



Youths and Alcoholism in Contemporary African Society: A Socio-Religious Therapy

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Abstract. Alcoholism is the excessive intake of alcohol into the body system which is hazardous to health and its functionality. Alcoholism is rendering African youths useless and unproductive on daily basis through mental disorder or psychological problem. Youths are majorly the workforce of any community and nation that enhance development and progress. The challenge of excessive intake of alcohol affects and drastically reduces their productive force in African society. It makes our youths constitute nuisance to our environment as they engage in social vices. In this research, focus is placed on factors that enhances African youths engagement in alcoholism, effects of alcoholism on contemporary African youths, churches positions on alcoholism, some biblical perceptives on alcoholism, Islamic perception of alcoholism, reasons for Muslims abstinence from alcohol, African traditional religious views on alcohol, religious rehabilitation as therapy to alcoholic addiction. This research made use of analytical method with the utilization of books, journals, internet sources, etc. It recommends that youths should urgently flee from alcoholism and change their attitudes to become useful to themselves and society.

Keywords: Youths, Alcoholism, African Society, Socio-Religious Therapy

1. Introduction

The future of Africans lies in the hands of the youths who are full of strength, wisdom and multiple talents. However, some are being threatened by the excessive in-take of alcohol that has drastically altered their vision and destiny negatively. In defining the youth,

it is obvious that they are those who are either children or adults. The National Youth Policy of 1983 (cited in Mabogunje, 1998) defined youth as those in the age of 12 and 30 years. According to Lyke (2006), those between 18 and 40 are defined as youths. It is worthy of note that while the criteria of age is important, youthfulness is basically of the mind. Somebody who though, old in numerical age, may consider himself as a youth and may even behave as one. Generally, it is not an understatement in viewing that youth is adventurous, proactive and resourceful in the pursuit of objectives that they subscribe to.

Rockville, (2016) opines that “Alcoholism is the most severe form of alcohol abuse and involves the inability to manage drinking habits. It is also commonly referred to as alcohol use disorder”. Alcohol use disorder is organized into three categories: mild, moderate and severe. Each category has various symptoms and can cause harmful side effects. If left untreated, any type of alcohol abuse can spiral out of control. Individuals struggling with alcoholism often feel as though they cannot function normally without alcohol. This can lead to a wide range of issues and impact professional goals, personal matters, relationships and overall health. Over time, the serious side effects of consistent alcohol abuse can worsen and produce damaging complications.

Religion is the belief in the existence of a god or gods and the activities that are connected with the worship of them. It is a fundamental set of beliefs and practices generally agreed upon by a group of people. These set of beliefs concern the cause, nature, and

purpose of the universe, and involve devotional and ritual observances. They also often contain a moral code governing the conduct of human affairs. Religion is the belief in Spiritual Beings. *National Institute on Alcohol Abuse and Alcoholism* (2013) states that “we understand a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life”. *World Health Organization* (2014), posits that “Religion is the feelings, acts, and experiences of individual men in their solitude; so far as they apprehend themselves to stand in relation to whatever they may consider the divine.” Another way of defining religion is to say that it is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community. Sibani and Tasie (2015), see religion as man seeking for a higher power and force which he can reverence, worship and derive his protection.

Alcohol has many and contrasting associations. A glass of wine with a meal can symbolize love, friendship, relaxation and enjoyment of a special occasion. It can represent romance, coming of age, success, beginnings and endings, good news and good company. At a Christian Eucharist or Jewish Passover, where wine is also shared, thanks are given to God for divine salvation from all that enslaves, restricts and condemns. In drinking the wine, Christians participate with the first disciples in their last supper with Christ, and Jews participate with the ancient Hebrews in their exodus from enslavement in Egypt. But sadly, the sacredness and redeeming act of these occasions contrasts with the associations of alcohol with drunken violence in our towns and cities, cirrhosis of the liver on our medical wards, debt in families, and death on our roads. It contrasts also, and more especially, with the enslavement that is alcoholism, or alcohol addiction.

