ALCOHOL CONSUMPTION IN KADUNA STATE: IMPLICATIONS FOR SOCIO-ECONOMIC DEVELOPMENT

BY

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CERTIFICATION

This thesis report titled "Alcohol Consumption in Kaduna State: Implication for Socio-economic Development" meets the regulations governing the award of the degree of Masters of Education of Ahmadu Bello University, and was approved for its contribution to knowledge and literary presentation.

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DEDICATION

"ALL GLORY MUST BE TO THE LORD"

The work is dedicated of course to Christy (Oyinade) with whom I have shared the struggles for survival, from whom I have learnt the lessons of hope by the grace of God, but most of all, the one whom I simply love.

DECLARATION

I hereby declare that this thesis has been produced by me. It has not been presented in any previous submission for Higher Degree to the best of my knowledge. All quotations are indicated by quotation marks and sources of information are duly acknowledged by means of references.



John Livingstone Maikasa Waziri

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ABSTRACT

This study was undertaken to find the effects of alcohol consumption in Kaduna State; Implication for socio-economic development with special reference to 'burukutu'.

The respondents of the study consisted of brewers of alcoholic contents, consumers of alcohol both retired and active ones as well as their relatives and concerned individuals. The data for the study was collected using questionnaire, interview and observation respectively.

The Chi-square and T-test statistical techniques were used to test the responses of the respondents as regards their views concerning alcohol consumption and its socio-economic effects on consumers. The above techniques were also used to test the hypotheses formulated for the study. All these were tested at 0.05 level of significance.

The findings of the study were as foliows:-

1. **There is no significant difference among respondents in terms of the view that alcohol consumption has a bearing on the socio-economic status of consumers.**

2. There is no significant difference between Junior and Senior workers in respect of their views regarding the socio-economic implication of alcohol consumption on its consumers.
3. There is no significant difference between Married and Un-married respondents regarding their view on the socio-economic implication of alcohol consumption on its consumers.
4. There is no significant difference between Urban and Rural dwellers regarding their view on the socio-economic implication of alcohol consumption on consumers.
5. A significant difference exists between Christians and Moslems regarding their views on the socio-economic implications of alcohol consumption on consumers.
6. There is no significant difference between Male and Female respondents regarding their view on the socio-economic implication of alcohol consumption on consumers.

Interestingly, all the null hypotheses were retained but one. In light of the findings from this study, some of the recommendations are that; most people have turned to alcoholism due poverty, unemployment, high cost of living leading to frustration. Based on the above research findings, the following recommendations are made.

1. Medical personnel should be interested in the 'burukutu'/alcohol consumption rate. This would afford the health workers an opportunity to educate people on

the health hazards involved in alcoholism.

2. Some Local Government Authorities have done well by banning drinking during office hours and using iron drums for brewing 'burukutu'. A further step should be taken to impose heavy taxation on all alcoholic contents including 'burukutu'.

3. Workshops, Seminars, Drama, Play lets and mass enlightenment campaigns should be embarked upon by concerned bodies starting from the grassroot to tertiary institutions preaching the dangers of alcoholism using all known media of information.

4. Even where adverts are accepted, such adverts should be censored and the socio-economic effects of alcoholism clearly stated, e.g. "Alcoholism shortens life".

5. Activities such as childhood, hobbies, games, card games, sports and outdoor activities are often popularly believed to build self-esteem, social skills, competitive drive responsibility and self discipline that would enable the individual to better cope with life and avoid alcohol and drug abuse.

6. Most people who are free from alcohol confessed they are 'born again', that Jesus Christ has taken the evil thirst of alcohol out of them and has filled them with the Holy Ghost. The born again experience is known to bring about

moral values that resist drug/alcohol abuse.

7. At home, the assignment of household tasks, awarding a regular allowance, and punishment as the case might be are usually perceived as events which structure a child's environment and teach self responsibility and discipline.

8. The National Agency for Food and Drug Administration and control (NAFDAC) should include Burukutu in its list of food products to control and administer. This would help to assess the hygienic and chemical/alcohol content of Burukutu for a possible ban or otherwise.

9. Researches like this one should be encouraged and rehabilitation of alcoholics be enhanced by both government and non-governmental organizations. Pentecostal organizations should mount up prayers to dislodge 'Beccus' the principality in charge of drunkenness in our land and set the alcoholics free in Jesus name.

10. Government should establish an agriculture land clearing and land filling project to enable citizens produce food as an alternative to 'burukutu' consumption. The affected areas should be organised into cooperative societies in order to benefit from loan facilities available in the State. A Ginger Board be established in Southern Kaduna to promote ginger production that is making waves in the world market. This would promote economic power in the said area.

OPERATIONAL DEFINITION AND MEANING OF TERMS

For the purpose of this research, the following terms are defined and explained thus:-

Attitude

Our likes and or dislikes, our attraction or aversions to persons or things.

Agwam

Traditional title for the Chief of Bajju, Kataf and Kagoro people in Southern Kaduna of Kaduna State.

Akwai Giya Anan

There is alcohol for sale here.

A Sha A Bugu

Drink and get drunk

Ascribed Status

The assigned status to person by society without regard for the person's unique talents. Example, gender, age, racial background and so on.

Achieved Status

Is attained by a person largely through his own effort. One learns a skill or profession to accord one bearing the status Teacher, Lawyer, Doctor, Engineer, Preacher and so on.

Burukutu

A native alcoholic drink brewed and consumed among the indigenes of Kaduna State, it is made of corn and millet.

Baccus

The god of drunkenness

Breaking of Kola

An art of welcoming important visitors especially in South Eastern Nigeria. This traditional act signifies acceptance and unity by the parties involved.

Burukutuism

The habit of abusing 'Burukutu' there by leading to hopeless drunkenness.

Chief, Oba

Traditional Chieftancy titles for leaders in Western Nigeria.

Dodo

An ancestral god who punishes all wrong doers and forces disobedient women to subjection. It also demands plenty of smoked meat and alcohol.

"Da-Wa-Ka-Zo"

A very strong native alcoholic drink that knocks off its consumers hence the need for an escort to take one home after some shots.

Eze, Nze

Traditional Cheiftancy titles for Eastern Nigerian leaders.

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Ghelghe

Traditional title for the Chief of Koro people in Kaduna, Niger, Nasarawa, Pleateau and Kogi States of Nigeria.

Kantin Giya

'Burukutu' joint where drunkards meet to drink and socialise.

Kpop

Traditional title for the chief of the Jaba people in Southern Kaduna.

Kwaya

An easily abused drug by dominant Hausa people. It is used as a sleeping pill.

Mama Plato Mai Pito

An achieved status by a woman specialised in producing selling Pito. She is likely to come from Plateau State.

Moss. Mosskyas

A native alcoholic drink known among Plateau State indigenes.

Maho

The offering of free alcohol (burukutu) for tasting before one actually buys.

Master Status

This connotes a domination of other statuses thereby determining a person's general position within society.

Namiji

Some days old 'burkutu' meant to be used as a catalyst for quicker fermentation of a fresh 'burkutu'.

Ogogoro

A local alcoholic drink commonly found among Southerners in Nigeria.

Privilege Hierarchies

A privilege rank, who shares roughly similar incomes and therefore, have kindred "life chances". The probability that an individual or group will posses a given level of goods and services.

Pito

Another strong alcoholic drink mostly known among indigenes of Plateau and Nasarawa States of Nigeria.

Palm-Wine

Another local alcoholic drink taped from palm trees.

Religion

The feeling of total or absolute dependence on a supreme creator.

Socio-Economic Status

Life chances, one's level of living associated with income.

Status

Any of the full range of socially defined positions in a society.

Ukugh

Koro word for Dodo.

Value

A primitive preference for a positive attitude towards certain broad modes of conduct.

Wuta Wuta

An alcoholic drink usually served hot to customers. This drink is traditionally known among the indigenes of Taraba State.

Wujegh

A burial ceremony of old ones who die among the Koro people.

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CHAPTER ONE

1.1 INTRODUCTION

Alcohol is globally accepted to be entertaining, refreshing, and medicinal. Brooks (1998) claimed that the use of alcoholic beverages began very early in human history. He said that Egyptian writings of 3000 years ago urge temperance and the Bible denounced drinking of alcohol. According to him, in American colonial history, drunkers were punished by fines, whippings and the confinement in the stocks.Natalic (1978). However contributed that alcoholic beverages, are essentially solutions of ethyl or grains. Alcohol containing various organic extractives that import characteristics flavours. He further claimed that alcohol is produced when yeast ferments sugar. In a related development, Keller (1976) earlier stated that wine is made out of fermented grape juice and other fruit juices, beer from barley; Whisky from Rye, Wheat, Corn or Barley rum from molasses; Brandy from Grapes, Peaches or Apples and Gins from a Grain mash mixed with jumperbarries. He also said that Vodka is basically alcohol and plain water. In conclusion, Keller analysed the concentration of alcohol by volume in the major alcoholic beverages as follows:- beer 4%, table wines 12%, cocktail or desert wines 20%, Liqueur 22% - 50% and distilled spirits 40% - 50%. In another analysis, Dawudu (1996) confirmed that Burkutu has 70% alcoholic Concentration.

According to Folade (1996) alcohol is used as a sedative for geriatric patients, as part of diet of diabetic patient or as aids in the treatment of high blood pressure and some digestive diseases. However, Sergec (1989) confirm that alcohol plays more roles in

Africa than the ones listed above. That Alcohol is mainly used for Idol worship like pouring libation on ancestral cults. AndTuraki (1993) and Wazir (1995) consider Nigeria as an example where ancestral cult worship prospers, different types of Local alcoholic drinks are produced and consumed by the indigenes of such communities. According to them across the nation, one would likely discover different alcoholic drinks in the likes of 'Ogogoro' Palm wine and others in Southern Nigeria. While 'Burukutu ', 'Pito', 'Moss', 'Moskyas', 'Wuta-wuta' and the rest are local alcoholic drinks mostly found in the Middle Belt and some parts of the North. 'Burukutu' as a local alcoholic drink is very prevalent in Kaduna State of Nigeria.

Forson (1996) opined that it is commonly believed among the people of Kaduna State and others that 'Burkutu' as a local brew serve as a symbol of unity, socialization and is used to welcome important visitors. As important as the 'breaking of Kola' is to most Southern and Eastern States of Nigeria, 'Burukutu' has been serving the same purpose in Kaduna State. He also claimed that there is a strong cultural affiliation attached to the production and consumption of 'Burukutu' especially as most traditional celebrations of all sort do not go well without serving 'burukutu' to the guest. He also confirmed that burukutu also plays a vital role in the worship of ancestral cults like 'dodo' and the likes.

The researcher is therefore interested in the abuse of 'burukutu' as can be seeing among the youths and other age groups in Kaduna State. An attempt would be made at tracing the background of the problem personal cum community concerns and the likes.

There seem to be a driving force that propels consumers to abuse the liquor willingly or otherwise.

1.2 Background to the Problem

The researcher was born and brought up in an environment where alcoholism is a cankerworm that eats up youth in its strength, thereby destroying the very core of human resources and its resultant lack of development. Yali (1996) said that, alcoholism is known to be more powerful and devastating than the whole armies of the world put together. Its destructive nature has caused more deaths among women, men, young, old, great and the likes than any other disease or epidemic in the world. He said most accidents are caused by alcoholics and millions have wrecked their homes as a result of alcoholism and also lost billions of priceless goods each day. According to him, the victims of alcoholism are among the rich and poor alike, the young and the old the strong and the weak all over the world. He further claimed that, there is an evil shadow of alcoholism cast upon every field of endaveour and men and women are held captives of this evil influence the world over.

Danbazau (1995) claimed that the evil shadow of drug abuse and alcoholism has not left out any nation, even Africa which is believed to be the home of ancestral cults is worst hit by this great evil and especially Nigeria among other nations having a bad record of drug trafficking. In a related developmentWaziri (1995) observed that in Kaduna state, the bulk of the scarce human resources is involved in alcoholism, drug addiction and other vices. This according to him is detrimental to sustainable

development and tantamount to underdevelopment and general poverty among the masses.

Moreover, Danladi (1993) said that it is the concern of social studies that man as the centre of development is expected to acquire the knowledge, skills and attitudes that are embedded in the three domains (cognitive, affective and psychomotor) without which he can not be functional in the development process of his community. He stressed that it is in view of this that man should be able to make effective and efficient contribution to the improvement of his socio-economic status in Kaduna State. This research has delved in to examining the implications of alcohol consumption among the citizens of the State. In addition to the above, social studies as a vehicle for solving social problem in a society has a vital role to play in the case of alcoholism in the State. Dubey et al (1980) confirmed the role of social studies in problem solving when he stated that social studies prepares students for the world of work and understanding of every day problems that they may face as adults. He further said that social studies can promote national and economic development. As well as develop good citizens and uplift moral character and promote social understanding in the society. He also said social studies can promote the development of critical thinking and problem solving as well as the decision making for the survival and progress of the nation. As well as enhancing socialization and acculturation of citizens in the society.

In the same vein Ogunsanya (1984) said that social studies functions in diverse ways to solve social problems in the society. These include creating awareness of and sensitivity to one's environment; influencing man's attitude positively to social, cultural,

economic, political, value and total environment; acquisition of skills for solving societal and environmental problems; and encourages voluntary participation in social and civic duties while developing the sense of responsibility he concluded.

It is a known fact that Kaduna is blessed with political, human and material endowment but the low pace of development, political instability, harsh weather, neglect of the Local Population and the likes is distressing. According tdDanladi (1993), Kaduna State has been the old Capital of Northern Nigeria, Younger States have been carved out from the State, Katsina State being the youngest, one wonders why there is instability, Government neglects of the rural sector as well as oppression of the masses. While one is disturbed by these under development problems there is this aspect of alcoholism that has not been given enough thought by researchers yet it has caused grievous loss from the population of great talents to contribute in the production and distribution of materials needs. Danladi (1993), also said that we have always said that many communities are suffering because of the arrogance of the great and the selfishness of the powerful, that the masses are condemned to unemployment, bad housing, poor education, total dependence on others for their simple and ordinary needs. He then observed that on the other hand we have failed to look at the factors of alcoholism and 'burukutu' consumption (a local gin that is very popular among the indigenes of the State). Yali (1996) also confirmed that 'burukutu' is brewed locally and consumed by all age groups and sexes in the State. He said that the effect of this consumption of 'burukutu' has led to waste of scarce income, loss of psychological and emotional stability, and prestige leading to underdevelopment and low socio-economic status he concluded.

Although government has done so much in terms of mass education and mobilization, subsidizing cost of education, providing social amenities for the rural dwellers and other deliberate policies to improve the socio-economic status of the large low income population, much has not been done to combat the effects of alcohol consumption as it affects the socio-economic development of the citizens of Kaduna State.

For instance, consumers of alcohol are still spending quite a number of hours drinking 'burukutu' at the expense of their agriculturalendeavour. Yali (1996), also confirmed that in some cases productive hands have lost their lives either in motor accidents or through poisoning of food. Under this type of situation, the campaign against the degree of consumption of this local gin should be undertaken by all lovers of sustained development and progress. This is so because no meaningful development can take place without effective and efficient labour hands.

