007). For individuals mindful of their weight, nutritionists recommend considering the caloric intake from alcohol in their diet (NZ Nutrition Foundation). Heavy drinkers are at risk of malnutrition because alcohol offers minimal nutritional value and often takes the place of nutrient-rich foods in the diet (Lieber, 2007).

Stomach and Food Pipe (Oesophagus)

Prolonged or excessive alcohol consumption can lead to esophageal cancer (Posner, 2005). Additionally, chronic heavy drinking can result in persistent gastritis. In advanced cases of liver disease caused by long-term alcohol abuse, veins connected to the stomach and esophagus can become swollen and potentially rupture, leading to life-threatening bleeding.

Chronic heavy alcohol consumption can raise the risk of death (Rehm et al., 2010), either directly through acute alcohol poisoning or by causing fatal illnesses such as cancer (Baan et al., 2007). Alcohol significantly impacts society by contributing to a high burden of disease, measured by the years people spend living with disabilities or in poor health due to alcohol-related illnesses or injuries (Rehm, 2009).

2.3 Causes of Alcohol Abuse

Alcohol (substance) abuse is increasing at an alarming rate, causing serious threats to every nation, by deteriorating health, hampering productivity, destroying relationships, eroding social and moral values and impeding the overall progress of societies. Genetics can play a role in alcohol abuse, as research indicates that individuals with a family history of alcohol use disorder are at a higher risk of developing it. Additionally, conditions such as depression, post-traumatic stress disorder (PTSD), and attention-deficit/hyperactivity disorder (ADHD) are also linked to an increased likelihood of alcohol abuse.

The reasons behind alcohol abuse, a substance-related issue, can differ from person to person, and multiple factors may contribute to it. According to Vivek (2011), the causes of alcohol abuse include the following .

Social Factors

- Peer pressure (one of the most important causes)
- Imitation
- Easy availability
- Lack of social or familiar support
- Social attitude

Psychological Factors

- Curiosity
- Poor control
- Poor Stress Management
- Sensation Seeking (feeling high)

Biological Factors

- Pre - existing Psychiatric or Personality Disorder
- Biochemical factor
- Craving

The working environment can contribute to alcohol abuse, as some individuals resort to alcohol to cope with job-related stress. This may include dealing with job conditions

like work overload or managing stress caused, at least in part, by the nature of their work (Roman and Trice, 1970).

2.4 The Solution to Alcohol Abuse

The most well-known and widely used approach for treating alcohol abuse is not an official program. Instead, it is a voluntary group of men and women struggling with alcohol, who come together to support each other in their efforts to stop drinking (Trice, 1958). There are various solutions to alcohol abuse. These includes; home cures medicines, the Keeley Cure and Established Institutions for drunkards or alcoholics amongst others. These solutions will be explained below.

Home Cure Medicines

In the 19th century, various proprietary medicines, were marketed to aid in the recovery of alcoholics. The widespread use of these remedies was indicative of the era's attitudes and beliefs. During this period, there was increasing worry about alcohol use and a rising public trust in various remedies to treat a range of ailments. Popular treatments for excessive drinking included brands like Parker's Tonic, Schneck's Seaweed Tonic, Boker's Stomach Bitters, Rush's Bitters, and Faith Whitcomb's Nerve Bitters. These and around 45 other remedies were widely used to assist alcoholics. For example, Parker's Tonic was promoted as "a purely vegetable extract" that provided "stimulus to the body without causing intoxication" (Bradner, 1890).

The Keeley Cure

Dr. Leslie E. Keeley, the entrepreneurial promoter behind the Keeley formula, went beyond offering home remedies. For individuals who found home treatments inadequate, he established the Keeley Institutes. Patients at the institutes, besides receiving the Keeley formula, which included the well-known bichloride of gold treatment for alcohol addiction, participated in a 4 to 6-week program that provided group support and structured routines. The focus was on enhancing self-esteem and encouraging a fresh start for the future (Morgan, 1981).

Established Institutions

Institutions were also seen as a solution for alcohol abuse and alcoholics. As early as 1810, Benjamin Rush proposed the creation of an "Asylum for Drunkards," which he wanted to name the "Sober House." His plan suggested that the facility should have separate living areas, and that the diet, drink, activities, and moral and religious instruction provided should be designed to encourage both the recovery and well-being of the individuals (Corner, 1948).

Individuals seeking help from health professionals for alcohol-related issues are highly diverse. They vary in terms of socio-demographic traits, reasons for drinking, the type and severity of their alcohol problems, their ability to manage on their own, and their beliefs and expectations regarding different forms of assistance. For these reasons, it is

unrealistic to assume that alcohol abusers can be treated using just one method. In addressing alcohol abuse, health care professionals must acknowledge the diverse nature of those struggling with alcohol and support the development of services that focus on individual client needs, offering treatments tailored to those specific requirements. Specialized assessment and referral services are important in this process, but they do not absolve active treatment programs from the responsibility of evaluating clients and tailoring their services to meet individual needs (Ogborne and Pattison, 1986).

CHAPTER THREE
PRODUCERS OF OGOGORO AND THE ROLES CHURCH PLAYS IN
CURBING ALCOHOL ABUSE

3.1 The Communities Producing Local Dry Gin (Ogogoro)

Ogogoro, also known as local gin, is described as a potent, clear drink produced by distilling or redistilling grain spirits such as rye and incorporating juniper berries, along with other flavorings like anise, caraway seeds, or angelica root (Free Dictionary). Historically, the use of local gin (Ogogoro), originated in the Middle East, where it primarily served as a herbal remedy (Brownlee, 2002).

Ogogoro is produced in various communities and is known by different names, including Ogogoro, Akpeteshie, and Agbakara, among others (Simon, 2008). The gin is typically distilled from the juice extracted from raffia palm trees, which is boiled to produce steam and then condensed into a consumable form (Wikipedia). In Southern Nigeria, particularly in Delta and Ogun States, communities are actively involved in the production of Ogogoro. These areas gather locally filtered palm sap for distillation. Since these villages are surrounded by abundant palm trees, sourcing the required sap is relatively easy. Additionally, a village in Epe is also known for producing Ogogoro.

Stocky James Iso, originally from Calabar, is recognized as the pioneer of Ogogoro distillation in Nigeria (Simon, 2008). He was employed by Paterson Zochons (PZ) and

later by G.W. Griffiths, a British company. During his time with these European firms, he had the chance to travel to New York in the United States, where he spent a year working as a household servant for three different families. He traveled to New York during the era of the Volstead Act, a law that banned the production and consumption of alcohol in the United States. During his time in New York, Iso learned the process of distilling moonshine (a high-proof alcohol often produced illicitly). Upon returning, he faced imprisonment from 1929 to 1931 for stealing £95 from Paterson Zochonia. After serving his sentence, Iso started offering distillation lessons to interested individuals, charging £25 per session (Simon, 2018)

Building on Mr. Iso's methods, Ogogoro production involved boiling fermented palm wine, commonly referred to as “pami”. Local distillers used simple, readily available tools for the process. These included a dugout canoe or a wooden structure resembling a canoe, a large drum, three to four copper pipes for connections, water, firewood, and containers for collecting the distillate. This setup was used to heat the palm wine, extract its alcoholic content, and filter the distillate into the receiving water. During the boiling process, the alcohol-laden vapor is captured and condensed back into liquid form. The final product can be distilled multiple times to enhance its strength. Typically, at least seven 25-liter kegs of palm wine are subjected to three to four hours of intense boiling, with the vapor directed through a wooden pipe into another set of twelve 25-liter kegs filled with water. This process yields a highly potent alcoholic beverage

known as "Turn," which is collected in small 2-liter bottles. "Turn" is so concentrated that it can be diluted with 20 liters of water and still produce intoxicating Ogogoro.

