

The Impact of Spirituality on Alcoholics in Select De-Addiction Centres in Tiruchirappalli District, Tamilnadu

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ABSTRACT

Aim: The aim of the study was to examine the individual prayer involvement, church/temple and mosque attendance and involvement in pilgrimage among the in-patients of alcohol de-addiction centre.

Method: The sample consisted of 118 patients. The age range of the sample between 23 and 64 years. The tools used in the study were personal information data sheet, individual prayer involvement, church/temple and mosque attendance and involvement in pilgrimage questionnaire. The data were analysed using percentage analysis independent, cross tabulation and one-way ANOVA through IBM SPSS 20.

Results: From the output of Reliability Statistics obtained Cronbach's Alpha value of 0.707 > 0.600. On the basis of decision-making in the reliability test, we could be found that this research questionnaire is reliable, where as it is a high level of reliability. 87 of the respondents are married, 30 percent of the respondents are drink 465 ml of alcohol per day and 23 percent drink 750 ml of alcohol per day. In overall out of 118 respondents 57.6% of the respondents are worship their gods, 14.4% are spent more time with their family members, 11% are doing yoga and meditation, 7.6% are spent more time with nonalcoholic friends and 4.2% are admit themselves into hospital/de addiction centres to get rid of alcoholism. From the one way ANOVA table it can be observed that the mean value on the study dimensions are Christian respondents (M=2.7586), the Muslim respondents (M=2.7368) and the Hindus (M=2.2571).

Conclusion: The results were revealed the majority of the respondents first drinking age below twenty years. Nearly half of the respondents are already taken the treatment and now relapsed. There is a significance difference between Age and Individual prayer, Church involvement and involvement in pilgrimage of the respondents. There is no significant difference between the Individual Prayer between the Prefer to Drink Alcohol, involvement in church / temple / mosque between the Prefer to Drink Alcohol and the time of pilgrimage between the Prefer to Drink Alcohol.

Keywords-- Alcoholism, Spirituality, Alcoholics, Pattern of Drinking, Addiction

Every society has its own value system, by which its members live. This is usually dictated by religion. Thus, religion becomes the backbone of the society. Lifecycle events, social calendars and even personal behaviour are controlled through religion.

Burkhardt and Solari-Twadell (2001) define spirituality as “the experience and integration of meaning and purpose in life through connectedness with self, others, art, music, literature, nature, or a power greater than oneself” and religiousness as “an understanding of a particular faith-based system or belief, and participation in the rituals and services offered by a faith community”.

Increasingly the relationship between spirituality, religion and addiction is being acknowledged in the addiction field. Empirical studies have shown an inverse relationship to exist between religious involvement and drug use, suggesting that spiritual and religious involvement and drug use, suggesting that spiritual and religious involvement may act as a protective mechanism against developing addictions (Gorsuch and Butler, 1976; Miller, 1997; Benson, 1992).

Miller (1998) notes that possible protective mechanism may include avoidance of drugs, social support advocating abstinence or moderation, time occupying activities that are incompatible with drug use, the promotion of pro-social values by the religious affiliation that includes leading a drug free life. If religious and spiritual involvement can act as a protective factor it should come as no surprise that it could act as a means to rid oneself of an addiction.

II. OBJECTIVES OF THE STUDY

1. To analyse the relationship between spirituality and alcohol consumption of the alcoholic Inpatients.
2. To find the relationship between pattern of alcohol consumption and alcoholics spiritual involvement.
3. To analyse the frequency of alcohol consumption amongst alcohol drinkers.

I. INTRODUCTION

4. To study the effect of demographic variables on their spiritual and alcohol drinking pattern.
5. To examine the monthly income of the respondents and their expenditure pattern on alcohol consumption.

III. REVIEW OF LITERATURE

Chand (1975) Hindu scriptures depict alcohol consumption as evil, as illustrated by the following passage from the Mahabharata: "Under the influence of intoxicating drink, people behave like mad men. Some laugh without reason, some talk incoherently, some dance, some sing proper and improper songs, some fight, some falter, some fall, and some talk nonsense, some losing their head, become naked. Those who take the enslaving drink are sinners. Liquor is a destroyer of forbearance, modesty and intellect and after taking it drinkers become immodest and indecent. They become evildoers, and are impure as they eat anything. They treat with disrespect their elders too and use unbecoming language towards them. They violate the chastity of women. Thus, there are many evils in drinking and the drinker goes, without doubt, to purgatory. The wise people who desire their own welfare must eschew liquor if, for preservation of chastity or character, drink is not shunned, then the whole world will become unprincipled and irresponsible. Therefore, for the preservation of wisdom, the good people have declared drinking as entirely forbidden".