1.3 Statement of the Problem

In order to find out the degree which alcohol consumption has affected thesocio-economic life of the consumers, Muller (1979), has said that the habit of drinking alcohol cuts down youth in its vigour, manhood in its strength and old age in its weakness. He also said that alcoholism produces weakness not strength, sickness not health, and death not life. It makes wives widows, children orphans, fathers fiends and all of them paupers and beggars. Alcohol consumption in Kaduna State according to Yali (1996), has caused some highly placed officers to be sacked from their jobs. It has caused a lot of controversies, fostered quarrels, cherished riots, and filled the prisons. He also claims

that alcoholism is the father of crimes, the mother of abominations. That it is the devils' best friend and God's worst enemy.

Therefore to discourage people from consuming alcohol, so that their socio-economic status would not be affected, it is important to highlight the implications of alcoholism as it affects socio-economic development. It is hoped that by the end of this research, answers to the following questions would have been found.

1. Does alcohol consumption have any socio-economic implications for development in Kaduna State?
2. Does alcohol consumption affect the development of education in Kaduna State?
3. How is the occupation of an alcohol consumer affected by his consumption habit?
4. Can the consumption habit of an alcohol consumer affect his income?
5. Does alcohol consumption result to some sicknesses as the habit of drunkenness continues?
6. What motivates citizens of Kaduna State to consume alcohol?
7. How can the degree of alcohol consumption be reduced to thebearest minimum or eradicated in Kaduna State?

1.4 Basic Assumptions

(a) Alcohol consumption has socio-economic implications to development in Kaduna State.

(b) Alcohol consumption effects the development of education in Kaduna State.

(c) The occupation of alcohol addict can be affected by his consumption habit.

(d) The consumption habit of an alcohol addict can affect his income.

(e) Alcohol addicts suffer some sicknesses as a result of their drinking habits.

(f) Alcohol addicts in Kaduna State have lost their jobs as a result of getting drunk and failing to perform well.

(g) Many alcohol consumers have been demoted as a result of their drunkenness.

(h) Alcohol consumption causes a deterioration of emotional and psychological stability of consumers in Kaduna State.

1.5 **Hypothesis**

1. There is no significant difference between male and female respondents regarding their views on the socio-economic implications of alcohol consumption on consumers in Kaduna State.
2. There is no significant difference between Christians and Muslims regarding their views on the socio-economic implications of alcohol consumption in Kaduna State.
3. There is no significant difference between Urban and Rural dwellers regarding their views on the socio-economic implications of alcohol consumers in Kaduna State
4. There is no significant difference between Married andUn-married respondents regarding their views on the socio-economic implications of alcohol consumption on its consumers in Kaduna State.
5. There is no significant difference between Junior and Senior Workers in respect of their view regarding thesocio-economic implication of alcohol consumption on its consumers in Kaduna State.

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6. There is no significant difference among respondents in terms of the view that alcohol consumption has any bearing on the socio-economic status of consumers in Kaduna State.

1.6 Objectives of the Study

The purpose of this study will be:-

i) To determine the affect of alcohol consumption on the socio-economic status of some of the consumers in Kaduna State.

ii) To assess the motivating factors of alcohol consumption and to postulate possible solution and suggest certain ways out of the bondage of drinking alcohol.

iii) To suggest practical action and policies to curb the excessive consumption of alcohol in Kaduna State.

1.7 Significance of the Study

The history of alcohol in form of 'burukutu' in Kaduna State revealed that our ancestors were taking 'burukutu' for leisure among the aged. Today, consumption of burukutu has been abused in our present dispensation. The consumption of 'burukutu' has become prevalent among youths which has led to abuses. That is to say this study would help to caution youths on the danger of 'burukutu' consumption to their educational, occupational, economical, social and health conditions. The study in another related dimension would reveal some causes of 'burukutu' consumption among the citizens of the State. Furthermore, the study would also highlight the fact that the development of any community depends on a conscious and functional citizenry. Finally the study would reveal that if the government denies the citizens access to some vital

social amenities, the citizens are likely to take up some bad habits like 'burukutu' consumption among other vices to cope with the persistent social problems. Besides, there should be available equal opportunities and hard working citizens should be rewarded without regards to religion, sex and any other affiliations.

1.8 Scope and Limitation of the Study

The area of coverage of this research is the 23 Local Government Areas of Kaduna State with special emphacy to Kafanchan Zone, Zonkwa Zone, Kaduna Zone, Zaria Zone, Saminaka Zone and Anchau Zones. However, the research was concentrated more on the areas worst affected by the disease of alcoholism. These areas are Jema'a, Sanga, Kaura, Zangon Kataf, Kachia, Kagarko, Chikun, Kaduna North and South, Saminaka, Kajuru, Kauru, Jaba and Lere. The study is limited to Kaduna State because of the heterogeneous nature of the State which makes the elements prominent for generalisation.

1.9 Summary

Chapter one has taken a very close look at 'burukutu', its history, nature of production, observable hazards, socially, health wise and economic implication to the consumers. There seems to be a sure prove that 'burukutuism' is detrimental to economic growth and derogatory to the social life of its victims. The problem, background to the problem, statement of the problem were issues tackled in this chapter. Others were basic assumptions of the study, hypothesis to be tested, objectives of the study, significance of the study as well as scope and limitation of the study.

Finally, operational definition of terms used in this research were stated.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter would discuss 'alcohol' in its different historical, traditional as well as economic and social perspectives as it affects the consumers and the society in general. Other important aspects to be discussed include the examination of the concepts of value education, drug education, religion and alcohol, Christianity/Islam and alcohol, alcoholism and socio- economic status.

2.2 Values Education

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Social studies education entails a life long education, that is to say the type of education given to a learner preparing such a learner for a life long useful life for self as well as for the society in which such a learner lives. Example of such is Adult Education, Peace Education, Value Education, Health Education, Aids Education, Population Education to mention a few. While social studies as a subject deals with the various discipline subjects like Geography, History, Economic, Political Science, Sociology and the like. And lastly, Integrated Social studies draws concepts, generalisations from all subjects synthesising to solve human problems. Fafunwa (1974) observed that present education system instead of developing positive values in the society in which the African Child lives, tends to alienate him from his cultural environment, in other words the system educates the Child out of his environment. This is detrimental to the

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development of the nation and derogatory to peaceful coexistence among the various ethnics cum religious boundaries hence the need for social studies education.

In a related development, Uche (1980), said that value education is inculcating in the individual, some societal expectation in behavior in terms and group activities, attitudes, values and feelings. In his own view, Akinleye (1981) said, if we Nigerians can learn from our past mistakes, we would have since realised that the school was expected to train the child to live a full and useful life in his community. He also said "Our great grand parents might not have been in the technical advantageous state to teach generations that lived after them but in one way or the other all they learnt and know about life was transferred to the next generation by oral tradition. Young people should be helped to understand the modern world and the part they will play in it that they should help to find a basic for values, and that schools should prepare their pupils, for the future. Every child lives in time, space, and in society and the task of the school is to help him to make adjustment to them." The child, according to Akinleye (1981), lives in time and he should be made aware of his relationship with the past, the present and the future. The child should know something not only of his own immediate heritage, but also for his debt to men and women of other lands and other time. He should be made aware of the fact that he is a child of ages, having relations with all mankind. Since the child lives in space, knowledge about his own immediate environment his relations to the soil nature and the links between his home and distant land should be inculcated by a network of social relations with its members and shares its life and its culture. Culture, he explains, forms the backgrounds that moulds his own life, and his education should deal with it. He

further argued that the child should know what his society had inherited from its past, what changes and adaptations are going on in the present, how it is reaching out towards the future and what his own duties and responsibilities are. He then observed that none of these educational needs of the child has been implemented on a really significant scale, and that it may be argued that one of the reasons for this is the fact that although the needs may have been expressed, little guidance is available for teachers and school about the type of educational programme which might be developed to encourage pupils to acquire this knowledge and understanding of society he concluded.

Nwagwu in Akinleye (1981) has revealed that social studies Education lays emphasis on values and attitudes of the society. He said most entries about the teaching of objectives include some attitudes and values we expect the students to learn from the lesson. Some teachers according to him believe it is the work of the moral and religious instructors to worry about the development of desirable attitudes and values. The point must be stressed that any lesson that does not achieve its objectives in the development of attitudes and values is bankrupt and useless he opined. Value as defined by the Webster's Dictionary is that quality of a thing according to which it is thought of as being more or less desirable, useful, estimable, important.

In the same vein, Daryl Bem as quoted by Nwagwu in Akinleye (1981) views value as a primitive preference for a positive attitude towards certain things or certain broad modes of conduct. That is to say that how we perceive such ideas or concepts like equality, salvation, democracy, freedom, courage, honesty, friendship or chastity constitute our value system towards these concepts. Values are ends or goal and their

desirability can be taken for granted unconsciously. But they may be direct derivation or outcome of our life experiences or our response towards some external authority. Values according to Nwagwu are important because they are basic ingredients of our beliefs and attitudes. In the same vein, Ndubisi (1981) claimed that values constitute the bedrock of cultural universals. He therefore defined values as aspect of situation event or objects that are invested with preferential interest as being 'good' or 'bad', 'desirable', 'undesirable', and so on. He continued to say that values develop overtime through attachment of worth to certain behaviours, situations or objects. In a more current contribution, Edem (1993) sees value as a conception or standard, cultural or merely personal by which things are compared and approved or disapproved, relative to one another held to be relatively desirable or undesirable, more meritorious or less more or less correct.

Edem went on to explain that all kinds of things may be evaluated, feelings, ideas, actions, qualities, objects, persons, groups, goals means. He then added that value as a conception or standard that may be approved or disapproved can have the right or the wrong disapproval depending on the outlook. He further explained that the above view accounts for the glamour of the exotic taste for many things including dresses houses, cars, drinks, women/men, titles and so on. This according to him is a manifestation which may sometimes indicate a misplaced value and lack of confidence in oneself he concluded.

Attitude as simply defined by Nwagwu in Akinlaya (1981) is our likes and dislikes. According to him attitudes represent our attractions to persons, things or ideas or

any other identifiable aspects of human life and our environment. He then said our attitudes, that is our likes and dislikes, have their roots and foundations in our emotions, our behaviour and in the socio- economic and political influences working upon us. He further stressed that attitude can grow upon each other. That the value we place on something influences our attitudes to it while that attitude determines future values. In his own contribution, John Lee in Akinlaya (1981:19),characterised attributes of attitudes and values as follows:-

(a) "They are inferences or abstract concepts drawn by observing actions or utterances and then interpreting the reason or motive behind the observation of a behaviour.

(b) Attitudes and values predisposes action i.e. they keep us in a state of readiness to act in a particular way within a given circumstance. They provide a psychological foundation for specific motives and actions.

(c) They are personal but they can be shared by people. Most importantly, they can be learned from others and therefore can be adjusted through re-education.

(d) Attitudes and values are responses to something which may be a person, event, idea or even quality. It is a type of stimulus – response psychological system. We perceived something, we develop feelings we then think about the thing perceived and finally act or respond in a particular way. Attitudes and values have direction i.e they are always directed or focussed on something.

(e) They have intensity and are relatively persistent. The likes and dislikes can be strong or weak or just relative, but once an attitude or value is acquired. There is a

tendency to hold on to it without seriously questioning the foundations or basis of such attitudes and values."

The relevance of the above reviews are that, individuals who are engaged in drinking alcohol are likely to be less committed to the value of work. Besides, the lost of a substantial amount of their earnings is likely to drive them to engage in bribery and corruption as a means of making up for their deficient wealth. That is unethical and detrimental to a sustainable development.

2.5 Drug Education

Drug education is the process of educating the society on the ills of drug abuse. It brings about an awareness to the dangers of drug abuse and the need to seek doctor's advise on all health related matters. Drug education enables the learner the opportunity to abstain from self medication that eventually leads to expectation, occasional or social use leading to regular use that results in dependence or addiction.

Mustapha Imam in Ujorha (1993) said that drug abuse is self medication of drugs without medical advice. While drug addiction is drug abuse resulting in psychic, psychological and physical dependence with intoxication harmful to the individual or society. In the same vein, Dambazau (1995) contributing on the destructive effects of drug abuse said that all drug whether licit or illicit can have destructive effects depending on the usage. He further said that business in narcotic drugs and psychotropic substances have wider destructive effects to the society, by undermining its political, economic, and social stability. According to him hard drugs are very destructive in themselves; they are capable of destroying the physical, psychological, and mental balance of the individual.

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He insisted that drugs can uproot the very foundation of the society, by destroying the social and economic base on which the survival of the society depends he concluded.

In a recent development on the issue of drug abuse, the National Concord of May 30th 1996 carried a strange headline reading, "Sleeping Tablets banned in Kano". And the article read thus; "Concerned about the unbridled rate at which many Kano State residents consume sedatives, the State Government has banned the sale of sleeping pills in medicine stores and open markets". According to the Newspaper report, many residents of Kano had been using "Kwaya" for long. "Kwaya" is a drug used as sleeping pill. It is easily available from retailers in the city. The report further said that "Kwaya" a capsule drug could make a person sleep for a whole day and is usually taken by men and women in the middle ages. The report concluded that the drug intoxicates and makes whoever takes it to be voraciously hungry on waking from the long sleep or slumber.

The picture of the Nigerian drug scene is frightening and tragic because so many young lives are destroyed by drug addiction and dependence. Drug taking in Nigeria and especially in Kaduna State is really a serious problem. The addicts destroy not only their own lives but also of those with whom they live and love. Drug abuse in our society is a crisis of which all members of the society must face it. Every sound Nigerian gets frightened by the names; cocaine, heroin, wee wee (Marijuana) amphetamine and even alcohol. Probably half or more of the petty crimes and muggings occur because users need money to pay for their drugs. It should be realised that addicts get involved in crime because of the need for them to satisfy their craving for drug dependence.

In another contribution, Mustapha Imam in Ujorha (1993) said that when you are involved with drugs and the drug scene, every friend you have is a user. He then advised that to get off of drugs, you have to be able to break away from that drug scene and those friends. He observed that it takes real courage, cooperation and support to achieve this. Ujorha (1993) observed that drug addiction and alcoholism today has become a problem to nearly everybody in the world. He said many people's lives have been ruined through the abuse of drugs; others commit homicide or steal as a result of addiction to and abuse of drugs. He then stressed that it is important for everybody to know the evils of drug abuse, and when to say no to illegal drug use.

Dambazau (1995) and Ujorha (1993) observed that some drug Barons are more powerful than some government of some countries of the world. They both cited example of Columbia, where the Drug Barons have been at war with the legitimate government of the country which has had to appeal for material assistance from the governments of United State of America and United Kingdom, in order to contain the Drug Barons and their cartel.

Dawudu (1995) defined a drug as "Any Chemical substance that can influence the normal functioning of the body in order to help in treating a person or in diagnosis". He further explained that in this regard, when a drug alters behaviour and perception of a person, we may say that such a drug is a psychoactive drug, and such drug is capable of producing dependence and liable to abuse.