The Niger Delta, with its extensive waterways and marshy terrain that are challenging to navigate or regulate for outsiders, became a perfect location for large-scale Ogogoro production. It is probable that the production of Ogogoro in coastal Yorubaland was introduced from the Niger Delta. Due to its affordability and easy accessibility, Ogogoro gained significant popularity. Known by names such as Ogogoro, Kai Kai, or Sapele Water, its widespread consumption is often associated with the ethnic groups of the Niger Delta, where it has become a cultural staple since its introduction (Korich, 2003). In Urhobo land, the bark of the Ugun tree was often added during the distillation process to give Ogogoro a reddish hue and a unique flavor. Since most distillation occurs in small-scale setups within local communities, producers often incorporate creative techniques into the process. In the Niger Delta, a common addition to the palm wine during or before distillation was soap made from palm oil and ash. This soap was believed to prevent the palm wine from mixing with the distillate (a liquid condensed from vapor during distillation) which could otherwise disrupt the process (Felix, 2013).

Ogogoro is produced by various communities across Nigeria, including Badagry, a riverine area known for sourcing Ogogoro; Calabar, another riverine community involved in its production; and Sapele, a village in Delta State renowned for its

Ogogoro. In addition, villages in Delta and Ogun States, which are surrounded by palm trees, are actively engaged in Ogogoro production. Historically, Nigerians have been fermenting their own mildly alcoholic beverages, such as palm wine and grain beers, for generations (Simon, 2018). Some coastal Yoruba communities are also involved in the production of Ogogoro. This practice continues in areas such as Ikoya, Ode-Idepe, Okitipupa, Igbinsin-Oloto, Igbobi, and Irele, all located in Ikaleland. Additionally, Ogogoro is produced in parts of Ilaje and Apoiland, including communities like Mahiatedo, Ugbonla, Igbegunri, Igbolomi, and Igbobini (Field, 2016).

In the cooler Yoruba coastal regions, younger people were allowed to consume more alcohol than their inland counterparts, as it was believed to help with warmth. However, Ogogoro consumption was closely supervised by adult men to prevent excessive intake or misuse (Obot, 2012).

3.2 The Producers of Local Dry Gin (Ogogoro)

Ogogoro is a widely consumed local gin distilled from palm wine. Its production and consumption can be compared to the scale of commercial brewing industries (Arts and Culture.google.com). This local dry gin is known by various names across different regions in Nigeria and beyond, where it is made from the distilled fermented sap of *Raphia* palms (*Raphia hookeri*), oil palms, and coconut palms. For example, in many parts of Nigeria, it is commonly referred to as "Kai Kai" or "Ogogoro," while other

areas have coined nicknames such as "Akpeteshie," "Push Me I Push You," "Sapele Water," "Wuru," "Kparaga," "Ufofob," "Baba Erin," "Eyinbogo," and "Robirobi," among others (Heap, 2008; Idonje, Festus, Asika, Ilegbusi, and Okhiai, 2012). In Nigeria, the production of local dry gin involves distilling the juice extracted from the *Raphia* palm tree. The traditional fermentation process begins with making an incision in the trunk of the tree, allowing the sap to flow into a gourd placed near the base of the tree. After one or two days, the collected sap is extracted, boiled, and subjected to steam distillation. The steam is then condensed into liquid form, which is collected and consumed as gin (Heap, 2008).

Producers of ogogoro are commonly referred to as farmers or brewers. During production, ogogoro is distilled from palm wine and brewed locally through a fermentation process. However, among local brewers, the practice of adding various toxic substances during production has become increasingly prevalent over the years. Research indicates that these additives are often the primary cause of the toxicity found in local dry gin (Patel, Behara et al., 2015).

It is evident that small-scale ogogoro production has emerged as a significant source of income for many households in Nigeria. This is largely because producers are more focused on profit-making than on the health risks associated with their products. Furthermore, the high level of illiteracy among producers means that the toxicological

properties of ogogoro are poorly regulated and not produced with health consciousness in mind. Studies using gas chromatography have revealed that ogogoro contains ethanol, iso-propanol, n-butanol, and n-propanol (Idonje, Festus, Asika, Ilegbusi, and Okhiai, 2012). Methanol found in different samples of ogogoro is likely the result of microbial activity during the fermentation of palm wine, the primary substrate. Its production as a byproduct of fermentation supports the belief that methanol could be responsible for cases of blindness in ogogoro consumers due to its harmful effects on the optic nerves (Preedy and Reilly, 1999).

Local dry gin, is produced by farmers, who are also commonly referred to as traditional brewers. Ogogoro is usually distilled from palm sap in rural Nigerian communities, with prominent production centers located in regions such as Lagos and the Niger Delta. Areas like Haruna in Lagos were historically recognized for their significant role in ogogoro production. In addition, "Premium Brands" are also involved in ogogoro production. Unlike traditional local farmers, these brands are led by young, educated individuals who have modernized the process. For instance, Pedro Premium Ogogoro blends traditional distillation methods with contemporary branding and quality control. This brand caters to both domestic and international markets, with products available in countries like Ghana and the UK. It reflects a growing movement to enhance ogogoro's reputation as both a cultural symbol and an export commodity.

3.3 The Role of the Church in Curbing Alcohol Abuse

According to the British dictionary, a church is defined as a place of worship, a building where religious gatherings and services are held. It can also refer to a local congregation of individuals who share the same Christian beliefs, either on a local or broader scale. Additionally, the term "church" represents Christians collectively as a unified spiritual community, symbolizing Christianity as a whole. Christianity, the largest religion globally, has approximately 2.2 billion adherents. It is rooted in the life and teachings of Jesus Christ, who lived in the Holy Land in the Middle East around 2,000 years ago. Through remarkable missionary efforts, Christianity has reached nearly every part of the world (eauk.org). Christians typically gather for worship in a building referred to as a "church."

The term "church" refers to a collective group of individuals recognized as the people of God, encompassing those who live righteously (Olournisola, 2019). It is specifically defined as those who have experienced spiritual rebirth, as described in John 3:3, and who, through this transformation, have been baptized into the body of Christ by the Holy Spirit, as stated in 1 Corinthians 12:13. Only those who meet these criteria are deemed eligible to be part of the church. Essentially, the church is more than just a gathering of people; it is identified as the body of Christ. For this reason, the church cannot be viewed merely as a human institution but must be understood as a spiritual

assembly united for purposes that go beyond social or charitable activities, extending to profound spiritual endeavors (Gunda, 2018). On another note, substance misuse, particularly alcohol consumption, has been recognized as a significant issue that affects individuals across all age groups. However, younger individuals are especially vulnerable to this problem (Taylor, 2018). Despite the efforts of churches to address this issue and implement solutions, alcohol consumption continues to increase at alarming rates in all communities. This troubling trend has persisted despite the measures put in place by churches to mitigate its effects, as highlighted by the World Health Organization in 2019.