Islam as a religion does not permit the use of alcohol in any form, as their Prophet Mohammad forbade the use of any intoxicants. The Koran does mention that wines and other intoxicants have some benefits. However, it also stresses that their sinfulness is greater than the benefit. Though never universal, abstention from alcoholic beverages has been an essential tenet of Islam (Jones 1963). However, alcoholic beverages were freely consumed in India during the Moghul Empire and country liquor was available in plenty during festivals. In fact, during the regime of Jehangir, many top officials died due to excessive alcohol consumption. Aurangzoh, who was a teetotaler and devout Muslim, implemented strict rules to curtail alcohol consumption. Even though Muslims did not consume alcohol in public, they consumed large quantities of alcohol in the privacy of their homes (Mamoria 1991).

The Bible, replete with references to the uses of wine, refers to it as a means of cheering, nourishing and stimulating (Lucia 1963 and Steinglass 1987). In fact, the first miracle attributed to Jesus Christ is the conversion of water into wine at a wedding in Cana. Mass cannot be celebrated without wine, as it symbolizes the blood of Jesus Christ (Morasker 2000). The Church calls this

transformation of wine into the blood of Christ 'transubstantiation'.

Piko et al (2012) reveals his study on "To believe or not to believe? Religiosity, spirituality, and alcohol use among Hungarian adolescents", they found the results from his study despite a high level of alcohol use and a relatively low level of religiosity in the sample, we detected a relationship between the importance of religiousness/religious wellbeing and alcohol use, although religious denomination and affiliation were not significant correlates. Religious attendance and private praying were associated with lower odds of alcohol use among girls and boys who reported a belief in traditional religion were less likely to engage in alcohol use. These exploratory results provide further details to a growing body of research showing that despite adolescents' low religious involvement, religiosity can play an important role in some youth's lives and may serve as a protective factor against alcohol use and misuse.

Jon Randolph Haber et al (2015) Alcoholism, Personality, and Religion/Spirituality: An Integrative Review A review of the literature on the relationships between alcoholism, personality, and religion identified patterns that may help explain the inverse association between alcoholism and Religion / Spirituality. Personality plays a central role in two etiological models of alcoholism. The personality traits of high behavioral under-control (low Agreeableness and low Conscientiousness) and high negative affect (high Neuroticism) are both significantly related to higher alcohol use. Religiosity is also correlated with these traits, but in the opposite direction (e.g., with low behavioral under-control and low negative affect). Thus, the personality profiles associated with alcoholism and religion are the inverse of one another. In addition, evidence suggests that R/S moderates genetic variation on both Neuroticism and Disinhibition (part of behavioral under-control). Implications are discussed in terms of competing explanatory models: a basic research model which argues for genetically determined stability in personality and alcoholism risk, and a clinical treatment model which argues for the primacy of environmental interventions in treatment and the possibility of personality change as a pathway to recovery.

Dale D. Chitwood (2006) says the association between religiosity/spirituality and reduced risk of substance use is well established, but a well defined body of knowledge on this relationship has been slow to emerge. The development of more sophisticated instrumentation to measure religiosity and spirituality, the investigation of samples that include users of major drugs of abuse, and the integration of the study of religion and drug use into the broader literature on religion and health can help field build upon the considerable work that has been published.

IV. RESEARCH METHODOLOGY

Data

For the present study, the data was collected from the respondents (alcoholics) spotted in selected alcohol de-addiction centers in Tiruchirappalli, through a structured and undisguised questionnaire comprising of forty six open and closed ended questions.

The sources of secondary data that is referred are Libraries, websites, various books and journals are some important sources of data are the sources for gathering information.

Statistical Tools and Techniques

Primary data was collected using scheduled method. Descriptive and inferential analysis was done and Statistical tools such as Cross Tabulation, ANOVA and Correlation test etc. using SPSS version 21 to analyze the data.

From the output of Reliability Statistics obtained Cronbach's Alpha value of 0.707. On the basis of decision-making in the reliability test, it can be concluded that this research questionnaire is reliable, where as it is a high level of reliability. The Cronbach's Alpha is analyzed for individual prayer, involvement in church / temple / mosque, and the time of pilgrimage.

Universe & Sample

The population area of the study were alcohol de-addiction centers in Tiruchirappalli, Since a majority of alcohol drinkers across different age groups, educational background, income etc., were expected to consume alcohol in these locations.

From the total number of the alcoholics those who are taking treatment in de-addiction centers in Tiruchirappalli, 118 respondents were selected as sample through Stratified Proportionate Random Sampling. The sample respondents have been stratified on the basis of geographical areas in the Tiruchirappalli City and thereafter selection of sample respondent are done with the help of simple random sampling method.

Construction of a Questionnaire

Primary data was collected from respondents using a self administered questionnaire, this created anonymity leading to more valid responses as well as allowing respondents to fill them at their convenience. The questionnaire was designed according to the objectives and study variables.