Drug dependence according to National Drug Law and Enforcement Agency (NDLEA) means a person depends on the use of a certain drug for his normal

functioning, and acquisition of a sufficient supply of the drug or similar drug is the central pre-occupation in the day to day living of the person. It could be mild, severe and depends on the combination of certain factors such as the quantity of the drug, frequency of administration, period over which it is taken into the body.

The view of the United Nations International Drug Control Programme (UNIDCP) as to drug abuse states that it is a changeable social concept, and what is acceptable use and what is abuse is determined by each society. She also said that the concept is not static in any society what is acceptable to society at present, may not be acceptable in the future, she gave example of how alcohol was once banned in India, but now it is not. Opium in the form of medicine was also widely used in the United Kingdom in the 19th century, but it is very severely restricted now, and especially if obtained with prescription from a doctor. The terms of reference according to UNIDCP in deciding drug abuse very from society to society, for example is it used in a way which is harmful or not, is it used in a way that leads to an increase in crime or not, is it used with or without a doctor's prescription; or is the use against the law of the land or not and so on.

The National Drug Law Enforcement Agency (NDLEA) completed the list of drugs of abuse in Nigeria as below, Narcotics (Opium heroin, morphine, cocaine). Stimulants (Cocaine amphetamine, caffeine, crack cocaine). Depressants/Sedative, Hypnotic (barbiturates, benzodiazepines, valium, alcohol). Hallucinogens (L.S.D/Lysergic acid, PCP/Phencyclidine, mescaline). (Cannabis/marijuana, hashish) Inhalants (aerosols, gasoline). Most of all these drugs are having Nigerian street names and their affects on the abusers range from tremors, panic disorientation, apathy

depression, anxiety, convulsions, liver cirrhosis, psychosis, lung disease, brain damag vision disturbance, impaired judgement, reduced muscular reflex control, heart failur sudden death and so on.

Some common symptoms of drug abuse as identified by Ujorha (1993) are:-

1. "Changes in School attendance, discipline and grades.
2. Changes in the character of homework turned in.
3. Unusual flare-ups or outbreaks of temper.
4. Poor physical appearance.
5. Furtive behaviour regarding drugs and possessions.
6. Wearing of sunglasses at in appropriate times to hide dilated pupils.
7. Long-sleeve shirts worn constantly to hide needle marks.
8. Association with known drug abusers.
9. Borrowing money from colleagues to purchase drugs.
10. Stealing small items from school/office or home.
11. Finding the addicts in odd places such as toilets, stores, etc to take drugs durir school/office hours".

The Federal Health Education Unit in Lagos - Nigeria, in her own contributio suggested some advice to both drug abusers and non-drug abusers, "since we a supposed to be our brothers keepers". The Unit said that one can help save not only l life but also those of friends and neighbours if one follow these useful advice.

1. "Refrain from taking drugs without doctors prescription.
2. Keep your time occupied with useful hobbies.

3. You can give helpful pieces of advice to your friends.

4. Keep away from friends and neighbours, who indulge in taking drugs.

5. Always remember that your life is in your hands keep it safe".

In a related development, Danbazau (1995) said, it is important for us to bear in mind that drug abuse problem has given Nigeria a bad name in the world because of the many Nigerians, who have been arrested, for drug trafficking in different parts of the world. He further claimed that due to this bad attitude, the Nigerian government and that of the USA, with a view to eradicating drug trafficking have been working closely. He continued to say that it should also be noted that the Nigeria laws are quite stiff on offenders in this area. Additionally, he informed that the government has set up the National Drug Law Enforcement Agency (NDLEA) under decree number 48 of 1989 (National drug Law Enforcement Decree) with a view to stemming the problem of supply and demand of illegal drugs. And that the Agency has installed Xray equipments in Airports to ensure detection of Drug trafficking, and it has carried the war against drug abuse to all States and Local Governments. That each State of the Federation has a State Drug Abuse Control Committee (DACC) of which the Nigerian Police are members. The aim of this committee is to control the incidence of drug abuse in the area, he concluded. The relevance of these steps in the war against drug abuse and alcohol is that when people are properly educated about the consequences of the consumption of alcohol and other related drugs, the level of their consumption will be reduce, if not eradicated. It is the desire of this research that individuals, private organizations and government should

engage themselves in all front 'War' against alcohol as a social vice. This could be done through private discussions, sermons in place of worship and strict legal actions against culprits.

2.4 **Religion**

Max Muller (1978) define religion as a mental faculty or disposition, which independent of any in spite, of sense and reason, enables man to apprehend the infinite under different names and under varying guises. Emmanuel Kanat and Mathew Arnold cited in Hume (1924) said that religion is the recognition of all duties as divine commands. Religion is morality touched by emotion. In his own contribution Schleier-macher cited in Hume (1924) defined religion as the feeling of absolute dependence. In the same vein, Allan Menzies (1895) saw religion as the worship of Higher power from the sense of need.

Albert Reville cited in Hume (1924) also said that religion rests above all, upon the need of man to realise an harmonious synthesis between his own destiny and the opposing influences he meets in the world. Edward Scribner Ames cited in Hume (1924) says religion is the consciousness of the highest social values. While Williams James cited in Hume (1924) said that religion mean for us 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. Stratton, cited in Hume (1924) said also that religion is the appreciation of an unseen world, usually an unseen company, and religion is also what-ever seems clearly to be moving toward such an appreciation, or to be returning from it. Or perhaps, it might better be described as a man's whole bearing toward what seems to him the best or greatest.

Williams Adams Brown quoted in Hume (1924) said, "By religion is meant the life of man in his super human relations; that is his relation to the power on high he feels himself dependent, the authority to which he deems himself responsible, and the unseen being with whom he is capable of communing. In the ideal of religion dependence, responsibility and communion belong together".

In another development Karl Marx (1843) cited in Kirk (1992:25) said that; 'religion is the opium of the people the same passage Marx also refers eloquently to religion as ' the sigh of the oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions'. By opium "Marx meant that religion acts in human affairs as both deadener of pain and as a tranquillising drug. It helps to make human beings insensitive to their real needs and problems, encouraging them to escape into an unreal world from the pain of an in human and unfree existence...".

According to Hume (1924), religion is the chief differentiating characteristic of man. He argued that some animals may surpass some, men in certain abilities, such as keenness of sense-perception, practical constructiveness, companionability, and economic productiveness, but no animal has human knowledge displayed and evidence of religious live, nor has any animal ever done anything which might be interpreted as a preparation for a life beyond death. He stressed that certain human individuals do seem to be lacking in religious interests (like Karl Marx) just as they are lacking in the higher mental and moral interest, yet mankind as a whole is universally religious.

In confirmation of the above, Tokarev (1989) said that Bushmen (a hunting tribe in South Africa) believe in the after life and were very afraid of the deceased. He further

stressed that the Bushmen tribes has special rituals for burying the dead in the ground. Commenting about religion in Africa, he explained that differences in the material condition of life and the nature of the social system determined what forms of religion prevailed among the various African peoples.Tokarev however, confessed that many subtancial features of African religious beliefs were similar. He claimed that ancestor cult is identified to be a characteristic feature of religion in Africa. He stressed that Africa is considered the classical country of ancestor cult. This cult according to him is developed both among agricultural and pastoral tribes that maintained some forms or survivals of the clan-tribal system.

In a related development, Meek in Turaki (1993) defined "dodo" or "Ughkugh" (Koro) as "a mysterious being who is claimed to be the embodiment of the spirits of the dead". In his own contribution, Turaki (1993) described the "Ughkugh" as one whose voice is supposed to be that of a deceased ancestor, who rebukes the disobedient child, coarces the woman into complete submission, and order plenty of locally brewed alcohol ("burkutu") and demands cooked meat and beans. In relation to drinking 'burukutu' as a ritual practice during ceremonies, Waziri (1995) claimed that theKoro people serve 'burkutu' during burial ceremonies of old men or women. This burial ceremony according to him is called 'Wughjegh' in the Koro dialect.

It has been argued elsewhere that in the history of mankind there never has been a tribe of men without some form of religion. It was noted that even the Aborigines of Central Australia and the Indians of Patagonia, who represent the lowest forms of existence in human life cherish some belief in the spirit world and engage in some kind of

worship. Most arguments seem to rest on the fact that religion has been one of the most powerful factors in human history.

Hume (1924) said that religion gives a person what he can obtain from no other source, a confidence in the outcome in life struggles through a personal connection with the superior power or powers in the world. He went on to argue that every religion does many things for the religious individual and also usually for the society. He tried to give examples that it assists in providing the individual with added power and satisfaction; it helps him to bear the trouble of life uncomplainingly, it offers a solution of the problems of evil; it improves the quality of this present life; it offers the hope of a better life in the future; it outlines an ideal society; it sets a working plan of salvation. He further opined that the distinguishing function, of religion, in contrast with that of philosophy or ethics, or any of the idealizing or cultural activities, is to give a human being the supreme satisfaction of his life through vital relationship with what he recognizes as the super human powers or powers in the world.

The relevance of religion to this research work is that none of the religious traditional African, Christian and Islamic that encourages the drinking of alcohoperse. Even in traditional African religion alcohol is only used as a libation. Besides, there are sections of the Holy books (Bible and Qu'ran) that preach against alcoholic consumption. Such sections of the holy books that frown at drunkenness were extensively quoted so as to discourage alcoholism in Kaduna State. Religion plays vital role in the transformation of human attitudes more than philosophy and tradition put together. Therefore the place

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of religion in the entire human history cannot be taken by any other thing hence its inclusion in this work.

2.5 Religion and Alcohol

Most modern religious organisations frown at drinking of alcoholic (Burkutu) inclusive because it is abomination. This include all forms of drunkenness as well. The two officially recognized religions in Nigeria-Christianity and Islam abhor drunkenness. As well as Traditional Religion which only encourages drinking among the age and few middle aged individuals who are directly involved in the worship of ancestor cult.

Christianity as a religion strongly forbids drinking of alcohol because in the beginning when God created Adam and Eve He put them in the garden and provided a perfect diet of grains and fruits. Their drink consisted of fruit juices and clear, sparkling water from springs and streams. However, along the line, one of the descendants of Adam discover the secret of fermentation through heat of fruit juices if left for too long and the resultant production of narcotic fluid. The sad and sordid story of the first drunkard-Noah, readily comes to mind when considering drunkenness. A lot of people in Kaduna State, thousands in number, have made the same mistake as Noah. The result of which has been shame and disgrace, sickness and pain, ruin and brokenness. Many homes have been wrecked, hearts broken and promising careers ruined by 'burkutu' consumption. Many promising beauty queens lost their beauty to the disfiguring effects of 'burkutu', from its inception to the present day, 'burkutu' has taken its toll. The fact remains that 'burukutu' cannot fulfil the hopes of its drinkers who are often deceived to believe that 'burukutu' would bring relief from worry. But when their money is spent

and the 'burukutu' is drunk trouble remain compounded and more complicated as it were. The 'burukutu' drunkard is made to think that one more calabash will do the trick, but each leads the drunkard farther away from his goal. The more he drinks, the less he appreciates the truly beautiful things of life for which in his heart of hearts, he longs. His weakness and folly is constantly being mocked and also laughed at.

2.6 Christianity and Alcohol

The word of God is very clear concerning the matter of alcohol or wine and there are many references in the Bible to that effect. In the book of Proverbs chapter 23 verses 29 to 35, the word of God said;

> *"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine: they shall go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth hiscolour in the cups, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shall be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shall thou say, and I was not sick, they beaten me, and I felt it not; when shall I awake? I will seek it yet again. "see also proverbs 20:1. (wine is a mocker)".*

There is yet another set of warnings from the word of God in respect to alcoholism. The book of Isaih chapter 5 verses 11-14 :

> *"Woe unto them that rise up early in the morning, that they may follow strong wine; that continue until night, till wine inflame them! And the harp and the viol, the tabret, and pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands. Therefore my people are*

gone into captivity, because they have no knowledge: and their honourable men are famished and their multitude dried up with thirst. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp and he that rejoiceth, shall descend into it".

Another warning from Isaish same Chapter verses 22 to 24 states that:-

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel".

There is a terrible price to pay for allowing alcohol to destroy the beautiful work of

l in your life, for permitting wine to confuse your brain and cause you to fail in your

ity to judge. In the same vein, the drunkards of Ephraim had it tough with Isaiah. The

erful denunciation come in chapter 28 verses 2-8 which state:-

"Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet; And the glorious beauty, which is on the head of the fat valley, shall be a facing flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet his hand he eateth it up. In that day shall the Lord of hosts be for a crown of Glory, and for a diade of beauty, unto the residence of his people. 6 And for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn the battle to the gates. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in

judgement. For all tables are full of vomit and filthiness, so that there is no place clean".

The contemporary of Isaiah, Hosea, noted the evil effects of drinking when he said in Hosea chapter 4 verses 11 *"Whoredon and wine and new wine take away the heart".* Aaron's strong words as received from God were directed to the minister of God in respect to the use of wine in the priestly office. God categorically warned the priests and their children not to drink wine lest they die. Leviticus chapter 10 verse 9 said, "Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the lord's congregation, lest ye die; it shall be a statute for ever throughout your generations." It was traditionally significant for one who has made a vow to be dedicated to God to abstain totally from strong drink. Numbers chapter 6 verses 1 – 3 stated thus. "And the lord speak unto Moses, saying, 2, speak unto the children of Israel, and say unto them, when either man or woman shall separate themselves to vow a vow of aNazarite, to separate themselves unto the lord 3, He shall separate himself from wine strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall any liquor of grapes nor eat moist grapes or dried.

The story of the Rechabites in Jeremiah chapter 35 verses 5-8 is a good example of abstainance from alcohol when one is considering the idea of total obedience to the instruction of their grand fatherJonadab to abstain from wine all the days of their lives. The Rechabites religiously obeyed the words of their grand father and as a result of which God said in Jerimiah 35 verses 18-19. *"Jonadab the son of Rachab shall never lack a man that will stand before me".* The above matter then gives us to understand that

even though there is a bad history about drunkenness over the centuries in the Bible, there are those who refused to be enticed by nine and the stand of God on the issue of drunkenness is made clear.

The apostle Paul in the New Testament spoke tirelessly to several adherents of the gosple of our Lord Jesus Christ to avoid unwise drinking among other warnings contained in his sermons. A good example is in Romans chapter 13 verse 13*"Let us walk honestly as in the day not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying"*.

In Ephesians chapter 5 verse 18, Paul said,*"And be not drunk with wine where in is excess; but be filled with the spirit"*. Also in Galatians chapter 5 verses 19-21, Paul said;

> *"Now the work of the flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness. Idolatry, witchcraft, Hatred, Variance, emulation, wrath, strife, seditions, heresies. Envying murders drunkenness, reveling and such like; of the which I tell you in time past, that they which do such things shall not inherit the kingdom of God"*.

The Corinthians got the same threat when in I Corinthians chapter 6 verses 9-10 Paul said, *"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 nor thieves, nor covetous, nor drunkards nor revilers, nor extortioners, shall inherit the kingdom of God"*.