2. Factors that Enhances African Youths Engagement in Alcoholism

Many factors can increase the risk of alcohol abuse. Youths may turn to alcohol for one reason and gradually develop a dependency on drinking. For example, drinking during difficult times – a death in the family or job loss – can potentially trigger long-term alcohol abuse. While there are various reasons as to why people start drinking, some of the most common are as follows:

Genetic Factor: Scientists have debated whether alcohol abuse is genetic, this stems from a medical perspective which asserts that parents pass their

genes down to their children. Cloninger (1981) opines that 50 percent of underlying reason for alcohol use disorder emanates from genetics.

To Relieve Stress: Relying on alcohol to reduce daily life stressors can impact the likelihood of developing alcoholism. Since alcohol is a depressant and a sedative, drinking produces feelings of pleasure. However, frequent drinking builds tolerance, requiring one to consume more alcohol in order to achieve the same effects.

Due to Peer Pressure: This is the influence one feel from others to do something you otherwise would not. A peer could be a friend, co-worker, classmate, acquaintance or anyone you admire. Some African youths are pressured to take alcohol in party and so on and they become vulnerable to alcoholism.

For Values and Customs: According to McCord and McCord (1960:44), “ethnic and cultural background is significance in relation to alcoholism”. Wilson (1966:66) states that “the values and customs of the community influence attitude towards drinking”. In a community where the beverage is considered as food and is served mainly as meals, and drinking is a proof of manhood then the consumption attitude will be unrestricted.

To Feel Good: “Consuming alcohol can provide some people a break from reality. It offers a sense of relief from underlying issues their mind may be trying to escape from” as stated by Sacks, Gonzales, Bouchery, Tomedi and Brewer (2015). However, continual alcohol use to get through the day or week can turn into a serious drinking problem.

To Cope With Loss: Losing a family member or friend can take a toll on youths emotionally, physically and mentally. Alcohol can ease the grief one are feeling and is used to get through difficult times. Depending on alcohol even temporarily can spiral into a drinking problem.

To Overcome Anxiety: Some people are naturally anxious, causing them to perpetually worry. “Drinking lowers an individual’s inhibitions and makes them more comfortable in social situations. Over time though, this can lead to addictive behaviors” (U.S. Department of Health and Human Services and U.S. Department of Agriculture, 2015).

Lack of Connection: Many people drink because they don’t feel adequately connected to others. They believe that alcohol will either fill the void or possibly make it easier for them to forge new bonds. However, the opposite typically ends up being true.

To Deal with Shame: Shame is one of the most difficult emotions for many to cope with, and it is also one of the most traumatic. While alcohol can temporarily mask shame with false feelings, it also causes many individuals to engage in reckless or foolish behaviors that can later cause them to feel

even greater shame, which can cause a downward spiral.

Anger and Frustration: Ullman and Krasner (1976) state that if a mother pampers and anxiously over protects a child, it may lead the child to remain dependant at adult stage. When his needs are not met or frustrated, he becomes angry and aggressive. He ends up drinking heavily to reduce the impulse.

Trauma: “Alcoholism treatment experts are seeing some types of trauma in virtually every patient that they treat”, as stated by American Psychiatric Association (2013). There are many forms of trauma, but they are all painful events where the victim did not have an empathetic witness. For many, treating unresolved trauma is the key to their recovery.

Climate Structure: In Nigeria, the rate of consumption of alcohol on South-South is very high, twice the consumption rate in the North. The reason for this is climate structure. Etuk (2003) says that their high alcoholic consumption and drunkenness is due to their habitation closeness to river.

3. Effects of Alcoholism on Contemporary African Youths

Health Effects: Obviously, the impacts of alcoholism on human health are very enormous. Scott and Taylor (2007:34) posit that “long term alcohol abuse produces change in the brain’s structure and chemistry such as tolerance and physical dependence”. These changes make it very difficult for the person to stop drinking and results in alcohol withdrawal syndrome if the person stops. Drinking too much – on a single occasion or long-term – can take a serious toll on your health. “Some effects of alcohol may have a minor effect on your health, while others can be severe or life-threatening” as opined by Rehm (2015). Short-term effects of alcohol abuse can be just as dangerous as long-term effects. For instance, drinking can impact your reaction time, causing you to have slow reflexes and coordination. That is drinking and driving is extremely dangerous. Getting behind the wheel of a car can alter your perception of speed and distance, putting yourself and others at risk. Several short-term effects of alcohol abuse may produce: slow reaction time, poor reflexes, reduce brain activity, lowered inhibitions, blurry vision, difficulty breathing, and restlessness.