Churches have historically played, and continue to play, a significant and influential role in shaping the behavior and character of individuals. This impact is largely due to their function as hubs for the dissemination of important information and the fostering of social connections within communities. Churches serve as vital centers for distributing knowledge and guidance, providing moral and ethical instruction that influences the actions and decisions of individuals. In addition to their educational role, churches act as facilitators of social interaction, helping to build and sustain meaningful relationships among members of their congregation. By fulfilling these roles, churches contribute not only to individual development but also to the overall well-being and cohesion of the community. Through their teachings, activities, and support networks,

they encourage positive behavioral changes and promote values that align with spiritual and social growth. (Zinvia 2020).

The church plays a pivotal role in addressing the issue of alcohol abuse by offering spiritual guidance, emotional support, and educational resources to individuals struggling with this challenge (Dryzek & Honig, 2016). By creating an environment of understanding and compassion, churches provide a safe space where those grappling with alcohol addiction can seek help without the fear of being judged or stigmatized. This atmosphere of acceptance and support is crucial for individuals who may already feel isolated or ashamed due to their struggles (Colemain, Stevelink, Hatch, Denny & Greenberg, 2017). One of the church's most vital responsibilities in combating alcohol abuse lies in preventative education. This involves educating young people before they reach an age where the temptation to experiment with alcohol becomes more pronounced. By teaching children and adolescents about the risks and consequences of alcohol misuse, churches can help instill values and awareness that may reduce the likelihood of alcohol experimentation later in life. Early intervention through education plays a critical role in shaping the choices of young individuals and equipping them with the tools needed to resist the pressures of alcohol use (Rwafa, 2019).

In addition to prevention, churches also organize various outreach initiatives aimed at supporting those already affected by alcohol abuse. These community-focused

programs provide access to vital resources that individuals may not easily find elsewhere. Such resources often include referrals to treatment centers, counseling services, and practical information on how to seek help for addiction-related challenges. Through these efforts, churches aim to empower individuals to take meaningful steps toward recovery. By raising awareness about the dangers of alcohol abuse and providing tangible solutions, these initiatives not only address the problem but also offer a pathway to hope and healing. They enable individuals to regain control of their lives and break free from the grip of addiction (Mazikana, 2020). In this way, the church serves as a multifaceted support system—educating the young, supporting those in recovery, and fostering a community committed to addressing alcohol abuse with compassion and proactive solutions. Furthermore, Churches hold a vital position in guiding young people to make informed and healthy choices, which are essential for avoiding behaviors that may lead to risky outcomes associated with alcohol consumption. By emphasizing education on these topics, churches can play a significant role in equipping individuals, particularly the youth, with the tools needed to resist engaging in harmful drinking habits and related activities. This educational focus should be a primary mission for religious organizations as they contribute to shaping healthier communities.

There is significant but largely untapped potential for churches and other faith-based organizations to play a central role in providing social support services for individuals

struggling with alcohol use disorders, particularly in regions where substance abuse treatment resources are scarce (Rwafa, 2019). These organizations have the capacity to address the gap in treatment accessibility and could serve as a valuable pathway to combat the widespread issue of alcohol abuse. For Christians, who are generally held to higher moral and ethical standards by societal expectations, the struggle with alcohol abuse can be particularly challenging. This is due to the heightened sense of shame associated with failing to live up to the expected standards of a reverent and holy lifestyle (Nhapi, 2019). Individuals battling alcohol abuse within these communities often experience significant internal conflict. On one hand, there is a sincere desire to adhere to the principles of their faith and lead a spiritually upright life; on the other hand, they face the fear of societal shame and stigmatization if their struggles are exposed.

This fear of being judged or ostracized often discourages individuals from openly discussing their addiction issues, which, in turn, reduces the likelihood that they will seek professional help or treatment for their condition (Jakaza & Nyori, 2018). However, research has highlighted the potential benefits of collaborating with faith-based organizations in addressing alcohol misuse. These organizations have shown to provide an essential protective factor, particularly during the recovery process, by offering emotional, social, and spiritual support. As such, leveraging the resources and influence

of religious institutions could be a crucial strategy in mitigating the harmful effects of alcohol abuse and supporting individuals on their journey to recovery.

In discussing the perspective of Pentecostal churches in Nigeria toward alcohol, it is evident that there is a notable lack of a well-defined theological stance on the subject. Pentecostal theology regarding alcohol is, for the most part, underdeveloped or almost entirely absent. However, this observation is not unique to Pentecostalism but applies broadly across many Christian denominations in Nigeria. Only a small number of these denominations have articulated formal doctrinal statements that address their attitudes toward alcohol consumption. The issue of alcohol use is seldom a focus in the religious teachings of these churches. For instance, it is rarely explored during regular Bible study sessions or incorporated into catechism lessons meant for guiding believers in their faith. Discussions on alcohol may occasionally arise during sermons, but they are often brief and mentioned only in passing, without much emphasis or theological depth. This lack of formalized teaching or consistent engagement with the topic suggests that the subject is not prioritized as a significant doctrinal concern within many Nigerian churches, including the Pentecostal movement (Nelson, 2014).

The Roman Catholic Church stands out as one of the few Christian denominations that have an explicit and well-documented position on the use of alcohol. This stance is clearly articulated in the Church's catechism, where the principle of temperance is

emphasized as a guiding virtue. According to the catechism, temperance enables individuals to practice self-control and moderation, helping them to avoid all forms of excess. This includes the overindulgence or misuse of substances such as food, alcohol, tobacco, and medicine.

The catechism goes further to highlight the serious moral consequences associated with drunkenness. It states that those who become intoxicated to the extent that they compromise their safety or the safety of others bear significant moral responsibility for their actions. Drunkenness is not merely viewed as a personal failing but as a behavior that poses dangers both to the individual and to society at large, making it a grave moral offense. Through this teaching, the Roman Catholic Church underscores the importance of responsible behavior and the ethical obligation to maintain self-discipline in matters involving alcohol consumption (Udodiong, 2018).

This formal position reflects the Church's broader commitment to promoting values that uphold the physical and spiritual well-being of its members while advocating for a society where individuals are accountable for their actions. By addressing the issue of alcohol misuse within its catechism, the Roman Catholic Church provides clear moral guidance for its followers, distinguishing itself from other denominations that may lack such explicit doctrinal statements.

The position outlined in the Roman Catholic Church's catechism regarding alcohol consumption is similarly upheld by other Christian denominations, such as the Anglicans and the Lutherans. Both of these denominations share a comparable perspective on alcohol use, emphasizing the importance of moderation and self-discipline. Like the Catholic Church, they advocate for responsible consumption and warn against the dangers of excessive drinking, which can lead to harmful consequences for individuals and those around them. Their teachings reflect a commitment to the principles of temperance and moral accountability, encouraging their members to avoid behaviors that compromise their spiritual and physical well-being. In contrast, the Seventh-day Adventist Church takes a stricter and more definitive stance on alcohol. Rather than promoting moderation, the Adventists strongly advocate for total abstinence from alcohol. This position is rooted in their belief in maintaining a healthy lifestyle that is free from substances that could potentially harm the body or impair judgment. For Seventh-day Adventists, the complete avoidance of alcohol aligns with their broader health principles and their interpretation of biblical teachings, which they believe call for a life of purity and self-control. By recommending abstinence, the Adventist Church aims to protect its members from the physical, emotional, and spiritual risks associated with alcohol consumption.