It is deceitful not to regard drunkenness or alcoholism, as a disease. Bible calls it sin and all who allow themselves to be drunk are criminals. In the book of Luke chapter 12 verses 45 and 46, Jesus Christ said;

"But and if that servant say in his heart, My lorddelayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink and to be drunken; The lord of that servant will come in a day when he looketh not of him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers".

Jesus Christ also warned in Luke chapter 21 verse 34,*"And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day comes upon you unawares".*

2.7 Islam and Alcohol

The Holy Qur'an records it in Surah II verse 219 the word of God about alcoholism which said;

"They ask thee concerning wine and gambling say" " In them is great sin, and some profit for men. But sin is greater than the profit". They ask thee how much they are to spend; Say; "What is beyond your needs" Thusdoth God make clear to you His signs in order that you may consider".

This gives us to understand that one should shun as abominations drinking and gambling of all kinds. In Surah V verse 93 the Holy Qur'an sys;

"Ye who believe intoxicants and gambling (dedication of) stones and (divination by) arrows, are an abomination of Satan's handiwork; Eschew such (abominations) that ye may prosper".

In other Islamic reviews on the issue of alcoholism, Badri (1976) in his book Islam and alcoholism said,

" Surely Allah has cursed 'al-khamr' and cursed the one who drinks it and the one who serves it, the one who carries it and one who for whom it is carried, the one who buys and the one who eats (profits from) its prices".

In Surah 5:92; 2:219, Allah forbids Muslims from taking wine while here on planet earth. This view among others confirms the idea of total abstainance from alcohol as believed by the two religions Christianity and Islam.

2.8 Alcoholism

In tracing the historical perspective of alcoholism, Keller (1976) said that the so-called western culture is rooted in a grandiose mix of chiefly three cultures. According to him, not one of these cultures however, was itself a pure culture when that painfully achieved mingling occurred in the centuries immediately preceding and immediately following the Christian era. Further more, Keller explained that the three cultures are the Hebrew, Greek and Roman. He then continued to say that the mix occurred on both sides of the Mediterranean. Keller claimed that they inherited their alcoholic beverages and their drinking ideologies along with much else, from the mix. That they inherited not only drinking and its so-called rewards but overdrinking (alcoholism) and its punishments and ways of reacting to the problem.

Keller (1976:72) therefore rendered this operational definition of alcoholism thus:-

"A chronic and usually progressive disease, or a symptom of an underlying psychological or physical disorder, characterised by dependence on alcohol (manifested by loss of control over drinking) for relief from psychological or physical distress or for gratification from alcohol intoxication itself and by a

consumption of alcoholic beverages sufficiently great and consistent to cause physical or mental or social or economic disability or a learned (or conditioned) dependence on alcohol which irresistibly activates resort to alcohol whenever a critical internal or environmental stimulus occrures".

In line with Keller's claims of an evil inheritance of alcoholism and its related problems from the so-called western culture, the Sunday Guardian of July 7th, 1996 reported a tragic Heritage of an American family (Hermingways) well noted to be alcoholics. This time around according to the Newspaper report, the story was that of Margause Hemingway, a grand-daughter of Earnest Hemingway who was recently found dead in her room. Earnest had also shot himself after a mental collapse arising from many years of drinking and depression. His father, brother and sister had also killed themselves, as they too were chronic alcoholics. The paper then claimed that by a conservative count, more than 75 percent of theHemingways have been alcoholics. The attendant passion to survive this alcoholism has become a heritage of the Hemingways the report concluded.

In a related development, Bayo (1988) related a sad story in his book "Heartaches" of one Bill who had a tempestuous wife. According to the story, Bill had life difficult with his wife and decided to drown it all in an ocean of alcohol. So he took to drinking and late nights. One night he got home very late only to meet the door locked against him. He knocked and knocked but no response. So he got angry and entered his car. At the outskirts of the city the story continued, Bill parked his car and sprayed it with petrol, entered, shut himself in and lighted the car up. He died in the conflagration the story ended. Bayo then concluded with this statement:

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"The world is laden with storms and if we do not face it as it is, we may one day go through an excruciating heartache from which recovery will be difficult. That is why some people chicken out and take their lives or go into drug addiction". Only to find out that the solution is not there".

In another contribution, Dele Falade (1995:78) claimed that alcohol passes directly into the blood stream to parts of the body and brain; gasiously through the nostrils and urine, through the liver, changed into sugar but a lot does not change and so passes through the brain many times. He also asserted that alcoholism has the following dangers:-

1. "The liver works slowly in changing alcohol into sugar and so affects the brain.
2. It affects the liver severely causing cirrhosis and scars on the liver.
3. Acts as anesthetic (deadens pain) because it acts on the upper part of the brain (cerebrum) judgement is affected (even for a drop to 1,000 drops in the blood stream).
4. After a time the middle part of the brain is affected or stops working this eventually affects the walking, sight, hearing (properly)
5. Makes one sleepy at 4 drops to 1,000 drops into the blood stream.
6. Breathing is affected after further drinking when that part of the brain stops working, then death occur".

Dele (1995) also claimed that alcohol is food he said it contains an amount of carbohydrate a little vitamins and salt. Excess of carbohydrate makes a person fat he

asserted. However, he said the contents are inbalanced for good health as the body needs carbohydrate, protein, vitamins, salt and fats for healthy growth. Dele went on to analyse what happens to some alcoholics who are given to much drinking.

1. "It hurts the digestive system – inflames the stomach wall, can cause bleeding, feeling sick and wanting to vomit, not willing to eat, constipation or diarrhea because these vitamins and salts cannot do their job, lack of food-weakness, thin/fat, skin disease, liver damage (cirrhosis of the liver) i.e. hardened and scared, cancer, sexual power reduces and so on.
2. Hurts the nervous system-lack of food affects the nerves and so cannot carry the messages to and from the brain. It also affects touch, walking and falling some may feel pain in the legs or the bottom of his feet burning, can not walk properly or comprehend, some cannot control the passage of water (urine).
3. Hurts the brain damages the brain cells and cannot be repaired and so cannot control himself, cause jealousy and other bad feelings in a person. It stops clear thinking and so on.
4. If the patient is starved of alcohol for 2-5 days, it results in shaking of the body if severe it is called "deliviumtremens (DTS) shaking frenzy. The victim is afraid, violent, sweats heavily; has strange ideas and cannot control his movements mental sickness (not remembering anything)".

Any community or nation whose citizens are alcoholics as seen by Dele, would have a lot to contain in terms of accidents in the home, at work, on the road and troubles

in the home, among friends at work at play. He quoted a great African leader who won independence for his country as having said, "Drunkenness does not make us bettermen, it only frustrates and despoil us. A drunken man is ill-prepared for the very difficult task of nation building".

Dele went on to counsel that activities such a childhood hobbies, games, cardgames, sports and outdoor activities are often popularly believed to build self esteem, social skills, competitive drive, responsibility and self discipline that would enable the individual to better cope with life and avoid alcohol and drug abuse. He further said that television is often believed to portray drugs and alcohol in a favourable light and encourages their use, while church attendance is thought to be bringing about moral values that resist drug abuse. He then concluded that the assignment of household tasks, awarding a regular allowance, and punishment are usually perceived as events which structure a child's environment and teach self responsibility.

Yali (1995) who sees alcoholism as a diseasecharacterised by excessive drinking and the person who so indulges in it has problems with health, interpersonal relationship or economic function seem to have a very current idea about alcoholism and drug addiction considering the Nigerian experience. In a recent contribution,Yali (1997) revealed that substance dependency is on the increase in spite of repeated calls as to the dangers or its lasting adverse effects on the society. He claimed that most crimes in the country are aided by the influence of dangerous drugs. He gave example of armed robbers who are believed to be under the influence of drugs when they embark on operations thus making them lose their sense of pity and value for human life. He also

voiced out his opinion in respect to the increase in the rehabilitation centres in Lagos, that it could mean more people are resorting to drugs and alcohol due to difficulty in copping with the economic situation and life generally.

Yali went further, to analyse the effect of alcoholism and drug addiction as follows.

Physical Effects

There is no way to quantify the amount of physical damage done by drugs on the general constitution of the person. The emotional and psychological stress in addition, manifest in haggard look and emaciating physique of the addict. The alcoholic is prone to liver problems and malnutrition since he hardly bother about food. Alcoholism affects the central nervous system, causing serious cerebral and liver damage after a drinking history of three to four years. In pregnancy, alcohol crosses the placenta into the circulatory system of the foetus which causes or is vulnerable to damage in the first stage of pregnancy. Specific birth abnormalities are common in women abusing any form of alcohol and are prone to having babies with growth deficiency in the first few months of life, mental handicap and abnormalities of associated features.

Yali concluded that the most grievous effects of addiction is that it leads to premature death, either through illness or accident.

Social Effects

Yali (1995) said that alcoholism appears to be one of the greatest social problems facing the world today. He said it is believed to cause poverty, crime, mental and physical illness. That it plays a major role or part in exaggerating mood swings, family

breakdown, and emotional injury to children, especially when parent fail to play their role as carers. He said it is no wonder that most children of such upbringing develop similar traits in life. He further asserted that studies have shown that women absorb alcohol into the blood stream more quickly than men. As a result, they become more intoxicated even with smaller quantity. According to him, this brings peculiar concerns more so as women are the primary care providers who are required to exercise high standards both as wives, mother and workers. He then claimed that the addicts suffer martial conflicts and loss of prestige. That they are characterised by all sorts of bad behaviours that are contrary to the societal norms and values. He said they indulge in all kinds of degrading activities such as law breaking, prostitution, illegal means of acquiring money to finance their addiction, violence, fighting and absenteeism to work. He concluded that addicts are deviant from the societal norms.

Economic Effects

Yali (1997) opined that addiction is a very expensive venture whether in satisfying the crave or its treatment. Although according to him, some drugs that are commonly abused such as alcohol, cigarettes, and marijuana may be termed as cheap, it takes a lot of money to be addicted to them. He said on the other hand, it takes fortune to be addicted to such drugs as cocaine and so on. He further asserted that addiction is no respecter of persons as it renders the patient (victim) useless even to himself. He said that the victim is unproductive, and contributes nothing to the family, work place, or society. That even the addict may be professional, addiction renders him incapable of performing skillful tasks. He said this leads to inefficiency at work, absenteeism and subsequently to the

termination of his appointment. According to him, where the addict had been trained by the organisation, his unproductivity becomes an enomous economic waste to the government or his employers. That this is not taking in to account the amount that will be spent on his treatment. That we cannot quantify the economic implication of addiction not withstanding the exorbitant amount already spent to sustain the addiction he concluded.

The implication of alcoholism to the individual is that of non-productivity, liability and a state of hopelessness. This is counter productive to the economy of Kaduna State in particular and Nigeria in general. It must be noted here that alcoholism is detrimental to sustainable development in Kaduna State and tantamount to underdevelopment and object poverty. Therefore the relevance of treating a topic like alcoholism in this research cannot be over – emphasised.

2.9 'Burukutu'

Anthony Forson (1996) said that 'burukutu' is a source of joy to many people inspite of the societal stigmatisation and health hazards associated with its consumption. He further argued that apart from religious and moral consideration the argument against the preparation and consumption of 'burukutu' is that it adds up to pressure of demand for grains hence the escalating cost of maize, guinea corn and millet. He concluded that if 'burukutu' is such a good thing, the looks and physique of those who consume it betrays what ever benefits that is derived from its consumption.

In a related development, Dawud, et al (1996) carried out a laboratory analysis of 'burukutu' and concluded that excessive 'burukutu' drinking leads to the deprivation of

antineuritic vitamin (B) uptake by the body. Liver cirrhosis which is in the increase in Nigeria is also caused by alcoholism. Stupor also occur when high doses of alcohol is consumed and it acts as synergistic substance in conjunction with tranquilizers in the central nervous system this according to them results in disturbance of metal judgment and reduced finer neuromuscular coordination. They also discover among other things that mycotoxins could be present in the raw materials used in 'burukutu' procession hence in the 'burukutu' after procession. It was therefore agreed by them that epidemiological, toxicological and pathological evidence shows that mycotoxine are implicated in diseases of man with unknown etiology, especially when infective agents are ruled out.

In the same vein Keller and MaCormick (1976) rendered an operational definition of alcoholism as a chronic and usually progressive diseases, or a symptom of an underlying psychological or physical disorder, characterized by dependence on alcohol (manifested) by loss of control over drinking for relief from psychological, or physical distress of for gratification from alcohol intoxication itself and by a consumption of alcoholic beverages sufficiently great and consistent to cause physical or mental or social or economic disability. Or learned (or conditioned) dependence on alcohol which irresistibly activates resort to alcohol whenever a critical internal or environmental stimulus occurs.

Waziri (1995) while tracing the history of 'Burukutu' discovered that three stages stand clear in which 'burukutu' has passed through the ages. The first stage was traced back to the ancestral time during the worship of idols. Initially, burukutu as a traditional

beer was brewed and served to idols and their priests as well as idol worshipers. It was discovered through oral tradition that the 'dodo' priests who were usually old men used to drink 'burukutu' once in a year or during any 'dodo' occasion. According to theKoro people tradition, which seem to agree with most others in Kaduna State, 'burukutu' is served to the gods of the harvest at the beginning of the farming season. If the gods accept the drink, there used to be bumper harvest according to the tradition. However, if the reverse was the case, then there would be hunger as a result of a poor harvest.

The researcher discovered theKoro people as well as other tribes in Kaduna State have similar beliefs as regards the origin of 'Burukutu'. He found through interview that it is generally accepted among these natives that the 'burukut' we see today was not like that in those olden days. For instance, theKoro people said that only an old woman at least above the age of menstruation can be allowed to brew the 'burukutu' that was served to 'dodo'. The whole brewing process from start to finish was closely supervised by the chief 'dodo' priest. The old woman who brew the drink hands over to the old 'dodo' priest. Who takes the 'burukutu' without tasting a drop to the forest to offer same to the gods of the harvest. As stated above, the pot of 'burukutu' usually filled to the brim was left in the forest uncovered by the 'dodo' priest over night. The next day, early in the morning, the old men went back to the forest to find out if the gods of the harvest had accepted the sacrifice. There was always a sing that signified acceptance, that is, the 'burukutu' would be half full. And of course the reverse could be the case in some years, that is to say, the gods had rejected the offering if the pot of 'burukutu' was untouched,

(filled to the brim) as it was left in the forest the previous day, evaporation not withstanding.

It was discovered that this annual sacrifice of 'burukutu' to the gods of the harvest marks the beginning of the farming season every year. What ever result was obtained from the forest, the natives would accept it as their fate for that year, which was either a bumper harvest or a poor one that would lead to hunger. Due to the belief of the natives in 'dodo' and idol worship, this method of traditional dogma went unchallenged for several years. However, the researcher found out that events have since changed due to scientific methods of farming currently being used by most of the natives. That is to say that fertilizers, pesticides and the like are being employed to boost bumper harvests instead of believing in 'dodo'. However, along side the sacrifice or offering of 'Burukutu' to 'dodo', the local liquor is equally used for the initiation of youths into adulthood. In this exercise of initiation, teenagers were made to drink 'burukutu' and some additional herbs that gave the drink an unusual intoxicating power that seem to affect the consumer's psychic so much that some animalistic, violent and unusual strength was evidenced in the youths being initiated. This initiation was closely followed by the recruitments of such youths that have been initiated into the clan god's shrines as 'dodo', actors, war soldiers who are to protect the territorial integrity of the clan, village and ward in case of any invasion by the enemy. It was observed that these youths were not allowed to go to church or school to learn. As such, they became backward and aged away within few years of their existence. In any case, this philosophy seem to have given way to the worship of the true God through Jesus Christ.