National Survey on Drug Use and Health, (2016:78) avers that “In 2013, 45.8 percent of liver disease deaths among Americans ages 12 and older involved alcohol” Alcohol abuse increases the risk of developing cancers of the mouth, esophagus, liver and breast. Excessive drinking negatively impacts heart health. Heart disease is currently one of the

leading causes of death for alcoholics. Consuming too much alcohol can affect long-term health with some side effects which may lay dormant for years before they surface. Because of this, professional medical care is required for proper diagnosis and treatment. Here are some of the long-term health conditions caused by alcohol: Brain defects, liver disease, diabetes complications, heart problems, increased risk of cancer, vision damage and bone loss. Karrol (2002:13) added that “heavy drinking over time has been found to have a negative effect on the reproductive functioning in women. These causes reproductive dysfunction such as non-ovulation, decrease ovarian mass, problems of irregularity of the menstrual cycle and early menopause”

Psychological Effects: Some Common Adverse Consequential Effect of Alcohol Abuse are: Signs of physicals deterioration: One of the most common consequences of alcohol abuse is that it leads to physical deterioration of the individual’s body like memory losses, short attention, and difficulty in concentration. Poor physical coordination: This can lead to slurred or incoherent speeches, unhealthy appearances, bloody or dilated eye. Change in behavior pattern: It should be noted that alcoholism can lead to the following side effects: Downward performance at schools, changes of friends, increase absence during schools, increase hostility, irritability and secretiveness. Major depression disorder resulting from alcoholism results in diver’s mental disorder and psychiatric challenges. Cosci and Abrams (2007:664) state that “excessive alcohol usage causes damage to brain function and psychological health can be increasing affected over time”. Paschal (2017:457) says that “schizophrenia is characterized with hallucination, self-inflicted wounds, frustration and suicide mind which is common with alcoholism”.

Social Effects: Alcohol misuse also is a recognized risk factor for numerous large-scale social problems for which social workers provide assessment, prevention and treatment intervention, programs, and policy recommendations. Examples include the perpetration of intimate partner violence, parental child maltreatment, human trafficking, intentional and non-intentional injury, gambling problem, school failure, community-level distress, housing insecurity/homelessness, criminal justice system involvement, sexual risk and unintended pregnancy, sexual assault and suicidality. Rice (1990:335) opines that “on-the-job drinking and heavy drinking outside of work are associated with frequency of absenteeism, arriving late to work or leaving early, doing poor work, doing less work and arguing with co-workers”

Economic Effects: The cost of alcohol abuse and consumption relation to its health impact high is very enormous. Rice (1990) calculated the high cost for treatment of the medical consequences of alcohol abuse, treatment of alcohol dependence in all ramifications and in addition supports cost which includes training of medical staff, and concluded that such can build a firm that will employ about fifty workers. Heien (1989:64) avers “estimate of the economic costs of alcohol abuse attempt to assess in monetary terms the damage that results from the misuse of alcohol. The cost includes expenditure on alcohol-related problems and opportunities that are lost because of alcohol”. Apparently, people spend highly on alcohol in drinking joints, bars, clubs, parties etc on daily bases. For example, if one consumes twelve bottles of beer or more at the cost of two hundred and fifty naira only at a sitting (₦250.00), daily, then it is called addiction and a problem. Some spend as much as twenty five thousand naira only (₦25,000.00) per bottle of higher grade of alcohol on daily bases, what a loss of economy.

4. Churches Positions on Alcoholism

The Roman Catholic Church Response: Clement of Alexander (cited in Okpor, 2018) posits he admire the young and the old who abstain wholly from drink, who adopt an austere life and flee as far as possible from wine, shunning it as they would the danger of fire. He said that wine is the symbol of Jesus’ blood and taking a little wine as medicine is acceptable, least it makes the health worse. Even those who are moored by reason and time such that they aren’t as much tempted by drunkenness after a day’s work, he still encouraged to mix as much water as possible in with the wine to inhibit inebriation. For at all hours let them keep their reason unwavering, their memory active, and their body unmoved and unshaken by wine. The Catholic Church reprimands drunkenness but however, she continues to support alcohol consumption in moderation. For centuries, monks have brewed beer to support their monasteries. The Church even has patron of saints of beer, wine, hangovers and alcoholics (St. Augustine, St. Urban, St. Bibiana, and St. Monica respectively).