These varied stances illustrate the diversity in Christian denominational teachings on alcohol, ranging from moderation to complete abstinence. Each position reflects the

theological, ethical, and health priorities of the respective denominations, providing their followers with distinct frameworks for approaching the issue of alcohol use. Similar to the stance taken by the Seventh-day Adventist Church, most Pentecostal and neo-Pentecostal denominations advocate for a prohibitionist perspective on alcohol consumption. This strict position is deeply embedded within their broader commitment to promoting a rigid moral framework. These denominations emphasize living a life of high moral standards, where the complete avoidance of alcohol is seen as an essential component of maintaining personal purity and spiritual discipline (Nelson, 2014).

For many Pentecostal and neo-Pentecostal believers, abstaining from alcohol is not merely a personal choice but a moral obligation that aligns with their interpretation of biblical teachings. This prohibitionist approach is often reinforced through sermons, church doctrines, and community expectations, creating a culture where alcohol use is strongly discouraged or outright condemned. By taking such a firm stance, these denominations aim to set a clear example of moral living, which they believe is necessary for spiritual growth and societal transformation. This insistence on a strict moral ideology reflects the Pentecostal movement's emphasis on holiness, self-discipline, and separation from behaviors perceived as worldly or sinful. Through this approach, Pentecostal and neo-Pentecostal churches seek to guide their members toward a lifestyle that prioritizes spiritual integrity and avoids behaviors that could lead to addiction, moral compromise, or harm to oneself and others. The prohibitionist view,

therefore, serves as both a theological principle and a practical guideline for fostering a community of believers who are committed to upholding their faith in all aspects of life.

When it comes to addressing the societal challenges posed by alcohol abuse, religious institutions or the church, stand out as critical pillars among the various support structures available. These organizations play a prominent role in fostering and promoting foundational values that form the basis for combating alcohol misuse within society (Ziriva, 2020). The incorporation of spirituality and religion into the treatment of alcohol use disorders is a long-established and widely recognized approach across the globe. Faith-based practices have been shown to provide essential emotional, spiritual, and social support, making them an integral part of recovery for many individuals struggling with addiction.

Religious organizations, particularly churches, possess unique opportunities to contribute actively to the fight against alcohol abuse. By leveraging their moral authority, community reach, and focus on spiritual growth, these institutions can create environments that encourage individuals to seek help and commit to recovery. They are well-positioned to educate, guide, and support people in their journey toward overcoming addiction, thereby playing an indispensable role in addressing this pervasive societal issue (Kabugi, 2020).

3.4. Methods through which the Church is Curbing Alcohol Abuse

Churches play a significant role in supporting individuals struggling with alcohol abuse and addiction by offering counseling services that create a safe and open space for individuals to address their challenges. These counseling sessions allow people to speak candidly about their struggles with alcohol without fear of judgment, enabling them to confront their issues honestly and work toward recovery. Through these services, the church provides emotional and spiritual support, helping individuals embark on a path of healing and transformation.

In addition to counseling, churches often incorporate devotional practices such as prayer, meditation, and the study of scripture into the recovery process. These spiritual disciplines serve as powerful tools to strengthen the individual's resolve, offering hope, comfort, and guidance during their journey toward sobriety. By encouraging individuals to engage in these practices, the church fosters a deeper connection to faith, which can be a source of resilience and motivation to overcome addiction (Coleman, Stevelink, Hatch, Denny, & Greenberg, 2017).

Furthermore, churches provide a protective and nurturing environment that supports recovery from alcohol abuse. This environment emphasizes compassion, understanding, and encouragement, creating a space where individuals feel supported as they work through their struggles. By combining counseling with spiritual guidance, churches

offer a holistic approach to recovery that addresses both the emotional and spiritual dimensions of addiction, making them a vital resource for those seeking to rebuild their lives (Kutter & McDermott, 2018).

The church actively organizes and offers a variety of programs and services specifically designed to support individuals struggling with alcohol abuse and addiction. These initiatives are tailored to meet the needs of those seeking help, providing guidance, encouragement, and resources to aid in their journey toward recovery. By addressing the physical, emotional, and spiritual aspects of addiction, churches create a supportive environment that fosters healing and personal growth. Moreover, churches have the potential to play a critical role in helping individuals lead healthier and more productive lives. Through their programs, they offer not only emotional and spiritual support but also practical advice that empowers individuals to make positive changes. These efforts enable the church to act as a pillar of strength and guidance for those overcoming drug abuse, helping them build a solid foundation for a brighter future.

In addition to directly assisting those battling alcohol abuse, churches also contribute to prevention efforts by disseminating vital information about substance abuse and the dangers associated with it. By raising awareness within their communities, churches educate individuals on the risks of alcohol misuse and encourage behaviors that reduce the likelihood of addiction. This proactive approach not only helps individuals avoid

falling into the cycle of addiction but also promotes a culture of mindfulness and responsibility regarding alcohol consumption. Through these combined efforts, churches serve as invaluable resources for both recovery and prevention, making a meaningful impact on the fight against alcohol abuse.

Certain church-affiliated organizations provide crucial support and assistance to individuals struggling with alcohol abuse, making them an invaluable resource for those seeking help in overcoming their addiction. These organizations often operate as extensions of the church's mission to serve the community and are specifically designed to address the needs of individuals dealing with substance abuse. Through their programs and services, they offer practical and emotional support, helping individuals take meaningful steps toward recovery and a healthier lifestyle. In addition to supporting those directly battling alcohol abuse, these organizations also extend their assistance to the loved ones of individuals affected by addiction. Family members and friends often face emotional challenges and uncertainties when trying to support someone in recovery. These church-organized groups provide guidance, counseling, and education to equip loved ones with the tools and understanding they need to offer effective support. By addressing the needs of both individuals and their families, these organizations create a holistic support system that fosters healing and resilience. Their faith-based approach integrates spiritual encouragement with practical solutions, creating a compassionate environment where individuals and their loved ones can find

hope and strength. For anyone seeking help with alcohol addiction—whether for themselves or someone they care

Engaging in religious activities can significantly decrease the probability of individuals using alcohol and experiencing the harmful outcomes often associated with such behavior. Participation in these activities provides individuals with a sense of structure, purpose, and moral guidance that can serve as a protective factor against substance use. Religious practices, such as attending worship services, engaging in prayer, and participating in community outreach, often emphasize values like self-discipline, responsibility, and the pursuit of a virtuous life, which discourage behaviors such as alcohol misuse. Moreover, religious involvement frequently fosters a supportive community environment where individuals are encouraged to make positive lifestyle choices. The social connections formed through religious activities can create a network of accountability and encouragement, reducing the temptation or need to turn to alcohol as a coping mechanism. This sense of belonging and shared values promotes healthier decision-making and reduces the risks associated with alcohol consumption.

In addition, religious teachings often highlight the physical, emotional, and spiritual harms of alcohol abuse, further reinforcing the importance of abstaining from or limiting alcohol use. By providing both moral guidance and practical support, participation in religious activities helps individuals navigate the challenges of life in a

way that minimizes the likelihood of engaging in risky behaviors such as alcohol abuse (Hochschild, Capece, Gunn, & Glenn, 2018).