Oral tradition still revealed that 'burukutu' had passed through a second stage that had a social connotation among the native. Unlike the first stage that was purely for idol worship, the second stage under discussion saw the acceptance of 'burukutu' as a social drink. At this second stage. 'burukutu' became a drink to be served on all social occasions and was patronised by both the old and the fairly elderly as well as some of the youths who had been initiated into the 'dodo' shrine as noted before. While the brewing of 'burukutu' was done only on 'dodo' occasions in the first stage, the second stage witnessed a violation of such a tradition since the brewing took a different tune this time around not respecting even Christmas celebration. There was a sharp increase in the production and consumption of 'burukutu' among the natives. Notable among such increased production was such occasions as group farming on invitation, marriage ceremonies, deaths and other social occasions warranted the production of burukutu to be consumed by who so "ever will" on invitation.

As was expected, most of the youths who got into drinking and getting drunk, constituted disciplinary problems in the societies. This socialmisbehavious by the youths received a strong warning from the old people who foresaw a situation of drunkenness and an eventual break down of traditional law and order. This warning on the anti-socializing effect of 'burukutu' fell on deaf ears as burukutu increasingly became a social drink taken by both the small, young, old, and even women who are anti-Christ in heart.

The increased number of people now taking 'burukutu' as a usual drink gave room for more brewers among which were younger women, most of them widows and other

women with strong economic motives venturing into the business without respect for any notable social occasion, thereby commercializing 'burukutu'. In fact these women exploited the opportunity of mass production of 'burukutu' for sale and not surprisingly they had a constant ready market. This third stage which 'burukutu' had got into seem to tally with the present Nigerian situation where anything sells for naira.

During the social stage of 'burukutu' it was observed that social ills and evils were no longer being controlled effectively by the elders of these natives. Things were no longer easy to come under control. Elders of the people could not contain the indisciplinary attitudes of the youths in the societies, strange deaths, sicknesses and hazards, calamities and other ills associated with drunkenness started to befall the youth drunkards in particular. The elders could not find explanations to the strange phenomenon's, 'burukutu' has caused a falling apart of things and the center could no longer hold. The worst was yet to come since 'burukutu' had now graduated from a social drink taken once in several months, weeks, days, to a commercial (cheapest) beer taken every day and night. The evils of 'burukutu' increased per day at an alarming rate. The elders no longer bear to see the rate of which things had gone so bad, so the law enforcement agents had virtually taken over the job of 'keeping the peace' and order in the 'burukutu' joints that seem to compete with registered beer parlous; some of the joints have sign board to their credit, reading 'Kantin giya', 'Mamaplato mai pito'. Akwai giya a nan', 'Asha a bugu' and so on and the arrows on these signboards point to some ramshackle buildings in the slumps of even some of our cherished capital cities and army barracks. And there you see men and women of great repute in the societies, intelligent to

the core competing with pigs and flies for space in an unkept environment, managed by an unkept women.

2.1.9 **'Burukutu' Processing as it affects the consumers:**

The production procedure of 'burukutu' takes about 8-10 steps through which the processing of ' burukutu' has to undergo before it is ready to be served. And the main raw materials used for brewing burukutu are guinea corn, millet, maize among others. The steps are:-

(i) Soaking:- Soak the corn in water and leave for 3-4 days. This process softens the already dry corn and allow a very gradual fermentation to act on the corn.

(ii) Spread and cover:- Bring the soaked corn out, wash and spread in a fairly dark room with normal room temperature and cover the spread corn with thick leaves or any material that can minimise the air from getting into the corn. After 4-5 days the covered corn must have started to germinate. Pack the now germinated corn out of the room.

(iii) Drying:- The germinated corn is now dried out side. Depending on the condition of the weather, this process should take just 1-3 days if there is enough sunshine.

(iv) Grinding:- The corn must have dried by now ready for grinding. After grinding, seave the product and soak inside a pot of water ready for cooking.

(v) First Cooking:- The cooking normally takes less than 3 hours depending on the intensity on the heat of the fire and the nature of the pot used for cooking. It is normally faster to cook if iron drums are used.

(vi) Fire cooling:- Bring down the fire and allow to cool and settle, separate the fine brownish coloured substance from the sediments below in the pot or drum. To some people, the fine usually sweet substance now separated from the residue is called 'pito' (another local drink'.

(vii) Extraction:- The residue is put into a cleanbagco super sack and some pressure is applied on it, usually placing heavy stones to extract the remaining 'burukutu' into a container.

(viii) Second Cooking:- By now all the extracted brownish liquid is put back to the drum for another cooking which would not take as long time as the first initial cooking.

(ix) Second Cooling:- This takes a short time and does not waste time. As soon as the drink is cool the last and final step commence without waste of time.

(x) Storage and addition of catalyst:- this final step is very important in the production of burukutu. Any mistake can be fatal as it can render the whole exercise worthless and fruitless. If the 'burukutu' would be good and strong, it is this final step that determines it.

Through interview and observation the researcher got to know that the addition of a catalyst which could be either a broken 'burukutu' not shell, or a reminant of a week or some days old 'burukutu' called 'namiji' depending on choice, is very important. After at

least 12 hours or one day of adding catalyst, the fermentation process is quickened and the ' burukutu' can be served to the consumers.

It was also observed that the production of 'burukutu' is tenedous, however most of the people involved in the production of this local liquor are widows, divorcees, harlots, women who are not subject to their husbands and others with questionable characters.

2.9.2 **Marketing of 'Burukutu'**

Some of these women confided in the researcher as to someprecautional measures they do take to ensure perfect result in both production and consumption of 'burukutu'. Some of the procedures/sellers confided in me and I quoted, "We use to wash our armpits and private parts into the 'buruktu' in order to trap men customers into adultery/fornication thereby enslaving them as permanents customers". Another producer said, "I sometimes add the white excreta ofagama lizard, the head of same type of lizard as well as some herbs for extra intoxication in order to obtain a constant ready market". No wonder, when they drink, and get drunk, they would see strange women just as the Bible says in (proverbs 23 verse 31-33 K.J.V.)*"Look not thou upon the wine when it is red, when it gives hiscolour in the cup, when it moveth itself aright. At the last ibiteth like a serpent, and stingeth like an order. Thine eyes shall behold strange women, and thine heart shall utter perverse things".*

"Burukutu" is not the only liquor, there are others similarly produced and consumed by some natives in other States of the Federation even though the cosmopolitan nature of Kaduna State has afforded me the chance of seeing some of these

in Mami-Markets in Army barracks all over the State. Liquors like 'pito', (Moss), Mosskyas', Wuta-Wuta', 'Dawa-ka-zo', and others have the same or similarly production procedure with burukutu. It was also observed that the consumers of 'burukutu' cut across all classes and stratas of people in society. And most of them were motivated by factors like frustration, idleness sorrow, martial problems, joblessness, peer group influence, parental influence, traditional initiation rites, availability and cost,socio-cultural acceptability, respect for social norms, and curiosity as well as drinking to impress a sales girl in order to marry. 'Maho' (testing freely without paying) is another motivating factor that was discovered by the researcher which seem to be due to the cheap nature of 'burukutu'. Its so cheep relatively compared to the bottled beer that the very poor drunkard who may not be able to afford the payment of a drink may eventually drink and get through freely tasting from one 'kantin giya' to another.

In relation to the above motivating factors is the right of the drinker to taste the drink before buying to make sure he is buying his choicest 'burukutu'. This brings to mind the uncontrolled, unhygienic production process which creates uncertainties in the hearts of the buyer's of 'burukutu' because they are afraid of buying or unsure of the burukutu they are buying hence the 'Maho'.

The National Drug Law Enforcement Agency in one of their public enlightenment campaigns observed the social consequences of alcoholism cum drug abuse as the loss of job, family disintegration expulsion from school, delinquency, criminal offences, stealing, assassination/murder, rape, armed robbery, destitution, prostitution and premature death among others.

In a related development, Ujoha (1993) said that absenteeism, poor judgement, leading to gamble, egocentric and evasive of his family responsibility divorce and accident prone are among some social consequences of alcoholic consumption. While absenteeism leading to termination, financial embarrassment leading to a deprived family and delinquent children, poverty, leading to attack on family andcolleaques, were considered as economic consequences of alcoholic consumption. In the same vein, Waziri (1995) considered truancy and lack of concentration in offices during office hours by 'burukutu' drinkers in Kaduna State as a major cause of economic backwardness and unproductivity that lead to a general poverty among consumers of 'burukutu'.

The relationship of 'burukutu' as reflected in this work to the problem of under development in Kaduna State is grievous. This is because the bulk of the scarce of human resources are engaged I drinking 'burukutu' to their own destruction. From the review it was discovered that some of the women selling 'burukutu', wash their armpits or worst still, their private parts into 'burukutu' before selling, same to consumers.

How on earth can one drink something like that and remain normal? It is important for the drunkards to know what is holding them bound to 'burukutu' all these years of poverty and death. The situation is like that of a colonial Masters forcing his Colonies to take strong alcohol so that such colonies would be useless to themselves and remain permanently under servitude. The worst of it is that thew people of Kaduna State brew 'burukutu' and serve it to themselves despite the fact that the dangers are not hidden. How can people stick to a culture that is destroying her human resources? The need for these drunkards to abstain from drinking 'burukutu' is the essence of this review.

2.10 Socio – Economic Status

Uche (1986) defined status as something which we carry about with us. It has independent, objective existence. He claimed that it is an intangible quality a expressive feeling of being something or special and valuable. In his own view, Schae (1989) sees status to mean any of the full range of socially defined positions withir large group or society-from the lowest to the highest position. Schaefer went on explain that in sociology, there is ascribe statuses like those assigned to a person society without regard for the person's unique talents or characteristics. According to I these assignment take place at birth; thus a person's racial background, gender, and are all considered as ascribed statuses an achieved status is attained by a person larg through his own effort. That is one must do something to acquire an achieved status-g school, learn a skill, establish a friendship or invent a new product. Example a teache lawyer, planist, social worker to mention a few, are achieved statuses. Schaefer fin opined that each person holds many different statuses; some may connote higher so positions and some lower positions. He stressed that how one's position is viewed others in light of these conflicting statuses call for another class of status 'master stat In the same vein sociologist Everett Hughes (1945) in Schaefer (1989) observed t societies deal with such inconsistencies by agreeing that certain statuses are m important than others. He opined that a master status is a status that dominates others there by determines a person's general position within society. He then gave an exan of Jacqueline Kennedy Onassis who serve as a trade book editor at a New Y

publishing Company, her status as the widow of the President John F. Kennedy far outweighs her status as an editor.

In a related development Max Weber (1947) in Uche (1986) was the first sociologist to highlight for us the importance of privilege hierarchies. To Weber, this means a privilege rank, who according to him share roughly similar incomes and, therefore, have kindred "Life-chances". This as Weber puts it means that there is the probability that an individual or group will passes a given level of good and services external condition of life subjective satisfaction or frustration. Weber went on to explain that life chances include the chance to be healthy, the chance to avoid becoming a juvenile delinquent, the chance to complete a given level of schooling etc. (Garth and Mills 1953) as quoted by Weber in Uche (1989) further explained that life chances is one's level of living or socio-economic level. This according to Weber is the reason why sociologists agree that there is still little in life that is not associated with income. Therefore, privilege reflects itself not with income. Therefore, privilege reflects itself not only in access to good and services but also, find expression in various subjective satisfactions and frustrations. Work according to sociologists provides a good example of this because those ranking high in the privilege hierarchy generally have a wider range of work choices and options. In his own contribution Marx (1948) in Uche (1989) suggest that people with high economic positions would also have power. However, it has been observed elsewhere that rich businessmen often have less power than higher civil servants on monthly salaries, clergymen and university lecturers who have higher status than either wealth or power. Th reason is because society determines the relationship

between social differentiation based on wealth,honour and or power. He concluded that as the society changes, new roles emerges into it, people's idea about old roles are also modified.

In another related view where Nigerian example was considered, it was discovered that the tangibility of status is made through title acquisition likeEze, Nze, Chief, Oba, Agwam, Ghelghe, Pkop, special guest of honor, honorary degree and others. These titles according to sociologists constitute merely symbols of status. It is the people who impute meaning and significance to such displays. It has been discovered in Nigeria that few standards are employed in evaluating and placing people in terms of their status rankings. These included formal education-length and type of education wealth (income), occupation, family background and skill and talents.

However, today most Nigerians tend to measure status mostly in monetary terms. That is why a night watch man who ranks low in the Nigerian stratification system receives more respect and recognition from the society if he drives a Mercedes Benz. The society will see him as enjoying a higher status because of his Benz car. It is also observed that ceremonial display of bowing down before any Oba, Chief, Agwam, Ghere, Kpop etc, or royal monarch is a sign of the usefulness of status. As well as the use of status e.g. "Your Excellency", "yourhonour", Your Lordship", "sir"Mr President", Doctor", "Professor" and the like. It is important to note as seen by Uche (1986) that formal education is one source of providing privilege and status hierarchies, and social differentiation in a society. If a person's standard of living depends upon the income he receives from his occupation, his job will be of considerable importance to him. The kind

of job he takes after completing his education, Uche continued, will largely be determined by the opportunities that have been offered within the educational system and the use that he has made of them.

In relation to alcoholic consumption andsocio-economic status it is important to point out here that those who engage in drinking alcohol tend to poverty due to waste of scarce salary or income on alcohol. The resultant effect of the above is corruption and bribery leading to loss of job and downward mobility. There are pathetic cases of very senior officers in the State who were sacked as a result of drunkenness that leads to non-challant attitude to work. Since the government cannot economic sabotage of any sort, drunken officers don't seem to have a place in the socio-economic set up.

2.11 Summary

From the introduction of this chapter two (related literature review) attention was focussed on alcoholism as a menace to the society. Value Education as well as Religion, Religion and alcoholism and Christianity/Islam and alcoholism in addition, socio-economic status as seen by national and international standards was discussed with adequate examples across several cultures. "Burukutu" as an alcoholic drink was traced from its oral traditional state embracing the three stages through which it had developed, its production procures as well as itssocio-economic effects on consumers. Then drug education was finally discussed in line with drug abuse, drug dependence or addiction and the types of drugs of abuse as well as the adverse effects of drug abuse to the abusers, non-abusers and the society in general.

CHAPTER THREE

RESEARCH METHODOLOGY AND PROCEDURE

3.1 Introduction

The chapter one of this work established the problem statement and justified its significance. Section two review the literature related to the area of study. This chapter describes the research design and procedure. This entail discussions on the working population, the sample (population) and the sampling technique. The instrument of data collection and methods of data analysis are also described.

3.2 The Research Design

In order to investigate alcohol consumption in Kaduna State: implications for socio-economic development, the survey research is the type of research chosen in this study due to the large population involved.