Methodism Response: John Wesley, the founder of Methodist Church warned against and totally condemned the intake of alcohol. Wesley (1735) states, “You see the wine when it sparkles in the cup, and are going to drink of it. I tell you there is poison in it and therefore, beg you to throw it away” He rejected the sales of alcohol for money, the buying of it, the drinking of it and the giving of it out. He deployed distilled beverages such as brandy and

whisky when they were used non-medically, and he said the many distillers who sold indiscriminately to anyone were nothing more than poisoners and murderers accused by God. Jackson (1999:50) avers that in 1744, the Wesleys gave direction to the Methodist band societies (small groups of Methodists intended to support living a holy life) and required of them “to taste no spirituous distilled liquor, unless prescribed by a physician”. The early advocacy for abstentionism in America arose in 1780 where the Methodist Episcopal Church Conference in Baltimore opposed distilled liquors and were determined to “disown those who would not renounce the practice” of producing it.

Anglicanism Response: The Anglican Church held moderationists position with respect to alcohol. Keith (2000:30-31) state that moderationism argues that in line with biblical and traditional witness thus:

(1) Alcohol is a good gift from God that is rightly used in the Eucharist and for making of heart merry, and (2) while its dangers are real, it may be used wisely and moderately rather than being shunned or prohibited because of potential abuse.

Anglican Church maintains that temperance (that is, moderation or self-control) in one’s behaviour, not abstinence, is the biblical norm but reprimands drunkenness.

Lutheranism and Other Protestant Churches: Martin Luther (1522:246) employs a reduction formula that “we must reject or condemn anything because it is abused; wine and women bring man to misery and makes a fool of him, so we would need to kill all the women and pour out all the wine”. He maintained that in dealing with drunkenness at the love feast in Corinth, St. Paul does not require total abstinence from drink but love for one another that would express itself in moderate, selfless behaviour.

The Baptists, Pentecostals, Nazarene, Methodists, and other evangelicals and Protestant groups including the Salvation Army advocate for total abstinence from alcohol. Reasons for abstinence are as follows: (1) Proverbs 31:4-5 warns that Kings and rulers might “forget what is decreed, and pervert the right of all the afflicted”. (2) Christian must be sensitive to the weaker brethren that are the Christian who believes imbibing to be a sin. (3) Christian should make a public statement against drunkenness because of the negative consequences it can have on individuals, families, and society. Some abstentionists believe that their witness as persons of moral character is also enhanced by this choice.

5. Some Biblical Perceptive on Alcoholism

Proverbs 32: 29 -35 posits:

Who has woe? Who has sorrow? Who has strife? Who has complaints? Who has needless bruises? Who has bloodshot eyes? Those who linger over wine, who go to sample bowls of mixed wine. Do not gaze at wine when it is red, when it sparkles in the cup, when it goes down smoothly! In the end it bites like a snake and poisons like a viper. Your eyes will see strange sights and your mind imagine confusing things. You will be like one sleeping on the high seas, lying on top of the rigging. They hit me, you will say, "but I'm not hurt! They beat me, but I don't feel it! When will I wake up so I can find another drink?

Obviously, alcohol turns the eyes reddish, produces anger, as well as makes one become economically bankrupt. There is a serious warning for responsible individual to avoid the enticing nature of wine because it makes people sleep on the streets.

Leviticus 10: 9-10 has it that:

You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. This is a lasting ordinance for the generations to come. You must distinguish between the holy and the common, between the unclean and the clean.

Purity before God is very pertinent especially for the Priests and Levites who attend to the altar on daily basis. Now Christians are seen as royal priesthood (1 Peter 2:9), this implies that they are to be pure and holy to God without being contaminated or polluted as living examples to the world.