Alcohol abuse must be recognized and addressed as a multifaceted issue that impacts social, economic, spiritual, and health dimensions within society (Volkow, 2020). Tackling this challenge requires a comprehensive and collaborative approach that engages all stakeholders involved in the fight against this pervasive problem. This presents an opportunity for those committed to combating alcohol abuse to realign their strategies, focusing on reducing or eliminating the erratic behaviors and negative consequences associated with alcohol misuse in the community. In efforts to establish a robust framework for addressing alcohol abuse, religious organizations stand out as pivotal pillars among the various support systems. These faith-based institutions play a significant role in fostering values, providing guidance, and offering support to individuals and families affected by alcohol addiction. By promoting moral teachings and holistic recovery approaches, religious organizations contribute meaningfully to creating a strong foundation upon which society can effectively combat and mitigate the effects of alcohol abuse (Zirva, 2020).

Religion has been shown to play a critical role as a protective factor against alcohol abuse and as a vital source of support for individuals undergoing recovery. Its influence extends beyond spiritual encouragement, offering a multifaceted approach to preventing

alcohol misuse and aiding those seeking to overcome addiction. For individuals in recovery, religion provides a framework for personal growth and a renewed sense of purpose, contributing to their journey toward sobriety (Mazikana, 2022). One way religion impacts alcohol use and recovery is through the establishment of a moral order. Religious teachings and values often promote self-discipline, responsibility, and ethical behavior, discouraging behaviors like alcohol misuse. This moral foundation gives individuals a clear sense of right and wrong, guiding them to make healthier choices and avoid the pitfalls of addiction. Religion also creates opportunities for individuals to develop valuable life skills and competencies through social interactions and participation in community activities. These experiences foster personal development, resilience. Additionally, religious organizations often establish support groups, which provide a safe and nurturing environment for individuals to share their experiences, find encouragement, and receive guidance from others facing similar challenges. These groups create a sense of belonging and accountability, which can be instrumental in sustaining recovery. Finally, religion provides social and organizational linkages that connect individuals to a broader network of resources and support systems. Through these connections, individuals gain access to counseling, mentorship, and community services, further strengthening their ability to overcome addiction. In these ways, religion not only acts as a preventative measure against alcohol abuse but also serves as a powerful ally for those striving to rebuild their lives (Mazikana, 2022).

Faith-based organizations have a significant opportunity to join forces with other groups and institutions to address the widespread issue of alcohol abuse and misuse. By leveraging their unique position within communities and their moral influence, these organizations can play a pivotal role in collaborative efforts to combat the negative effects of alcohol consumption. Historically, Christian churches have had a profound impact on the provision of education at all levels, from primary and secondary schools to higher education institutions. This long-standing contribution highlights their capacity to shape societal values and influence behavioral change.

The extensive network of educational institutions established and supported by Christian churches provides an ideal platform for promoting awareness about the dangers of alcohol abuse. Through these schools, colleges, and universities, churches have the ability to reach and educate thousands of students, teachers, and families. By integrating alcohol abuse awareness programs into educational curriculums, hosting workshops, and organizing community outreach initiatives, the church can effectively disseminate critical information about the risks associated with alcohol misuse and strategies for prevention. Moreover, these educational efforts can extend beyond academic settings to the broader community, ensuring that individuals of all ages and backgrounds receive valuable guidance on responsible behavior and the importance of abstaining from harmful practices. By collaborating with healthcare providers, government agencies, and non-religious organizations, faith-based institutions can

amplify their impact, creating a comprehensive and unified approach to tackling alcohol abuse.

Churches play a vital role in addressing alcohol abuse through various methods, including;

Pastoral Care

By fostering close and consistent contact with individuals recovering from alcohol dependency, pastors and church leaders can provide essential guidance, emotional support, and spiritual encouragement. This ongoing relationship allows church leaders to monitor the progress of recovering individuals, offering timely advice and interventions when necessary. Through regular interactions, pastoral care creates an environment of accountability and trust, which can help individuals stay committed to their recovery journey. Furthermore, this form of care often involves prayer, counseling, and the encouragement of a deeper connection with faith, all of which can serve as powerful tools in helping individuals maintain sobriety and rebuild their lives.

Biblical Teachings

The Bible consistently warns against the abuse of alcohol and drunkenness, emphasizing the dangers and negative consequences it can bring into a person's life. Scripture does not necessarily prohibit the moderate consumption of alcohol, as wine

and other beverages were often a part of celebrations and traditions in biblical times. However, it strongly condemns excessive drinking that leads to a loss of self-control, poor judgment, and sinful behavior.

The Bible also illustrates the consequences of drunkenness through various narratives. For example, Noah's drunkenness in Genesis 9:20-27 resulted in shame and discord within his family, while Lot's in Genesis 19:30-36 led to sinful actions with lasting repercussions. These stories serve as cautionary tales, showing how alcohol abuse can lead to compromised integrity and destructive choices. For instance, Proverbs 20:1 states, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." This verse highlights how alcohol can lead to reckless behavior and clouded thinking, steering individuals away from wisdom.

Furthermore, 1 Corinthians 6:10 includes drunkards among those who will not inherit the kingdom of God, highlighting the spiritual danger of persistent and unrepentant alcohol abuse. Galatians 5:19-21 lists drunkenness as one of the "acts of the flesh" that stand in opposition to the fruit of the Spirit, calling believers to a higher standard of living. Ultimately, the Bible encourages self-control, discipline, and a lifestyle that honors God. While alcohol in moderation may not be condemned, its misuse is portrayed as a threat to physical health, relationships, and spiritual well-being.

Christians are called to be mindful of their actions, ensuring that their choices align with their faith and do not cause harm to themselves or others.

Research, Treatment and Rehabilitation

Churches have the opportunity to actively support initiatives that focus on understanding, treating, and helping individuals recover from alcohol abuse. By engaging in efforts to advance research, they can contribute to uncovering deeper insights into the root causes and effective solutions for addiction. Churches can also serve as vital bridges, connecting those in need with accessible treatment programs, professional counseling, and medical care. Beyond immediate intervention, churches can foster rehabilitation by creating supportive environments where individuals can rebuild their lives emotionally, socially, and spiritually. Through education, mentorship, and compassionate outreach, churches can become places of hope and healing, offering resources and encouragement to those seeking to break free from the grip of alcohol abuse and dependency.

As previously noted, numerous prominent denominations produce resources such as educational curricula, pastoral handbooks, and actionable strategies to tackle the problem of alcohol abuse. These materials are designed to equip church leaders and members with the knowledge and tools needed to address this issue effectively within their communities, fostering prevention, support, and recovery initiatives.

A wide range of churches, along with both Christian and non-Christian faith groups, actively support recovery efforts by offering their spaces for Twelve-Step programs and other forms of "self-help" meetings. These gatherings provide individuals struggling with alcohol abuse a structured environment for healing, accountability, and personal growth. Additionally, many faith communities have taken steps to address the pastoral complexities surrounding alcohol abuse. This has been done through the development of policies and guidance aimed at equipping spiritual leaders with practical approaches to help those impacted. These faith-based responses highlight the importance of addressing addiction not only as a physical and psychological issue but also as a spiritual challenge that requires compassionate, informed intervention (Clinebell, 1968).

CHAPTER FOUR

FINDINGS ON THE STUDY

4.1 Alcohol Abuse in Delta State

In Delta State, Ughelli North Local Government Area, Oteri, alcohol abuse is actually rampant. However both men and women are involved in this abuse. In Delta State, Oteri town, alcohol is sold in small outlet shops, caravan stores and stores that specializes only in selling of ogogoro. Early in the morning, people tend to purchase or buy ogogoro from these vendors who sells it. After purchasing the ogogoro, some persons drinks it there (the vendor's store). The bad aspect is that, these people or persons tend to drink it excessively, thereby leading to an abuse.