Samples would be selected and studies in order to discover relative incidents distribution and interrelation of variables. This would aids the researcher to get information on facts, opinions and attitudes of persons towards alcohol consumption in Kaduna State and its implications for socio-economic development.

3.3 Instrumentation

The instruments used in this study include the following; questionnaire, oral interview and observation.

(a) **Questionnaire:** This was designed by the researcher based onForson (1996) and Yali (1996) through the researcher's imagination as agreed by Anderson (1989)

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cited by Yusuf (1995) and administered directly by the researcher and was assisted by Education Secretaries, Heads of Departments, District Education Officers, Supervisors/Inspectors of Education, Head teachers, teachers and others in the Local Government Areas of Kaduna State. These assistants were trained on how to administer the instruments by the Researcher.

(b) **Oral Interview:** This was conducted by the researcher in order to get information from the illiterate population involved in the production, sale and consumption of 'burukutu' in Kaduna State with the help of the Research Assistants.

(c) **Observation:** The researcher saw things as they were and recorded actions or behaviours as they happened. This also afforded the researcher to get first hand information about alcohol consumption and the aftermath of it. In this case, the observation technique helped in no small way to collect the necessary data.

Description of Instruments:

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As earlier stated, the instruments for this research are questionnaire, oral interview and observation respectively. The questionnaire is divide into two sections. The first section takes care of personal information about the respondent for examples, sex, age, religion, marital status, number of children, qualification, income, location, occupation and status. The second section of the questionnaire is developed and arranged to provide answers to the six hypothesis being tested in this study.

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Hypothesis 1: There is no significance difference between male and female respondents regarding their views on the socio-economic implications of alcohol consumption on consumers in Kaduna State.

Hypothesis 2: There is no significant difference between Christians and Muslims regarding their views on the socio-economic implication of alcohol consumers in Kaduna State.

Hypothesis 3: There is no significant difference between Urban and Rural dwellers regarding their views on the socio-economic implication of alcohol consumers in Kaduna State

Hypothesis 4: There is no significant difference between Married andUn-married respondents regarding their views on thesocio-economic implication of alcohol on its consumers in Kaduna State.

Hypothesis 5: There is no significant difference between Junior and Senior Workers in respect of their view regarding thesocio-economic implication of alcohol consumption on its consumers in Kaduna State.

Hypothesis 6: There is no significant difference among respondent in terms of the view that alcohol consumption has any bearing on thesocio-economic status of consumers in Kaduna State.

3.4 Validity and Reliability of Instruments

To ascertain the validity and reliability of instruments, the researcher conducted a pilot study. Kaduna North and South Local Government Areas were used for the pilot studies. The researcher served 200 respondent with some questionnaire. The subject

were able to answer the items on the instruments. This aimed at ensuring that the instruments tested what they are meant to test. A number of the indigenes were interviewed to confirm the historical background of 'burukutu' as a local brewed. The Nigeria Television Authority (NTA) as well as the National Agency for Food and Drug Administration and Control (NAFDAC) and other concerned Agencies like social welfare offices were also interviewed on the nature, production procedure, marketing and consumption of 'burukutu' and its socio-economic implication in the State in general. The researcher availed himself at some strategic areas where 'burukutu' is produce, sold and consume in Kaduna metropolis and some other location in the State where some vital information and actions were recorded during the observation exercise.

3.5 Population of the Study

The researcher investigated alcohol consumption in Kaduna State, its implications to socio-economic development. The population of this study is made up of all producers, sellers, consumers and others of 'burukutu' in all the 23 Local Government Areas of Kaduna State. This population as reported byForson (1996) is about 2,044,120 (two million, forty four thousand, one hundred and twenty). This population is spread over the present 23 Local Government Areas of Kaduna State.

3.6 Sample Size

The sample size of this study comprises, 1,200 respondents on the issue of alcohol consumption in Zaria, Kaduna, Anchau, Saminaka, Zonkwa, Kafanchan Zones of Kaduna State. This sample represents the total population of all the consumers

of alcohol in Kaduna State. The sample is adequate because it agrees with Krejcies and Morgans (1970) sample size adequacy to a specified population.

The composition of the sample is stratified to include procedures, sellers, consumers as well as concerned institution like the Police Force, Social Welfare, Road – Safety Commission among others. In all, 800 questionnaires were served to 800 respondents across the State. Then 30 drunkards were observed across the state to cover 250 subjects, 150 were interviewed. The 30 observed agrees with Ferguson (1981) theory of central limit which says that a sample of 30 subjects observed are enough to cover any population.

3.7 Statistical Technique for Data analysis

The Chi-square and T-test Statistical techniques were used in the computation of the result for the purpose of comparing mean of variation between groups and to test the significance of their responses to an item. However, in the computation the Likert type items or summated rating scale was constructed thus; Strongly agreed (4) Agreed (3) Disagreed (2) Strongly disagreed (1) Undecided (0). The level of significance for accepting/rejecting the tested hypothesis is set at 0.05 level of significance.

A table of percentages showing details of responses was used. The tables summarised the responses which were converted to aggregate scores.

3.8 Summary

This chapter basically dealt with the research methodology where research design was discussed. The instrumentation was clearly spelt out, the population of study as well as sample size were clearly stated. The validity and reliability of instruments of study

were determined through expert advise. The statistical techniques used for data analysis were Chi-square, and the T-test respectively.

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CHAPTER FOUR

DATA ANALYSIS OF THE RESEARCH RESULT

4.1 Introduction

This chapter would present the results or findings of the study. The findings would be presented in tables according to the research hypothesis to which they relate. T-test and Chi-square statistical techniques were used to analyse the result of the research findings.

4.2 Hypothesis Testing

Null Hypothesis (1)

There is no significant difference between the mean scores of male and those of female regarding their views on thesocio-economic implications of alcohol consumption on consumers.

To test this hypothesis, T-test statistical technique was used. The mean of male and those of female respondents were found to be 1170.0 and 120.9 respectively. While standard deviation was found to be 21. 53 and 20.79 respectively. At @ = 0.05 with df = 342, the observed t - value and p - value (t = -0.70, p = 0.4857) was not significant. Hence the observed difference was not significant therefore the null hypotheses 1 was retained. It can be concluded that no significant that no significant difference exists between male and female consumers of alcohol. See table 4.1 below.

Table 4.1: A summary respondents T-test on Males and Females alcoholics.

	N	X	SD	T-VALUE	DF	P-VALUE
Male	163	117.0	21.53			
			-0.70	342	0.4857	
Female	181	120.0	20.79			

Null Hypotheses (2)

There is no significant difference between the mean scores of Christians and Muslims regarding their views on the socio-economic implication of alcohol consumption on consumers.

To test the above hypotheses, the T-test statistical technique was used. The means of Christians and those of Moslems were found to be 115.6 and 133.7 respectively. While the standard deviations were found to be 20.85 and 23.03 respectively. At @= 0.05 with df =342 the observed t – value and p – value (t = 2.49, p = 0.0170) was significant. Hence the observed difference was significant therefore the null hypotheses 2 was rejected. It can therefore be concluded that a significant difference exist between Christians and Moslems as regard the consumption of alcohol. See table 4.2 below.

Table 4.2 A summary of respondents T-test on Christians and Moslems opinion on alcoholism.

	N	X	SD	T-VALUE	DF	P-VALUE
Christians	280	115.06	20.85			
				2.49	342	0.0170
Moslems	64	133.7	23.03			

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Null Hypotheses (3)

There is no significant difference between the mean scores of Urban dwellers and those of Rural dwellers regarding their views on the socio-economic implications of alcohol consumption on consumers.

To test the above hypotheses, the T-test statistical technique was used. The means of Urban dwellers and those of Rural dwellers were found to be 119.9 and 123.6 respectively.

While the standard deviations were found to be 23.90 and 18.80 for the Urban and Rural dwellers respectively. At @= 0.05 with df =342 the observed t – value and p – value (t = -0.56, p = 0.5761) was not significant. Hence the observed difference was not significant. Therefore the null hypotheses 3 was retained. It can therefore be concluded that no significant difference exists between Urban and Rural dwellers in respect with the consumption of alcohol contents. See table 4.3 below.

Table 4.3 A summary of respondents T-test on Urban and Rural dwellers in respect alcoholism.

	N	X	SD	T-VALUE	DF	P-VALUE
Urban	228	119.9	23.90			
				-0.56	342	0.05761
Rural	112	123.6	18.80			

Null Hypotheses (4)

There is no significant difference between the mean scores of Married and those of the Un-married respondents regarding their views on the socio-economic implications of alcohol consumption on its consumers in Kaduna State.

To test the above hypotheses, the T-test statistical technique was used. The means of Married and those of the singles were found to be 122.7 and 131.5 respectively. While the standard deviations were found to be 35.51 and 25.93 respectively.

At @= 0.05 with df =342 the observed t – value and p – value (t = -0.40, p = 0 7044) was not significant. Hence the observed difference was not significant. Therefore the null hypotheses 4 was retained. It can therefore be concluded that no significant difference exists between Married and single consumers of alcoholic contents. See table 4.4 below.

Table 4.4 A summary of respondents T-test on Married and single alcoholics.

	N	X	SD	T-VALUE	DF	P-VALUE
Married	284	122.7	35.51			
				-0.40	342	0.0744
Singles	56	131.5	25.93			

Null Hypotheses (5)

There is no significant difference between the mean scores of Junior and Senior workers in respect of their views regarding the socio-economic implications of alcohol consumption on its consumers in Kaduna State.

To test the above hypotheses, the T-test statistical technique was used. The means of Junior and those of the senior workers were found to be 119.7 and 119.3 respectively. While the standard deviations was 22.68 and 17.36 respectively.

At @= 0.05 with df =342 the observed t – value and p – value (t = 0.06, p = 0 9497) was not significant. Hence the observed difference was not significant. Therefore the null hypotheses 5 was retained. It can therefore be concluded that no significant difference exists between Junior and senior workers in their consumption of alcoholic contents. See table 4.5 below.

Table 4.5 A summary of respondents T-test on Junior and senior workers in respect of alcoholism.

	N	X	SD	T-VALUE	DF	P-VALUE
Junior	60	119.7	22.68			
				0.06	342	0.9467
Senior	284	119.3	17.36			

Null Hypotheses (6)

There is no significant difference among the respondents in terms of the view that alcohol consumption has any bearing on the socio-economic status of consumers in Kaduna State.

To test this hypotheses, the Chi-square statistical technique was used. The result showed that the value of chi-square calculated was (41.337) while the value of Chi-square critical = (52.22) (x^2crit = 52.22, x^2 call = 41.337). The null hypotheses was therefore retained. Thus there is no significant difference among respondent in terms of

their view that alcohol consumption has bearing on the socio-economic status of consumers.

4 3 Discussion

In assessing alcohol consumption in Kaduna State and its implications for socio-economic development, the results of the study have shown that alcohol has negative effects on consumers. The result of the research has revealed that alcoholism is a disease that should be fought with every zeal and seriousness.

Hypotheses 1

The findings of the study have clearly shown that there is no significant difference that exist between male and female consumers of alcohol. ($t = -0.70$, $P = 0.4857$). This could suggest that alcoholism does not have respect for the different sexes. Whether one is a man or a woman, the same socio-economic implications apply to both sexes who indulge in alcohol consummations. In other words, alcoholism as a social disease has no gender variation or difference or disparity.

The above finding seem to agree with the Sunday Guardian of July, 7th 1996 which reported about the Tragic Heritage of the Hemingways an alcoholic American family. From the newspaper report, both the male and female members of the above family were badly affected by alcohol, leading to a tragic end of each of the members of the family.

Another strong support for the findings in hypotheses I above is the report of Jack Yali (1997) which shows that from 1987-1993 a total of one hundred and thirty four patients of alcoholism in Sabon Gida Kanar Centre. Out of the number stated above,

twenty-one were female and the rest were males. In the same report however, out of six case studies, four were males while two were females.

Hypotheses 2

The study also showed that a significant difference exists between Christians and Moslems regarding their views on the socio-economic implication of alcohol consumption on consumers (t= 2.49, P = 0.0170). This should be understood bearing in mind the fact that in Islam, alcoholism is abomination not only in the Holy Koran (Sura II verse 219, Sura V verse 93, and Sura V verse 92 among others) but also in real life, alcoholism seem to face greater opposition in Moslem quarters. This seems to have caused a general discouragement among Moslems who might be tempted with the urge to drink alcohol.

The reverse seem to be the case with the Christians who are warned in the Holy Bible severally not to drink alcohol (Proverbs 23 verses 29-35, Isaiah 5 verse 11-14, Ephesians 5 verse 18 among others), but there seem to be a lukewarm attitude in the case of the Christians. Most of the leading men and women who are supposed to be models, seem to be champions in drinking alcohol especially 'burukutu'. Hence the inability of the majority of Christians to have self-discipline as regards alcohol consumption.

Hypotheses 3

The research also revealed that there is no significant difference between the mean scores of urban dwellers and those of rural dwellers with regards to their concept on alcohol consumption and its socio-economic implications to consumers. (t = - 0.56, P = 0.5761). This finding should be seen to confirm the fact that our rural dwellers are idle

and seem to find solace in drinking alcohol. The same goes for the urban dwellers who are living in a bad economic condition plagued with unemployment among other problems. Both the rural and urban dwellers seem to be lacking in government developmental strategies that give no cognisance to the under privileged in the society.

In the rural areas most of the people involved in drinking of alcohol are those who are either brewing 'burukutu themselves or are relatives of those brew alcohol. There seem to be brewing centres all over the villages and this is a very strong factor of encouraging alcoholism in the rural area. The same seems to apply to the urban centres where you find a link from the rural to the urban. The same conditions that prevail in the rural areas seem to show up in the urban set up. For instance you find the same set up brewing and consuming the same type of alcoholic content. The slight difference may be in the cosmopolitan nature of some of the urban areas where you may find varieties of alcoholic drinks. An example is Kaduna where you have 'Pito' from Plateau State, 'Moss' and 'Mosskyas' also from Plateau State 'Wutawuta' and 'Dawakazo' from Taraba State among others.

So in other words whether rural or urban, the drunkards still get their choice of alcohol and they drink to ease off frustration (as they claim) among other reasons.

Hypotheses 4

The study further revealed that no significant difference exists between married and single consumers of alcoholic contents. ($t = -0.40$, $P = 0.7044$). This finding confirms assumptions that some married couples leave the house together for drinking alcohol. While some go out separately even with their children for the same purpose of

drinking alcohol. The singles are said to be the ones who are mostly involved in the sales of alcohol. The above finding agrees with Jack Yali (1996) who started drinking as a single man in his primary school days. He also continued to drink up to adulthood. More over his father who was a local chief was drinking as well as his mother who was brewing 'burukutu' and as was the practice the father would call him to give him alcohol to drink. It also goes to explain that if one follows his father who drinks, what ever remains, the son would drink the rest if offered. Most mothers too who go out drinking 'burukutu' serve some to their children even those children who are still sucking breast. More over, most singles meet their would be life partners in bear palours and 'burukutu' joints as such the idea of whether single or married does not reduce the effects of alcohol on one. In the Bible, Proverbs chapter 23 verse 33 "Thine eyes shall behold strange women, and thine heart shall utter perverse thing." This verse is referring to drunkards both married and single. Once drunk, ones eyes would be seeing strange men/women and whether married or single it will make no difference as adultery or fornication would take possession of such as one.