Genesis 9: 20-27

Noah, a man of the soil, proceeded to plant a vineyard. When he drank some of its wine, he became drunk and lay uncovered inside his tent. Ham, the father of Canaan, saw his father naked and told his two brothers outside. But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's naked body. Their faces were turned the other way so that they would not see their father naked. When Noah awoke from his wine and found out what his youngest son had done to him, he said, Cursed be Canaan! The lowest of slaves will he be to his brothers. He also said, Praise be to the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend Japheth's territory; may Japheth live in the tents of Shem, and may Canaan be the slave of Japheth.

The effect of alcohol that stupefied Noah with nakedness made him an object of ridicule before Ham, one of his sons. This propelled him to place a curse on Ham who did not cover him up in secrecy. Genesis 19: 30 – 38 holds that:

Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two daughters lived in a cave. One day the older daughter said to the younger, Our father is old, and there is no man around here to give us children—as is the custom all over the earth. Let's get our father to drink wine and then sleep with him and preserve our family line through our father. That night they got their father to drink wine, and the older daughter went in and slept with him. He was not aware of it when she lay down or when she got up. The next day the older daughter said to the younger, Last night I slept with my father. Let's get him to drink wine again tonight, and you go in and sleep with him so we can preserve our family line through our father. So they got their father to drink wine that night also, and the younger daughter went in and slept with him. Again he was not aware of it when she lay down or when she got up. So both of Lot's daughters became pregnant by their father. The older daughter had a son, and she named him Moab; he is the father of the Moabites of today. The younger daughter also had a son, and she named him Ben-Ammi; he is the father of the Ammonites of today.

Incest is a serious offence before God. Lot had sex with his two daughters under the influence of alcohol. Promiscuity is associated with alcoholism. Some indulge in rape and filthy things that are termed abominable due to alcohol. Lot in his normal sagacity would not have been caught in this ridiculous web. In 1 Timothy 5: 23, "Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses", Apostle Paul suggested that wine be taken for medicinal purpose. He did not encourage the copious practice of alcoholism, although, so many has misinterpreted this concept to mean that alcohol was highly recommended by St Paul.

6. Islamic Perception of Alcoholism

Islam takes a different view. It considers anything that interferes with the normal working of the mind, numbs our senses, thereby reducing our level of shame or responsibility, or clouds our perception as harmful (this includes alcohol as well as other drugs altering the mind). In recognizing that different people react quite differently to the same stimulant, it does not leave the judgment, as how much is acceptable to them. Too many people thought they had control over their drinking habits, yet ended up having one glass too many. "Islam categorically states that if a substance can destroy the clarity of the mind in large quantities, it is harmful even in minute quantities" as stated by Chibuike (2010). Islam, therefore, advocates total prohibition of narcotic

drugs, including alcohol. It forbids the use, not just the abuse of these substances.

As God is aware of human nature, Islam acknowledges how entrenched such habits can be in people and that they cannot be changed overnight. The gradual prohibition of alcohol has to go hand in hand with an educational campaign to build a moral awareness and spiritual identity in our society. When Islam was first established over fourteen centuries ago in Arabia, continuing the Judeo-Christian tradition of prophet from Abraham over Moses, Jesus to Muhammad – peace be upon them all, the harm that alcohol caused was well recognized but it was not immediately eradicated. In a first revelation, the Quran, the Holy Book of Muslims, acknowledged the benefits of alcohol (for example its medical applications), but pointed out that its harm outweighed those benefits by far. Next, it forbade believers from praying whilst under the influence of alcohol, thus making it clear that spirituality and drunkenness do not mix. Finally, many years later, was altogether prohibited as the handiwork of the devil. By then the early Muslims who had lived through the spiritual and moral teachings of the prophet Muhammad – peace be upon him – had realised the harms of the drugs as well as the benefits of the Islamic system of values as the foundation of a strong and caring society. They happily spilled whatever alcoholic beverage was left in their possession, and the streets of Medinah were reported as having been awash with the stuff.

According to McCully (2004:34), “It is a well-known fact that Muslims don’t drink alcohol. It is "haraam," forbidden. They don’t eat foods with ethanol, they don’t wear perfumes containing alcoholic ingredients and they stay away from all forms of intoxicating substances.” For most Muslims, alcohol is "haraam," or forbidden. Muslims abstain from alcohol because the Prophet Muhammad, to whom Muslims believe the word of God was revealed in the Qur’an, spoke against it. Though Muhammad said alcohol may have some medicinal value, as recorded in the Qur’an, he believed its potential for sin was "far greater" than its benefits. Muhammad also forbade Muslims from consuming other intoxicants, including hashish, believing the substances would cloud judgment and lead to unlawful behavior in the same way as alcohol.