People drink alcohol and abuse it individually and collectively. The research conducted in Delta State in Oteri town reveals how some persons will carry out a bench outside very early in the morning with a big bottle of ogogoro and start drinking, thereby leading to an abuse. The outcome of the research shows that alcohol abuse is actually common in Delta State. The number of people or respondent who agreed to the fact that alcohol abuse is actually common in Delta State are more than those who said otherwise. Male gender are more involved in drinking excessive alcohol as per observation, especially those in their 30s, 40s and so forth. From observation, people who majorly goes to these small outlets stores where ogogoro is sold are mostly men. Of course

women are also involved in alcohol abuse. During the course of this research I encountered a woman who attended a party and drank excessive alcohol, thereby leading to abnormality in her character. In essence both genders are involved in alcohol abuse.

A respondent who is a nurse interviewed orally by the researcher said that, alcohol abuse is very common in Delta State, her reason being that, she has witnessed a situation whereby someone drank excessively. From the research conducted it was observed that, those that goes to these different shops selling ogogoro are majorly bike riders, and motorcyclist drivers. Bike riders are the major personalities that drink ogogoro in small outlet stores where it is being sold. In the evening, these bike riders comes to these ogogoro stores to drink and most of them don't drink moderately but excessively. Even at thier state of drunkenness, some of these bike men or motorcyclist drivers will still carry passengers thereby endangering their lives. The the researcher involved in this project is a living witness. The researcher entered a bike some years back, unfortunately for her, she was carried by a bike man who has drank ogogoro excessively. However, an accident almost took place if not for God's intervention.

The research conducted in Delta State Ughelli North Government Area, in Oteri shows that the cause of alcohol abuse is majorly as a result of depression. However, there are other causes; such as low employment rate, bad companies or friends. Majority of the

respondents are in agreement that alcohol abuse is as a result of depression. The percentage of those that agreed on this is higher than those that disagrees with it. And also those that agreed that alcohol abuse is rampant in Delta State Oteri are more than the respondents that disagreed.

During the course of this research, it was observed that, the percentage of people involved in the abuse of alcohol is high. 60% out of 100% of people are drinking alcohol excessively. However, the respondents were in agreement that ogogoro is sold majorly in small stores that specializes only in the selling of ogogoro. It does not mean that ogogoro is not sold by other stores, for instance like caravan stores but the rate at which it is being sold at those store's that specializes only in selling of ogogoro can't be compared with that of the caravans stores. That is the abuser in question can tend to drink alcohol excessively alone and he can also do it with others in a gathering, where others may likely tend to drink alcohol excessively. However, according to respondents, alcohol abuse is bad and harmful, it should be stopped, reason be that it causes liver problem or disease, it leads to untimely death, it causes health issues and makes one to act or behave abnormal.

4.2 How alcohol is being abused by Christians and Non Christians (Men and Women)

According to British dictionary a Christian is an individual who seeks to live his or her life according to the principles and values taught by Jesus Christ. While a non Christian refers to someone who does not follow or adhere to the Christian faith. The Bible cautions against the misuse of alcohol, such as drunkenness, just as it warns against the misuse of food, like gluttony. These two vices are often mentioned together (see Deuteronomy 21:20, Matthew 11:19, and Luke 7:34, among others). However, the Bible does not prohibit the act of consuming alcohol or food in moderation. In Nigeria, alcohol consumption has a long history, particularly among groups where it was not forbidden by religion (Dumbili, 2013). Alcohol is often an integral part of various ceremonies, including rituals, weddings, burials, and funerals. On such occasions, drinks like palm wine and spirits are commonly used for libations, prayer offerings, and to mark the significance of the events. Popular alcoholic beverages in the country include palm wine, which is fermented from the sap of the oil palm tree; beer; burukutu, a drink made from fermented guinea corn; and ogogoro distilled from palm wine (Oshodin, 1995)

The issue of alcohol being abused by Christians and non Christians is a fact. However, Christians and Non Christians abuse alcohol in a similar way. How both parties abuse

alcohol is not really that different from each other. Christians and Non Christians abuse alcohol by excessive drinking, heavy drinking, misusing alcohol in social gathering, consuming alcohol in secret and turning alcohol into an habit. Alcohol abuse is a widespread issue that transcends boundaries of religion, culture, and personal beliefs. In Islamic teachings, the consumption of alcohol is strictly prohibited (haram), and many practicing Muslims diligently adhere to this rule, abstaining from alcohol altogether. Despite this prohibition, cases of alcohol abuse still occur in some Muslim-majority countries, particularly among individuals who may not strictly follow the tenets of their faith. Similarly, people from non-Christian communities may struggle with alcohol misuse in ways that mirror the experiences of others, highlighting that substance abuse is a universal problem that affects individuals irrespective of their religious affiliation or cultural context. Examples of non-Christians include individuals who follow religions such as Islam, Hinduism, Buddhism, Judaism, Sikhism, or indigenous spiritual practices. It also includes atheists, agnostics, and those who identify as spiritual but do not adhere to a specific organized religion.

Alcohol Abuse by Men and Women

Alcohol consumption and drinking behaviors vary notably between men and women, with males experiencing a greater burden of disease linked to alcohol use compared to females. Among the 76.4 million people worldwide with alcohol use disorders, 63.7

million are men and 12.7 million women. Drinking habits show notable differences between men and women. Men tend to consume alcohol more frequently and in larger quantities compared to women. In contrast, women are less likely to engage in frequent or heavy drinking and are also less likely to report issues related to their alcohol consumption.

Women tend to prefer drinking in private or domestic settings, such as their homes, rather than in public venues like bars or clubs, where alcohol consumption is more visible. This tendency toward private drinking contributes significantly to the relative invisibility of women's alcohol abuse. As a result, it becomes more challenging for society to recognize or address women's struggles with alcohol, leading to fewer opportunities or motivations for them to seek professional assistance or support when they face alcohol-related issues. This overall dynamic contributes to a complex pattern where women's alcohol use is less visible and their need for support or treatment is less likely to be acknowledged or met by available health services. (World Health Organization)

Alcohol abuse is predominantly a male issue, as men demonstrate significantly higher prevalence rates of drinking compared to women. Studies indicate that nearly every aspect of alcohol consumption shows a notable gender disparity, with the heaviest levels of alcohol use exhibiting the most pronounced differences between men and

women (Clark & Midanik, 1982). Additionally, many men develop what Cahalan (1978) refers to as a "logical dependence" on alcohol. The stark difference in alcohol consumption and abuse between men and women can be explained by the differing cultural expectations around drinking for each gender. In Western society, drinking is closely tied to the male gender role, where men are encouraged to drink as a way of affirming their masculinity. Conversely, women are often discouraged from drinking, as it is seen as inconsistent with traditional notions of femininity (Jellinek, 1977). Harford's (1978) study on drinking contexts revealed that men consume alcohol in a wider variety of settings, times, and situations compared to women.

The Various Ways Alcohol is abused by Christians and Non Christians

Drinking Excessively (Drunkenness)

Despite the clear warnings against excessive drinking found in the Bible, many individuals, including both Christians and non-Christians, continue to consume alcohol to the point of intoxication. This pattern of behavior disregards the spiritual principles that emphasize the importance of moderation, discipline, and self-control. Intoxication impairs judgment, making it difficult for individuals to think clearly or make responsible decisions. This loss of clarity often leads to irresponsible actions, further amplifying the potential negative consequences of excessive drinking. From a spiritual perspective, such behavior is inconsistent with the teachings that encourage a life of

balance, mindfulness, and respect for one's physical and spiritual well-being. By choosing to overindulge, individuals undermine these values, potentially creating harm for themselves and others around them.