The questionnaire is divided into 3 parts.

Part I consists has seven items which aims at collecting information about the demographic details of the alcoholic In-Patients. This included the respondent's age, sex, domicile, religion, marital status, monthly income and information about family members.

Part II dealt with questions framed specifically for understanding the pattern of drinking. This included prior use of alcohol, pattern of alcohol use, causes for alcohol use, and behavior of the respondents when they drunk.

Part III was containing three factors about spiritual involvement of alcoholics (i.e., Individual prayer, involvement in church/temple/mosque prayers attendance and pilgrimage activities).

V. ANALYSIS AND INTERPRETATION

Table 01
Demographic Characteristics of The Respondents (N=118)

Characteristics	Sub Categories	Number	Percentage
Age	Below 30 yrs	22	18.6
	31 to 40 yrs	43	36.4
	41 to 50 yrs	42	35.6
	51 yrs & above	11	9.3
Domicile	Urban	48	40.7
	Rural	70	59.3
Religion	Hindu	70	59.3
	Christian	29	24.6
	Muslim	19	16.1
Marital Status	Unmarried	9	7.6
	Married	103	87.3
	Separated	6	5.1

Monthly Income	Below Rs.10000	29	24.6
	Rs.10001 to 20000	39	33.1
	Rs.20001 to 30000	30	25.4
	Rs.30001 & above	20	16.9

Source: primary data

From the table 01 indicates that 19 percent of the respondents are under the age of below 30 years, 36 percent between 31 to 40 years, 36 percent between 41 to 50 years and 9 percent under the age group between 51 years and above.

59 percent of the respondents are from rural and 41 percent are urban. 59 percent of the respondents are Hindu, 25 percent are Christian and 16 percent are Muslim.

8 percent of the respondents are unmarried, 87 are married and 5 percent are separated.

25 percent of the respondents are earn below Rs.10000 per month, 33 percent are between Rs. 10001 to 20000, 25 percent are between Rs. 20001 to 30000 and 17 percent are earns more than Rs.30001.

Characteristics	Sub Categories	Number	Percentage
Type of Alcohol	IMFL/S	117	99.2
	Arrack/Spirit	1	0.8
How frequently do you drink alcohol?	Daily	92	78.0
	Weekly Twice	5	4.2
	Weekly 3 Times	16	13.6
	Rarely	5	4.2
How often do you consume alcohol in a weekdays during last year	One time	25	21.2
	Two times	16	13.6
	Three times	26	22.0
	Four times	21	17.8
	Five times & above	30	25.4
How often do you consume alcohol in a weekend during last year	One time	6	5.1
	Two times	15	12.7
	Three times	23	19.5
	Four times	23	19.5
	Five times & above	51	43.2
On and average how much have you spent for alcohol consumption during last year	Below Rs.10000	53	44.9
	Rs.10001 to 20000	58	49.2
	Rs.20001 to 30000	4	3.4
	Rs.30001 & above	3	2.5
Minimum how much you drink alcohol per day	180 ml	7	5.9
	270 ml	12	10.2
	375 ml	20	16.9
	465 ml	36	30.5
	750 ml	27	22.9
	Minimum 1 Beer	7	5.9
	More than 1 Beer	9	7.6
First Drinking Age	Below 20yrs	53	44.9
	21 to 30yrs	37	31.4
	31 to 40yrs	23	19.5
	41yrs & above	5	4.2
Drinking Partner at the time of First Drink	Father	1	0.8

	Friends	71	60.2
	Relatives	14	11.9
	Individually	32	27.1

Source: Primary data

From the Table 02 understood that, majority 99 percent of the respondents drink Indian Made Foreign Liquor/Spirit from the TASMAL shop, 78 percent drink alcohol on daily basis, only 4 percent of the respondents are rarely drink. 25 percent consume alcohol for five times in a weekday during last year. 43 percent consume alcohol for five times in a week-end day during last year. On an average 49 percent of the respondents are spent Rs. 10,001

to 20,000 for alcohol consumption during last year. 30 percent of the respondents are drink 465 ml of alcohol per day and 23 percent drink 750 ml of alcohol per day. Half of the respondent's (50 percent) first alcohol drinking belongs to the age group of below 20 years and 60 percent of the respondent's drunk alcohol along with their friend/s at the time of first drink.