Hypotheses 5

The research also revealed that no significant difference exists between junior and senior workers in their consumption of alcoholic contents. ($t = 0.06$, $P = 0.9497$). The above finding reminds me of my secondary school day, when one of my principals was a drunkard. This senior officer would invite drunkard students to his house to go and drink. He sometimes takes these students to a nearby village to go and drink. Sometimes the principal gets sober from his drunken state and remembers that he had taken some

students for a drinking ascoursion, he calls them on the assemble line and flogs them but that did not seem to break their relationship of drunkenness as the two parties did not break the said relationship.

I know of one other senior officer who is also a drunkard, he goes to the "burukutu joints' to drink with his junior workers. In fact the senior officer is in charge of entertainment's in the joints, he does that by beating a local drum called 'Samba' to keep his fellow drunkards amused and happy (?).

Hypotheses 6

The researcher was able to established that there is no significant difference among respondents in terms of the view that alcohol consumption has any bearing on the socio-economic status of consumers. (X2 Cal. = 41.337, x2 Critical = 52.22). This result is seen in the light of the fact that the socio-economic status of consumers of alcohol in Kaduna State is very low. Most drunkards have been stigmatised as "never do wells" for them working hard to sustain a good living is out of the question. These are people who drink and go late to work smelling alcohol, ending of losing their jobs. There is a state of underdevelopment in Kaduna State due to the non challant attitudes of the bulk of the human resources involved in alcoholism. The above hypotheses findings is a true confirmation of the condition of the socio-economic status of most citizens in Southern Kaduna State. These are people who depends so much on government jobs but cannot prosper in such jobs due to alcoholism. Those among them who depend on farming, spend most of the time drinking 'burukutu', leaving only women and small children to do

the farm work. That is why there seems to be permanent condition of servitude, dependency and abject poverty among the people.

4.4.1 Report on Interview Technique in Respect of Alcohol Consumption in Kaduna State; Implication for Socio-Economic development

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A total of 50 respondents (producers of alcohol) across the state were interviewed and below is a summary of their responses. To test hypotheses which says there is no significant difference between various occupations in respect to alcohol consumption, the researcher advanced the first question to elicit information thus, 'what do you suppose is the reason for you choosing to produce alcohol instead of any other occupation? In response, thirty five (35) producers (70 percent) claimed that they produce alcohol for commercial purpose only. However, ten (10) respondents (20 percent) accepted that they produce alcohol for social purposes only. That is to say that the alcohol they produce is to serve in social gatherings like marriage and burial ceremonies, chieftancy celebrations among others. While five (5) respondents (10 percent) said they produce alcohol for the worship of ancestral cults. The last respondents who produce alcohol for ancestral cults are mostly old women who are related to the Chief priests of such cults.

In order to test hypotheses (6) there is no significant relationship between alcohol consumption and the socio-economic status of consumers, the respondents were asked; what do you have to say about what you add to your alcohol to attract and maintain your customer? Responding, twenty-five (25) respondents (50 percent) claimed that in order maintain their customers, they dip their hands deep into the drum containing the alcohol, and wash their armpits into the contents. In addition to that, they wash their private parts

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into the contents. According to them, these two acts can hold a customer bound to a particular alcohol joint for as long as the producers need such a customer. Eleven (11) respondents (22 percent) confessed that since they produce alcohol only for social ceremonies, they only add 'namiji' (an older alcohol) or the broken pieces of an old alcohol pot for quick fermentation. And of course for greater intoxication especially for the bereaved who were expected to drink sleep and forger their sorrows. While nine (9) respondents (18 percent) said that certain herbs are added to the alcohol they prepare to increase intoxication and spiritual inspiration for ancestral cult worship. That such alcohol is only taken by those concerned, that is the cult priests, those to be initiated into the cult as well as the cult attendants.

In order to test hypothesis (6) already stated above, the researcher also asked the respondent; "what is your view on the viability of the sale of alcohol vis-à-vis the production cost? In response, thirty-one (31) producers (62 percent) claimed that they make a lot of gains but most of the money made seem to go into reproducing the same product. And that some of the money is used for settling civil cases in courts and some police stations. Twelve (12) respondents (24 percent) said that they produce only to entertain people without anticipating any financial gains. However, in some of the ceremonies, donations are made during the celebrations and that such donations may compensate the total production cost or not. Seven (7) respondents (14 percent) said there is no financial gains at all since all the alcohol they produce is consumed the cult worshipers who even demand dry meat as well as to add up to their alcohol.

In order to test hypothesis (6) already stated above, the researcher went on to find out from the producers what their feelings are about the devastating effects of alcohol in its victims. In response, forty-five (45) of the producers (90 percent) agreed that alcohol is detrimental to the progress of most of their customers but that there is nothing they can do about it since they do not have any other viable venture to embark on. While five (5) respondents (10 percent) said that they too are victims of alcohol and that whatever the consumers are suffering as a result of their drunkenness they too are sharing part of it since they too drink alcohol.

To retest hypothesis (6) as already stated above, the respondents were then asked; what is your view on the issue of venturing into a different trade other than alcohol production? In response, forty-eight (48) respondents (96 percent) agreed that if the government can encourage them to venture into a more useful trade or handwork, they would appreciate it. However, two (2) respondents (4 percent) said that they have no choice since they are under authority of the ancestral cults. That the cult priests would instruct them to produce having given them the ingredients for the production of the alcohol.

It must be noted here that all the respondents who are in the production process of alcohol are women. Twenty-five (25) divorcee (50 percent) eleven widows (22 percent) and nine (9) old women (18 percent).

Table III: Alcohol producer's view on alcohol and its socio-economic implication:

S/No.	Alcohol Producers' Views	Frequency Distribution and Percentage	%
1.	Alcohol is detrimental to the progress of the drunkard	50	100%
2.	If offered a better venture, alcohol production would be abandoned.	48	96%
3.	Alcohol is produced for commercial purpose	35	70%
4.	Alcohol production is viable but wasteful	31	62%
5.	Armpits and private parts are washed into alcohol to facilitate good market and hold customers bound	25	50%
6.	Alcohol production is little or no gain financially	19	38%
7.	Namiji is added for strong intoxication	11	22%
8.	Alcohol is produced for social purposes	10	20%
9.	Certain herbs are added to alcohol for spiritual inspiration	9	18%
10.	Alcohol is produced for ancestral cult worship	5	10%
11.	Some producers are bound by ancestral cults and may not but continue till death	2	4%

(Alcohol producers' made multiple responses).

4.4.2 Consumers

The research had made to use the interview technique in order to elicit information from respondents through some verbal interaction. A total of 100 respondents (drunkards) were interviewed and the responses as regards questions put across to the respondents are below.

To test hypothesis (6), there is no significant relationship between alcohol consumption and the socio-economic status of consumers, the respondents were asked the question; "what is your opinion about alcohol and its socio-economic implication on alcoholics in Kaduna State? Fifty-five (55 percent) respondents opined that alcohol has negative effects on the socio-economic status of drunkards. Forty (40 percent) agreed that the economic status of producers of alcohol is raised higher while the socio-economic status of the drunkards is lowered. By implication, the drunkards are being exploited to

the advantage of the producers of alcohol. And five respondents (5 percent) argued that there is nothing bad in drinking alcohol and even becoming drunks. They claim that it is their human right and that they have chosen to drink alcohol as their tradition permits them.

To test hypothesis (6) already stated above, the respondents were asked; "what do you have to say about alcohol consumption and the care for self and family? Seventy respondents (70 percent) agreed that alcohol consumption and family care are in compatible. That many families are at poverty levels due to alcoholic consumption by the breadwinner of such families. Some homes are broken and the children cannot be well educated or even well brought up. Sixteen respondents (16 percent) were of the opinion that since they are not married, they cannot say whether they would be able to take care of their families coupled with their drinking habits. But they confirmed that they suffered lack of care from their own parents who were drunks.

This view seems to agree with the view previously expressed by the seventy respondents. And fourteen respondents (14 percent) insisted that they could take care of themselves as well as their families despite their drunkenness. The next question for the respondents was also to test hypothesis (6) above: what has been your relationship with your boos at work in respect to your drinking habit? Fifty-nine respondents (59 percent) accepted that they have had a very bad working relationship with their bosses at work. Some of them confessed that they have lost their jobs due to drunkenness while others suffered demotions and lost other privileges as a result of bad drinking habits. Thirty-five respondents (35 percent) opined that though their drinking habits have not caused any

problem for them in their places of work, they are in fear of loosing their jobs because they would not know when they might get drunk and misbehave in front of their superior at work. While six (6%) claimed that their superior offices drink alcohol and that they started drinking on the invitation of their superior officers. That they have to keep their senior officers company or else they loose their favour or even promotions and the likes. To test hypothesis (6) on academic performance or aspiration the researcher asked what do you feel about your alcoholic habit and your educational aspirations/ performance? Eighty-three respondents agreed that their alcoholic habits have deterred their educational pursuance and that even at school, their performances are affected by their excess drinking of alcohol that affects their concentration and retention at school. Ten respondents (10 percent) accepted that alcohol drinking and academic are at variance with each other but that they cannot do without drinking alcohol due to tensions in the school and that they knew they could have performed better at school but for their drinking habits, they could have completed their courses earlier but for the time and money wasted in beer parlours. Then seven respondents (7 percent) claim that without alcohol they would not have been able to make friends among the staff as students and that their drinking staff colleagues used to help them out ot some academic difficulties. However, all the above respondents jealous their colleagues who are more organised, composed prosperous, healthy because they do not drink alcohol at all. That is to say if there is a way out of alcohol consumption, some of them would opt out.

In order to test hypotheses (1) there is no significant difference between male and female alcohol consumers in Kaduna State, the researcher then asked the respondents;

"what would you consider to be the main factor influencing both male and female to drink alcohol?'. In response, fifty-one respondents (51 percent) confessed that a force unknown to them pushed them to drink to their destruction. That is to say that they find themselves being slaves to alcohol. Thirty-three drink alcohol because their friends or colleagues drink alcohol. So these respondents are influenced by their associates. While sixteen respondents (16 percent) claimed that they drink alcohol for leisure at their times of rest after a hard day's work. Most of these sixteen respondents are farmers in the rural areas of Kaduna State. These people considered alcohol as a refreshment drink they take after each day's farm work. Some of them said they take alcohol as a stimulant to energise them during their farm work but that only a little content is taken for the above purposes to avoid intoxication that might be detrimental to their farm work.

Table 1: Drunkards view on Alcohol and its socio-economic implications.

S/No	Drunkards' Views	Frequency Distribution	Percentage
1.	Alcohol has negative effects on drunkards' Socio-economic status	95	95%
2.	Alcoholism causes job insecurity	94	94%
3.	Alcoholism is a deterrent to academics	93	93%
4.	Alcoholics care less about their family welfare	86	86%
5.	A strange force influences alcoholics to be drinking alcohol.	51	51%
6.	Friends/peer-group influence alcohol drinking	33	33%
7.	Some people drink alcohol for leisure	16	16%
8.	Others drink alcohol but may still take care of family and self.	14	14%
9.	Some people drink alcohol but may manage to achieve academic goals	7	7%
10.	Some workers drink alcohol to maintain their job	6	6%
11.	Others drink alcohol as a traditional rite and see nothing bad in alcohol	5	5%

(Drunkards made multiple responses).

4.4.2 Interview report on Federal Road Safety Commission in respect of Alcoholic Consumption and Road Accidents.

There is this slogan that seem to have gotten a universal recognition among road users all over the world, "If you drink, don't drive, if you drive, don't drink". However, to make this slogan more effective and efficient for fighting against alcoholics in respect with road accidents, the slogan has been reframed to road, "If you drink alcohol, don't drive and if you drive, don't drink alcohol". Road accidents according to Oluwatayo (1997) is unexpected occurrence which is often harmful, it paralysis, injures, disfigures for life or die slowly and painfully or instant death. In an interview with the public Enlightenment Officer in the Federal Road Safety Commission (FRSC) Headquarters Kaduna, the researcher gathered that alcohol as a stimulant gives the road user over confidence, influence over speeding, carelessness, dangerous overtaking, disobeying traffic signs and likes. While alcohol as a depressant causes in the driver or rider aggressiveness, bullying trailer drivers bully smaller vehicles) low sensitivity, lack of concentration, tiredness, or fatigue, dull thinking, low reaction rate among others. The above according to (FRSC) is what affects alcoholic drivers and causes accidents on our roads.

In order to test hypothesis (6) there is no significant difference between various occupations in respect to alcohol consumption, the respondents was asked; what can you say about determining the amount of alcohol taken by driver? The FRSC claimed that they had a method before to do the above but that method has been criticised by the

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public. That new methods are on the way to determine the level of alcoholic in-take by drivers.

To still test hypothesis (6) as stated above, the researcher wanted information as regards a record that can prove that a high percentage of road accidents are caused by alcoholics, the FRSC claimed that they have no such records but agreed that a higher percentage of road accidents during week-ends party times, festival period are attributed to drunken drivers or riders. Still on testing hypothesis (6) the researcher, wanted to find out from FRSC why drivers drink alcohol while driving. Along the reasons was that especially long distant drivers believe that they need something to charge them and keep them awake. In respect to the measures taken to combat alcoholism among road users, the FRSC claimed that sale of alcohol is prohibited in the areas where tankers load. That in collaboration with other government agencies, indiscriminate sale of alcohol anywhere, anyhow has been effectively prohibited at least in Kaduna State towns and cities.

4.5 Report on Observation Technique in Respect of Alcohol Consumption in Kaduna State ; Implication for Socio-Economic Development.

According to Nwogue (1991) observation involves watching people, events, situations or phenomena and obtaining first hand information relating to particular aspects of such people, events, situations. He further stressed that information relating to certain aspects of human behaviours can only be obtained in the particular setting where such behaviours are exhibited. He also claimed that the major aim of observation is to see and describe human behaviour the way it is in nature. In concluding his contribution, he

postulated two major types of observations being participatory and non-participatory observation.

The researcher decided to adopt the use of Ferguson's (1981) theory of central limit which suggests that a sample of 30 subjects observed are enough to cover any population in this case however, 250 is the population out of which 30 drunkards were observed over the period of the research across Kaduna State. The main aspects observed in the drunkards were their family life, job experience, social life, economic status and academic achievements in relation to alcohol consumption.

The researcher discovered that drunkards do not resume back to their duty posts after receiving their salaries until such salaries are squandered in 'Burukutu' joints beer parlous. This attitude contributes to economic status and general poverty among the people. It also leads to demotion in the place of work or even termination of appointments.

It was also observed that most drunkards care less about their homes, the welfare of the family members. Where both parents drink, children are left at the mercy of caring neighbours. Such children are subjected to all sorts of societal ills without proper upbringing, they grow up to be misfits in the society and end up being drunkards themselves in search of a way out of their predicament. Educationally, these children would end up as drop outs at any level of their education due to lack of support from their drunken families or at best become no-do-wells or below average academicians.