Consuming Alcohol in Secret

In an effort to avoid judgment or criticism from their religious communities, some Christians choose to conceal their drinking habits rather than openly address them. This decision to keep their alcohol consumption hidden stems from the fear of being perceived as failing to uphold the moral and behavioral expectations often associated with their faith. However, this secrecy can create an environment where there is little to no external accountability, making it easier for individuals to engage in excessive or uncontrolled drinking in private. Over time, the lack of oversight or support can lead to patterns of binge drinking, where large quantities of alcohol are consumed in a short period. This behavior not only intensifies the potential for abuse but also makes it more challenging to seek help or confront the issue, as it remains shrouded in secrecy and guilt. Consequently, the effort to avoid judgment may inadvertently contribute to a worsening cycle of alcohol misuse.

Turning Alcohol into an Habit

. When individuals engage in frequent and casual drinking without maintaining a sense of moderation, it can slowly evolve into a concerning habit characterized by

dependence. In such cases, alcohol gradually transforms from something enjoyed occasionally or in specific social settings into an everyday occurrence that becomes embedded in one's lifestyle. Over time, this shift can make drinking feel less like a choice and more like a necessity, creating a dependency where alcohol plays a central role in daily routines. This gradual progression can go unnoticed at first, as the line between occasional enjoyment and habitual use is often subtle. However, as drinking becomes more frequent and normalized, it can lead to a pattern where reliance on alcohol for relaxation, stress relief, or social comfort becomes the norm. In this way, the once-moderate consumption of alcohol evolves into a dependency that is difficult to break, fundamentally altering how individuals relate to and manage their alcohol intake.

Mis-using Alcohol in Social Gatherings

Some Christians rationalize excessive drinking by associating it with celebrations, parties, or social gatherings, viewing such occasions as exceptions to the usual expectations of moderation. This mindset often allows them to overlook or downplay the potential consequences of overindulgence, as the festive nature of these events serves as a convenient justification for consuming alcohol in larger quantities than they might otherwise deem appropriate. However, this approach can blur the distinction between responsible enjoyment of alcohol and excessive consumption. By framing such behavior as acceptable during special occasions, individuals may inadvertently

normalize overindulgence, making it more challenging to recognize when boundaries are being crossed. Over time, this pattern can erode the principles of moderation and self-control, fostering habits that prioritize momentary enjoyment over long-term well-being. This dynamic not only affects the individual but may also influence others around them, particularly in communities where such behavior becomes a recurring element of social interactions.

4.3 Reasons Why Alcohol Abuse Should be Stopped (Moralist Perspective)

Generally, alcohol abuse is actually something that is bad. Excessive drinking is a mortal sin, hence it should be stopped. To navigate the social world, individuals adhere to moral norms that influence their everyday choices and actions (Doris, 2010). Moral judgments are shaped by both emotion and reasoning (De Neys and Pennycook, 2019). One potential method for altering these judgments is by influencing an individual's emotional and cognitive states, which can be affected through the consumption of alcohol. Alcohol impacts individuals' thoughts, emotions, and behavior. Its consumption is known to affect various psychological processes, such as diminishing dispositional empathy and impairing executive cognitive functioning. The social disinhibition caused by alcohol consumption can significantly alter behavior, often reducing self-restraint and leading to actions that are more impulsive and less regulated. This lack of inhibition can manifest in various ways, including an increased likelihood of engaging in

aggressive or violent acts, as well as a reduction in sexual self-control. Research highlights these behavioral shifts, emphasizing the potential for alcohol to contribute to situations where individuals act in ways they might otherwise avoid under sober conditions (Exum, 2006; Greenfeld, 1998; Heath and Hardy-Vallée, 2015).

From a moralist standpoint, addressing and curbing alcohol abuse is essential because it undermines fundamental principles such as personal responsibility, individual well-being, and the overall welfare of society. Alcohol abuse not only compromises an individual's ability to make rational and ethical decisions but also has far-reaching consequences that affect families, communities, and social stability. The detrimental impact of excessive alcohol consumption on mental and physical health, relationships, and social harmony highlights the urgency of tackling this issue.

Below are some key reasons, grounded in a moralist perspective, that emphasize why efforts should be made to prevent and stop alcohol abuse.

Damage to the Body and Mind

Many moral frameworks regard the human body as a sacred gift or a vessel that should be treated with respect and care. From this perspective, the harmful effects of alcohol abuse represent a serious violation of this principle. Alcohol abuse not only damages physical health but also undermines mental well-being, which is essential for maintaining a balanced and responsible life. Furthermore, a clear and sound mind is

fundamental for making moral decisions and distinguishing right from wrong. However, excessive alcohol consumption impairs judgment and disrupts cognitive functions, often leading individuals to engage in unethical or harmful actions that they might otherwise avoid. This dual harm—to the body and the mind—underscores the moral imperative to discourage and prevent alcohol abuse.

Undermines Societal Morality

When alcohol abuse becomes widespread, it has the potential to weaken the moral foundation of a society by promoting indulgence and recklessness over responsibility and self-discipline. This shift in values can lead to a culture where excess and short-term gratification take precedence over accountability and the well-being of others. Moreover, the detrimental effects of alcohol abuse extend beyond the individual, as it is closely associated with higher rates of crime, acts of violence, and instances of neglect. These issues disrupt the social and moral order, eroding trust, safety, and the sense of community that are vital for a stable and functioning society. As such, addressing alcohol abuse is not only a personal matter but also a broader moral responsibility to preserve societal harmony and uphold ethical standards.

Duty to prevent Harm

A moralist advocates for actions that prioritize the greater good and contribute to the well-being of society as a whole. From this perspective, addressing and eliminating

alcohol abuse is a crucial step toward minimizing harm to both individuals and communities. Reducing alcohol abuse fosters a healthier, more ethical environment where people can thrive without the negative influences associated with excessive drinking. One of the most compelling reasons to combat alcohol abuse is its impact on vulnerable populations, particularly children who grow up in households with abusive drinkers. These children often face emotional trauma, neglect, and an unstable environment, which can have long-term effects on their development and future. By working to end alcohol abuse, society not only protects these at-risk individuals but also creates opportunities for them to grow and succeed in a supportive and nurturing environment. This approach not only uplifts the vulnerable but also reinforces the moral responsibility to care for and safeguard all members of society.

Neglect of Responsibilities

Alcohol abuse significantly undermines an individual's ability to fulfill their moral responsibilities, whether as a parent, partner, or active member of society. These roles require a sense of accountability, reliability, and commitment, all of which are compromised when excessive drinking takes precedence. For example, a parent struggling with alcohol abuse may neglect their duties to provide emotional support, stability, and care for their children, potentially causing lasting harm. Similarly, a partner's excessive drinking can lead to a breakdown of trust and support in

relationships, while society as a whole suffers from the consequences of diminished contributions from its members.