Khamr (Arabic for “wine”), is alcohol derived from grapes. This is what is prohibited by specific texts of the Quran (see 5:90). Therefore alcohol is categorically unlawful (haraam) and considered impure (najis). Consuming any amount is unlawful, even if it doesn’t create any drunken effects. The

Prophet Muhammad of Islam said, “Intoxicants are from these two trees,” while pointing to grapevines and date-palms. Alcohol derived from dates or raisins is also prohibited, again regardless of the amount consumed. At first, a general warning was given to forbid Muslims from attending prayers while in a drunken state (Quran, 4:43). Then a later verse was revealed to Prophet Muhammad which said that while specifically alcohol had some medicinal benefits, the negative effects of it outweighed the good (Quran, 2:219). Finally, “intoxicants and gambling” were called “abominations of Satan’s handiwork,” which warned people with self-consciousness to not turn away from God and forget about prayer, and Muslims were ordered to abstain (Quran, 5:90-91). The Prophet Muhammad also instructed his companions to avoid any intoxicating substances (paraphrased), “if it intoxicates in a large amount, it is forbidden even in a small amount.” For this reason, most observant Muslims avoid alcohol in any form, even small amounts that are sometimes used in cooking.

7. Reasons for Muslims Abstinence from Alcohol

There are several reasons why Muslims believe in total abstinence as postulated by Isralowitz (2004):

Alcohol and prayer do not mix: Prayer (salat) is a fundamental part of the Muslim lifestyle, an obligatory call to God five times a day. A ritual eco “wudhu” (woo-dhoo) is necessary before the prayer which involves a water saving ablution to spiritually connect to environment, health and creation. The presence of alcohol in the same room does not affect the prayer, according to Islamic scholars, but anyone who drinks alcohol cannot pray for a month, unless he or she repents.

It’s addictive: Even when the early Muslims recognized alcohol for its medicinal uses, Prophet Muhammad likened the drink to a “disease”, saying there is no cure in things that God has forbidden. Like the first puff of a cigarette, it is up to individual will-power to continue or stop drinking.

Liquor clouds the intellect: Khamr also describes how alcohol consumption makes it difficult to differentiate between right and wrong. Muslim faith is founded on the intellect, rational thought and good judgment. Anything that could jeopardise this behaviour is forbidden.

Sitting in a restaurant where alcohol is served is not the same as drinking it: This is why Islamic law has the flexibility to say if someone needs to sit in such a restaurant for a work meeting or because no other diners are available, he/she can, but should not

sit at a table where alcohol is served. Bars and environments where alcohol is served could lead to drinking and in the presence of children, it could teach them to explore drinking. Mature Muslim adults are role models and carry a message that you don't have to drink to have a good time, to work or to socialize.

Alcohol makes one forget: Any intoxicating substance, whether it's wine, beer, gin, whiskey or drugs, affects a person's faculties and behaviour. The result is the same, and the Quran outlines that it is the intoxication which makes one forgetful of God and prayer that is harmful.

Alcohol can lead to criminality: Although a controversial statement in Islam states that alcohol is viewed as the "key to every evil" (hadith), because of its close relation to creating or making criminal behaviour easier to commit. That isn't an omission of the medicinal uses of alcohol, but to say that prevention is better than a cure. Thus, the Quran explains, "in alcohol there is a great sin, and (some) benefits, but the sin outweighs its benefit" (2:219)

African Traditional Religious Views on Alcohol

The African Traditional Religion does not discriminate against alcohol. What it discriminate against is the abusive use of it. It should be noted that alcohol plays major role in major feasts of the African Traditional Religion. Alcohol speaks volumes in marriages, death, child birth, naming ceremony, installation of a King or Chief, ushering in a new season like farming (planting) and harvest season.

Alcohol is used to appease the gods of the African traditional worshippers. Alcohol is one of the most important symbolisms for the feasts of the traditional religious worshippers. It plays significant role during war and at a time peace-seeking. The priest, heads of family who are custodians of shrines make use of alcohol for communication with the ancestors, divinities and as well as the Supreme Being. What is not permitted in this religion is the abusive use of alcohol which is alcoholism and drunkenness.