The researcher observed that most of the drunkards are stigmatised and cannot be trusted with any tangible positions, even when such positions are accorded to them as a

result of qualification or quota representation, they easily loose out due to non-performance as a result of drunkenness. Most of them look sickly, pale, filthy and odouriferous. Many of them die with swollen stomachs and limbs or hit by uncoming vehicles or get drawned in floods trying to cross the river in the rural areas. They also die of food poisoning among other things.

It was also observed that most of the drunkards fight at the slightest provocation that is why they usually have bruise all over their bodies. Some of the fights they involved in may end up in the police station where they might be detained and even charged to curt for assault. Some of the drunkards get involved in other crimes that can be very serious such as stealing, duping, receiving bribes in the office to perpetrate their drunken habits. Some of them might feel guilty once sober but further drinking would suppress their sense of guilt and they might resort to aggression as a defensive mechanism. Some of the drunkards feel nobody cares for them so they drink and degenerate to the level of falling into the gutter and even sleeping in it. Compared to mad people some drunkards easily get hit by fast moving vehicles, the mad person may attempt to look left, right and left again before crossing a major road. However, a drunkard may be too drunk to remember where he might be. Most of the drunkards are socially rejected, economically poor and emotionally sick with uncertain future. Those drunkards who are teachers could not teach well due to lack of commitment and that affects the performance of the pupils in Entrance Examination at the Primary School level. Some of pupils become victims of educational backwardness due to drunkard teachers who set bad examples and became bad models. Some Schools had to be close

down temporarily due to the drunken attitude of their Head-Teachers and teachers and that affected the education of the pupils, absenteeism, abscondment and truancy were observed to be paramount.

It was sadly observed also that due to the drunken habits of some men, most of the farming in the rural areas is done by women. Especially in Southern Kaduna State where most of the men were observed wasting several hours in 'burukutu' houses, drinking and getting drunk. Some of the women drunkards easily allow themselves to be abused sexually while their drunkard men find the women helpless victims of their sexual satisfaction. And most of the drunkards in the rural areas are into ancestral cults worship it was observed. Gansterism resulting into expulsion from school was also observed to, be prevailing among student drunkards. Most of the victims of alcohol do not take their religious obligations seriously.

4.6 Summary

Chapter four of this work covered among other things the findings which were presented in tables according to the research hypotheses to which they relate. T-test, Chi-square as well as interview, and observation statistical techniques were used to analyse the results of the research findings.

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CHAPTER FIVE

SUMMARY,CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The purpose of this study was to assess the socio-economic implication of alcol on consumers in Kaduna State because of the heterogeneous nature of the State wh make the element prominent for generalisation. To achieve the purpose of the stu instruments used include questionnaire, oral interview, observation among others.

5.2 Conclusion

During the course of this research the researcher had personal interview with so of the respondents which revealed that family backgrounds of respondents influence th in their drinking of alcohol. While other respondents claim that 'burukutu' is cultu alcohol and that they cannot do without it. They claim that 'burukutu' is highly nutritic as such if such a diet is taken away from them, they would die of malnutrition.

The researcher however observed that claims of some of the respondents did seem to be true since the looks of most of the drunkards betrayed them. By observati the researcher discovered that behaviours of the drunkards after drinking are abnorm disgraceful and derogatory. It was also observed that most drunkards were very prone loosing their jobs, and relations among other things including their dear lives throu sicknesses.

Conclusively, the study reveals that:-

1. There is no significance difference between male and female consumers of alcohol.
2. A significant difference exists between Christians and Moslems as regards the consumption of alcohol.
3. No significant difference exists between rural and urban dwellers in respect with the consumption of alcohol.
4. There is no significant difference exists between married and single consumers of alcoholic contents.
5. Senior and junior workers do not differ in their consumption of alcoholic contents.
6. There is no significant difference among the respondents in terms of the view that alcohol consumption has any bearing on the socio-economic status of consumers.

5.3 Recommendation

Most people have turned to alcoholism due to poverty, unemployment, high cost of living leading to frustration. Based on the above research findings, the following recommendations are made:-

1. Medical Personnels should be interested in the 'burukutu'/alcohol consumption rate. This would afford the health workers an opportunity to educate people on the health hazards involved in alcoholism.
2. Some Local Government Authorities have done well by banning drinking during office hours. A step further should be taken to impose heavy taxation on all alcoholic contents including 'Burukutu'.

3. Interested bodies should embark on enlightenment campaigns starting from Primary Schools to Tertiary Institutions on the dangers of alcoholism. Bearing in mind the socio-economic implications. This could be in form of workshops, seminars, television, radio, newspapers and the likes.

4. Even where adverts are accepted, they should be censored and the socio-economic effects clearly stated.

5. Activities such as childhood hobbies games, card games, sports and outdoor activities are often popularly believed to build self esteem, social skills, competitive drive, responsibility and self discipline that would enable the individual to better cope with life and avoid alcohol and drug abuse.

6. Television is often believed to portray drugs and alcohol in a favourable light and encourage their use, while church/mosque attendance is thought to bring about moral values that resist drug or alcohol abuse.

7. The assignment of household tasks, awarding a regular allowance, and punishment are usually perceived as events which structure a child's environment and teach self responsibility and discipline.

8. The National Agency for Food and Drug Administration and Control (NAFDAC) should include 'Burukutu' in its list of food products to control and administer. This would help to assess the hygienic and chemical content of the local drink for a possible ban or otherwise.

9. Researches like this one should be encouraged and rehabilitation or victims of alcoholism be enhanced by both government and non-governmental agencies.

Pentecostal organisations should mount prayers to dislodge 'Baccus' the principality in charge of drunkenness in our land and set the alcoholics free in Jesus name.

10. Government should establish and agriculture land clearing and land filling project to enable citizens produce food as an alternative to 'burukutu' consumption. The affected areas should be organised into societies in order to benefit from loan facilities available in the State. A Ginger Board be established in Southern Kaduna to promote Ginger production that is making waves in the world market. This would promote economic power in the said area.

5.4 Recommendation for Further Research

This research did not cover the Psycho-social implications of alcohol consumption among consumers. Therefore, there is need for further research in respect of psycho-social implications of alcohol consumption among consumers. Besides, further research of this nature is recommended in other States of the Federation for comparative analysis.

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QUESTIONNARES

QUESTIONNAIRE ON ANLCOHOL ND ITS SOCIO-ECONOMIC IMPLICATIONS AMONG CONSUMERS IN KADUNA STATE

This questionnaire is designed specifically to collect information on alcohol and its socio-economic implications among consumers in Kaduna State.

Your views shall be treated confidentially, since the research is an academic exercise.

Thank you and God bless.

SECTION 'A' Personal Data

Instructions:

You are requested to tick [ ] the appropriate alternative that best suite your personality in the section below please.

1. Sex: Male [ ] Female [ ]
2. Age Range in years
   - (a) 1 – 20 [ ]
   - (b) 21 – 30 [ ]
   - (c) 31 – 40 [ ]
   - (d) 41 and above [ ]
3. Religion
   - (a) Christianity [ ]
   - (b) Islamic [ ]
   - (c) Traditional [ ]
   - (d) Others [ ]

4. Marital Status

(a) Single [ ]

(b) Married [ ]

(c) Separated [ ]

(d) Divorced [ ]

5. Number of Children

(a) None [ ]

(b) 1 – 4 [ ]

(c) 5 – 8 [ ]

(d) 9 and above [ ]

6. Qualification

(a) Illiterate [ ]

(b) FSLC/SSCE/GCE [ ]

(c) Grade II/NCE/B.Ed. [ ]

(d) OND/HND [ ]

(e) Masters/Ph.D. [ ]

7. Income Level

(a) 01 – 04 [ ]

(b) 05 – 08 [ ]

(c) 09 – 12 [ ]

(d) 13 – 16 [ ]

(e) 17 and above [ ]

8. Location

(a) Rural [ ]

(b) Urban [ ]

9. Occupation

(a) Farming [ ]

(b) Civil Servant [ ]

(c) Armed Forces [ ]

(d) Business Man/Woman [ ]

(e) Politics [ ]

10. Rank

(a) Other Rank [ ]

(b) Officer [ ]

(c) Junior C/Servant [ ]

(d) Senior C/Servant [ ]

(e) Business Executive [ ]

(f) Politician [ ]

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You are now requested to tick [ ] the alternative that best describes your opinions in the section below please.

SECTION 'B'

Modified like-Type Opinion/Attitudes scale (c) Nworgu, (1986)					
11. I believe that alcoholics are usually contented with their poor socio-economic conditions.					
12. Do you agree that alcoholics are not highly respected in the Society?					
13. Proceeds made from the sales of alcohol seem to be used for settling civil/criminal cases in police stations/ courts.					
14. I believe that commercial production of alcoholic is Economically viable.					
15. I believe that it is difficult for an alcoholic to cater For his family welfare.					
16. Production of alcoholic drinks ought to adds to Inflations.					
17. Do you agree that most women involved in the Production and sale of alcoholic drinks are divorce, Widows and others with questionable characters?					
18. Most alcoholics ought is have the stigma of second Class citizens.					
19. Alcohol should be consumed by people of all ages.					
20. I believe that alcoholics are found among people of all statuses in the society.					
21. I believe that Drunkards are found among all forms Of religions in our society.					
22. I believe that people of different educational attainments are victims of alcoholism.					
23. Drunkard should be found in all locations (rural/urban in the society.					
24. I believe that alcoholism as a social disease has no Gender variation or difference.					

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25. People of various levels of income ought to consume Alcohol.					
26. I believe that drunkards are found in all occupations In the society.					
27. Too much alcohol should have negative effects on Consumers.					
28. People ought not to claim they cannot survive with-Out taking alcohol on regular basis.					
29. I believe that the performance of alcoholics at work Is affected their drinking habits.					
30. Workers who get drunk with alcohol on regular basis Ought not be trusted with positions of responsibility.					
31. Alcoholics ought to loose their positions/jobs easily					
32. I believe that alcoholics do not aspire for higher Positions in the Civil Service.					
33. I believe that alcoholism is detrimental to academic Performance.					
34. Drunkards should find it hard to remember what They do after drinking.					
35. People should drink alcohol to ease problems.					
36. I believe that alcoholic drinking leads to sexual Immorality.					
37. Alcoholics should accept defeats easily in the Struggles of life.					
38. Alcoholism ought to lead to expulsion from school.					
39. Drunkards ought to suffer from hangovers.					
40. suggest ways of combating alcoholism.					

AHMADU BELLO UNIVERSITY, ZARIA

FACULTY OF EDUCATION

Department of Education

SOLE ADMINISTRATOR: Maj. Gen. M. Kontagora (Rtd) *PFnA (ARII) IISAWC. Psc. Fss. FNSE*
HEAD OF DEPARTMENT: Dr. B.A. Sawa, B.A.(ABU), M.Ed(Manchester), Ph.D.(ABU).

Your Ref:

Our Ref:

Date: 11/11/1998

_____

_____

_____,

Dear Sir,

LETTER OF INTRODUCTION: WAZIRI, John Maikasa L
M.ED/EDUC/03552/93-94

I write to introduce the above mentioned Postgraduate student of the Department of Education, Ahmadu Bello University, Zaria.

The said student is currently undertaking a research study into "ALCOHOL AND ITS SOCIO-ECONOMIC IMPLICATIONS TO CONSUMERS IN KADUNA STATE". Your assistance in the area of relevant data to enable him have a successful research work is solicited.

Please, be assured that any information provided for the completion of this study shall be treated as confidential

Thank you.

Yours sincerely,

Dr. E.N. Danladi
Head of Unit/Supervisor.

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APPENDIX I

TABLE 1

Table for Determining Sample Size from a Given Population

N	*S*	*N*	*S*	*N*	*S*
10	10	220	140	1200	291
15	14	230	144	1300	297
20	19	240	148	1400	302
25	24	250	152	1500	306
30	28	260	155	1600	310
35	32	270	159	1700	313
40	36	280	162	1800	317
45	40	290	165	1900	320
50	44	300	169	2000	322
55	48	320	175	2200	327
60	52	340	181	2400	331
65	56	360	186	2600	335
70	59	380	191	2800	338
75	63	400	196	3000	341
80	66	420	201	3500	346
85	70	440	205	4000	351
90	73	460	210	4500	354
95	76	480	214	5000	357
100	80	500	217	6000	361
110	86	550	226	7000	364
120	92	600	234	8000	367
130	97	650	242	9000	368
140	103	700	248	10000	370
150	108	750	254	15000	375
160	113	800	260	20000	377
170	118	850	265	30000	379
180	123	900	269	40000	380
190	127	950	274	50000	381
200	132	1000	278	75000	382
210	136	1100	285	1000000	384

Note.—*N* is population size.
S is sample size.

Source: Krejcie, Robert V. and Morgan, Daryle W. (1970). "Determining Sample size for research activities." Educational and Psychological Measurement 30, 1970, p. 608.

POPULATION AND MIGRATION

PROVISIONAL POPULATION FIGURE AND POPULATION DENSITY BY STATE

State	Area (Square Km)	Provisional Population ('000)	Population Density	Projected Provisional Population, ('000)	Projected Provisional Population Density
		1991	1991	1992	1992
Abia	6,320	2,298	364	2,366,918	375
Adamawa	36,917	2,124	58	2,187,771	59
Akwa Ibom	7,081	2,360	333	2,430,528	343
Anambra	4,844	2,768	571	2,850,940	589
Bauchi	64,605	4,294	66	4,423,246	68
Benue	34,059	2,780	82	2,863,810	84
Borno	70,898	2,597	37	2,674,486	38
Cross River	20,156	1,866	93	1,912,582	95
Delta	17,698	2,570	145	2,647,286	150
Edo	17,802	2,160	121	2,224,644	125
Enugu	12,831	3,161	246	3,256,134	254
Imo	5,530	2,486	449	2,560,064	463
Jigawa	23,154	2,830	77	2,914,827	126
Kaduna	46,053	3,969	86	4,088,239	89
Kano	20,131	5,632	280	5,801,001	288
Katsina	24,192	3,878	160	3,994,695	165
Kebbi	36,800	2,062	56	2,124,093	58
Kogi	29,833	2,099	70	2,162,017	72
Kwara	36,825	1,566	43	1,613,501	44
Lagos	3,345	5,686	1,700	5,847,355	1,748
Niger	76,363	2,482	33	2,556,838	34
Ogun	16,762	2,339	140	2,408,727	144
Ondo	20,959	3,884	185	4,001,020	191
Osun	9,251	2,203	238	2,269,107	247
Oyo	28,454	3,489	123	3,593,453	126
Plateau	58,030	3,284	57	3,382,215	58
Rivers	21,850	3,984	182	4,103,372	188
Sokoto	65,735	4,392	67	4,524,162	69
Taraba	54,473	1,481	27	1,525,008	28
Yobe	45,502	1,411	31	1,453,826	32
Abuja	7,315	379	52	390,031	53
Total	923,768	88,514	96	91,151,886	99

Source: National Population Commission/Federal Surveys Department.

APPENDIX III