Furthermore, alcohol abuse often affects professional responsibilities, leading to inefficiency, decreased productivity, and in many cases, job loss. This failure to work diligently and contribute economically goes against the moral obligation to act as a responsible and productive individual within the community. By prioritizing short-term gratification over long-term stability and societal contribution, alcohol abuse creates ripple effects that harm not only the individual but also their family, workplace, and the broader community. Addressing this issue is essential to restoring the balance of moral duties and ensuring a healthier, more functional society. From a moralist perspective, individuals have a duty to inspire and positively influence those around them, contributing to the betterment of their communities and future generations. Alcohol abuse, however, contradicts this ideal by normalizing harmful behaviors and promoting vice. This is particularly concerning when younger generations are exposed to such behaviors, as they may perceive them as acceptable and adopt similar destructive habits. By indulging in excessive drinking, individuals risk leading others—especially impressionable youth—down a detrimental path that compromises their health, morality, and future prospects. Addressing alcohol abuse, therefore, is not only a matter of personal reform but also a broader moral obligation to safeguard and uplift those we influence, ensuring a healthier and more ethical society.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This study was conducted to generally access the issue of alcohol abuse in Delta State and the role of the church in controlling it. This study was carried out to describe the concept of alcohol abuse, effects of alcohol abuse such as blood abnormalities resulting in anemia, breast cancer, blurred vision, risk of coronary artery disease, depletion of important minerals and electrolytes, liver disease, inflammation of the lungs, mood disorder, cancer of the mouth, low sugar level, decreased in sex drive, excessive alcohol consumption also lowers fertility in women and causes menstrual problems such as heavy, irregular or absent periods. This study was carried out to also describe causes of alcohol abuse, however, this causes includes; social factor (peer pressure, imitation, easy availability, lack of social or familiar support and social attitude), psychological factors (curiosity, poor control, poor service management and sensation seeking), biological factor (pre - existing Psychiatric or personality disorder, biochemical factor and craving). The solution to alcohol abuse was also described in this study, these solutions includes; home cure medicines, the Keeley cure and established institutions.

Alcohol abuse is a prevalent social issue in Delta State, Nigeria, leading to significant health, social, and economic consequences. Factors contributing to this problem include

cultural acceptance of alcohol consumption, peer pressure, poverty, and inadequate awareness of its harmful effects. The church, (made of various denominations, such as Pentecostals, Catholics, Presbyterians) as significant moral and social institution, plays a crucial role in addressing this challenge. By fostering close and consistent contact with individuals recovering from alcohol dependency, pastors and church leaders can provide essential guidance, emotional support, and spiritual encouragement. Through biblical teachings, the church can help in controlling alcohol abuse and also Churches have the opportunity to actively support initiatives that focus on understanding, treating, and helping individuals recover from alcohol abuse. By engaging in efforts to advance research, they can contribute to uncovering deeper insights into the root causes and effective solutions for addiction. Churches can also serve as vital bridges, connecting those in need with accessible treatment programs, professional counseling, and medical care. Beyond immediate intervention, churches can foster rehabilitation by creating supportive environments where individuals can rebuild their lives emotionally, socially, and spiritually. Through education, mentorship, and compassionate outreach, churches can become places of hope and healing, offering resources and encouragement to those seeking to break free from the grip of alcohol abuse and dependency.

5.2 Conclusion

The study established that, majority of respondents are abusing alcohol and this excessive alcohol has affected the physical, social, economic and health of the respondents. The study therefore shows;

1. The effect of alcohol abuse. Drinking excessive alcohol causes liver disease. Abusing alcohol can harm the liver, leading to alcoholic liver disease, which progresses from fatty liver to acute alcoholic hepatitis and, eventually, cirrhosis.
2. How alcohol abuse is caused by social factor (peer pressure, lack of family support and imitation), psychological factor (curiosity and poor stress management), and biological factor (craving and personality disorder).
3. The various solutions to alcohol abuse. These solutions are; home cure medicines, established institutions and the Keeley cure.
4. Methods through which the church rendered a helping hand in curbing alcohol abuse. Churches play a significant role in supporting individuals struggling with alcohol abuse and addiction by offering counseling services that create a safe and open space for individuals to address their challenges. These counseling sessions allow people to speak candidly about their struggles with alcohol without fear of judgment, enabling them to confront their issues honestly and work toward recovery. Through these

services, the church provides emotional and spiritual support, helping individuals embark on a path of healing and transformation. The church actively organizes and offers a variety of programs and services specifically designed to support individuals struggling with alcohol abuse and addiction. These initiatives are tailored to meet the needs of those seeking help, providing guidance, encouragement, and resources to aid in their journey toward recovery. By addressing the physical, emotional, and spiritual aspects of addiction, churches create a supportive environment that fosters healing and personal growth. Moreover, churches have the potential to play a critical role in helping individuals lead healthier and more productive lives. Through their programs, they offer not only emotional and spiritual support but also practical advice that empowers individuals to make positive changes. These efforts enable the church to act as a pillar of strength and guidance for those overcoming drug abuse, helping them build a solid foundation for a brighter future.

5.3 Recommendations

In this study, it was recommended that home cure remedies can help in getting rid of alcohol abuse

And also government and private institutions where alcoholics can go to for help was also recommended.

Churches also can help respondents in getting rid of alcohol abuse through counselling, variety of programs and services specifically designed to support individuals struggling with alcohol abuse and addiction.

Certain church-affiliated organizations which provide crucial support and assistance to individuals struggling with alcohol abuse, making them an invaluable resource for those seeking help in overcoming their addiction, were found to be helpful. Therefore alcoholics or those who drink excessively should visit these organizations. Because These organizations often operate as extensions of the church's mission to serve the community and are specifically designed to address the needs of individuals dealing with substance abuse. Through their programs.

Proper information or education on alcohol abuse to communities all over the globe not just Nigeria alone, should be taught.

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APPENDIX
QUESTIONNAIRE
DEPARTMENT OF RELIGIONS
FACULTY OF ARTS
UNIVERSITY OF BENIN
BENIN CITY

Dear Respondents,

I am an undergraduate student of the above named institution, seeking for information that will assist in my project work which is "**ALCOHOL ABUSE IN DELTA STATE, THE ROLE OF THE CHURCH IN CONTROLLING IT**". Your co-operation in filling this questionnaire will be highly appreciated. All Information is purely for academic purposes.

Yours faithfully,

ERHINYODAVWE VICTORY

Instructions: Tick []the correct answers please

1. IS the abuse of alcohol common in Delta State?

a. Yes []

b. Neutral []

c. No []

2. What is the major cause of alcohol abuse in the society at large?

a. Depression []

b. Peer group []

c. Poverty []

3. From your point of view, what can you say is the cause of alcohol abuse in Delta State?

a. Low employment rate []

b. Bad friends []

c. Depression []

4. Out of 100%, how many percentage of people can you say abuses alcohol in Delta State?

a. 80% []

b. 60% []

c. 20% []

5. From the following options, which do you think sells ogogoro the more?

a. Small stores that specializes in selling ogogoro []

b. Drinking palour []

c. Pepper soup joint []

6. Is the church actually playing an active role in controlling alcohol abuse?

a. Yes []

b. No []

c. Neutral []

7. Does the church provides guidance and counselling to alcoholics or people abusing alcohol?

a. No []

b. Yes []

c. Neutral []

8. In what way has the church helped in controlling alcohol abuse?

a. Through prayers []

b. Through counselling and guidance []

c. All of the above []

9. Is excessive intake of alcohol good?

a. Neutral []

b. Yes []

c. No []

10. From your own opinion, what do you suggest should be done to eradicate alcohol abuse from the society? _____