8. Religious Rehabilitation as Therapy to Alcoholic Addiction

Religious Recovery Center: A religious recovery center is a special kind of very specific and very well put together drug rehab and recovery facility that essentially approaches the problem of addiction from a spiritual point of view first and foremost, and from a physical point of view second. It is basically believed that a person tends to turn to addictive behavior to try to fill the void left by a lack of spirituality in his or her life. In fact, this is often the consensus at rehab centers that don't even have

a faith-based track. Getting in touch with one's spiritual side and tapping into the power of religion and spirituality and the kind of help that religion and faith can provide a person has an enormous potential for lowering the risk of substance abuse among teens and adults. Koob and Volkow (2016:765) view that "Nine times out of ten, addiction comes about because someone is trying to fill a void due to lack of personal beliefs, religion, goals, aspirations, plans, dreams, integrity, passion, zeal, and so on" The theory behind addiction programs of a more religious nature thought is that the adding of God or another higher power into the individual's life will basically fill that void and remove the need for addictive behavior in the person's life. Spiritual recovery programs are quite successful and they are needed and wanted now more than ever. According to Goldman, Oroszi, and Ducci, (2005)

In one study in fact, it was found that according to the National Center on Addiction and Substance Abuse at Columbia University that no less than a full eighty percent of Americans believe that faith is able to help addicted people recover from their addictions. This is logic at its best.

Faith Based Principle: Faith helps people with lots of things all the time even making them sober. In this age, God, religion, and spirituality in general regardless of specific faith are very key factors for many individuals in the attempted prevention and the specific treatment of substance abuse in general and in continuing recovery for their addiction habits as said by Rockville (2016). Drabble, Midanik and Trocki (2006:117)

Adults and teens who considered religion to be very important and who attended religious services weekly or more were far less likely to smoke, drink or use illicit drugs. Individuals who, in addition to receiving treatment, attended spiritually based support programs, such as the 12-step programs Alcoholics Anonymous and Narcotics Anonymous, were more likely to maintain sobriety. Individuals in successful recovery often showed greater levels of faith and spirituality than did those who had relapsed.

The Alcoholics should have greater levels of faith than those who fell into relapse after completing an addiction and religion recovery program. Combining faith, (it can be any kind of faith), and recovery certainly is successful and beneficial. Now more than ever those who struggle and suffer with addiction need to reach deep down inside and find their faith, and whatever it is that they want to believe and then

find a rehab center that will help them forward that belief.

Prayer/Exorcise: With the weapon of prayer, a victim of alcohol could be redeemed. The habit of drunkenness and alcoholism can be changed through the efficacy of consistent prayer for the victim. It is obvious that drunkenness is spiritual and pastors are involved in casting out the spirit behind this act.

Conducting of Seminar: Seminars on alcohol and addiction is very necessary for the Church to organized as well as public campaign to inform the youths and victims of the dangers of alcohol on their person and health. Also, this seminar is necessary for the avoidance of stigmatization.

Counseling: Proper counseling is needed to liberate the alcoholic from the quagmire of drunkenness. The pastors and other religious faithful who totally condemns alcoholism should as a matter of urgency talk to those helpless alcoholics for a better life.

Provision of Employment: Due frustration and joblessness, so many people who are idle tend to end up drinking and become drunk to forget their pain. When they are engaged in doing some jobs that occupies them, there is hope to redeem them from further drinking and make them responsible.

9. Conclusion

The cosmic environs of Africa are faced with the challenge of alcoholism and religious faith. This has drastically affected the youths, families and personalities in the society as today; alcohol ridicules those that are victims in all ramifications. Though many religions abstain from alcohol, others believe drinking is a personal decision between themselves and God. Some wealthy people drink to show their affluence, culture and status. Some even believe it's acceptable to drink alcohol made from something other than dates and grapes. Nonetheless, a majority of religious bodies believe drinking is morally wrong. Alcohol is found in all the food we take on daily basis. Alcoholism should be discouraged by all due to its health risk it causes and the reproach it brings on any victim. Religion remains a panacea to this problem and the African youths should change their attitudes and be useful.

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