			What are the steps you take to get rid of alcohol?						Total	
			Meditation/ Yoga	Worship God	Admit/Enroll myself in a de- addiction centre	spent more time with non alcoholic friends	spent more time with family	others		
Age of the Respondents	Below 30 Years	Count	1	7	3	5	2	4	22	
		%	4.5%	31.8%	13.6%	22.7%	9.1%	18.2%	100.0%	
	31 - 40 Years	Count	5	29	2	1	6	0	43	
		%	11.6%	67.4%	4.7%	2.3%	14.0%	0.0%	100.0%	
	41 - 50 Years	Count	7	30	0	1	3	1	42	
		%	16.7%	71.4%	0.0%	2.4%	7.1%	2.4%	100.0%	
	Above 51 Years	Count	1	2	0	2	6	0	11	
		%	9.1%	18.2%	0.0%	18.2%	54.5%	0.0%	100.0%	
	Total		Count	13	68	5	9	17	6	118
			%	11.0%	57.6%	4.2%	7.6%	14.4%	5.1%	100.0%

Source: Primary data

The table – 03 indicates that, the cross tabulation between the age of the respondents and steps taken by the respondents to get rid of alcohol. In the case of below 30 years of the respondents, 31.8% are worshipping their god, 22.7% are spent more time with nonalcoholic friends and only 4.5% of the respondents are doing yoga and meditations to get rid of alcoholism. In between 31 – 40 Years, 67.4% of the respondents are worshipping their gods, and very few 4.7% of the respondents are admitting into the hospital or de addiction centres. Like wise in the age group between 41 -50 years also 71.4% are immediately worship their gods when they think about to drink alcohol, 16.7% are doing yoga and meditation to get rid of alcoholism. And above 51 years category 54.5% of the respondents are spent more time with their family members, here very few respondents are doing yoga and meditation and no respondents are admitting into de addiction centres to get

rid of alcoholism. In overall out of 118 respondents 57.6% of the respondents are worship their gods, 14.4% are spent more time with their family members, 11% are doing yoga and meditation, 7.6% are spent more time with nonalcoholic friends, 5.1% are doing some other activities like watching tv and listening music and engage themselves with other activities and very few 4.2% are admit them selves into hospital/de addiction centres to get rid of alcoholism.

Hypothesis 1

H0: There is no significance difference between Religion and Individual prayer, Church involvement and involvement in pilgrimage of the respondents

H1: There is a significance difference between Religion and Individual prayer, Church involvement and involvement in pilgrimage of the respondents

Table – 04
One Way ANOVA

Variables	Religion	N	Mean	Std. Deviation	F Value	Statistical Results
Individual prayer	Hindu	70	2.2571	.69545	9.395	.001* Sig
	Christian	29	2.7586	.43549		
	Muslim	19	2.7368	.45241		
	Total	118	2.4576	.64905		
Church involvement	Hindu	70	2.8714	.33714	1.332	.268 Not Sig
	Christian	29	4.2414	7.84973		
	Muslim	19	2.9474	.22942		
	Total	118	3.2203	3.89419		
Pilgrimage	Hindu	70	2.1579	.49761	4.456	.014* Sig
	Christian	29	1.7241	.92182		
	Muslim	19	2.1143	.50146		
	Total	118	2.0254	.64665		

Source: Primary data

Individual Prayer Involvement

The above table highlights that, the F value is 9.395. Since the p value has achieved the level of statistical significance ($p < 0.05$), there is a significance difference between the religion of the respondents and the Individual prayer involvement. From the one way ANOVA table it can be observed that the mean value on the study dimensions are Christian respondents ($M=2.7586$), the Muslim respondents ($M=2.7368$) and the Hindus ($M=2.2571$). It can be identified that the Christians have high level of involvement in the prayers in comparison with Hindus and Muslims.

So to conclude that, from the ANOVA table, the significance value is 0.001 which is less than 0.05 the level of significance. So the null hypothesis is rejected. Hence it may be inferred that there is a significant difference between religion of the respondents and the Individual prayer involvement.

Involvement in Church / Temple / Mosque

The above table highlights that, the F value is 1.332. Since the p value has achieved the level of statistical significance ($p > 0.05$), there is a significance difference between the religion of the respondents and the involvement in church / temple / mosque. From the one way ANOVA table it can be observed that the mean value on the study dimensions are Hindus respondents ($M=2.1579$), the Muslim respondents ($M=2.1579$) and the Hindus ($M=2.8714$). It can be identified that the Christians have high level of involvement in church / temple / mosque in comparison with Hindus and Muslims.

So to conclude that, from the ANOVA table, the significance value is 0.268 which is higher than 0.05 the level of significance. So the null hypothesis is accepted. Hence it may be inferred that there is no significant

difference between religion of the respondents and the involvement in church / temple / mosque.

Pilgrimage Activities

The above table highlights that, the F value is 4.456. Since the p value has achieved the level of statistical significance ($p > 0.05$), there is no significance difference between the religion of the respondents and the Pilgrimage Activities. From the one way ANOVA table it can be observed that the mean value on the study dimensions are Hindus respondents ($M=4.2414$), the Muslim respondents ($M=2.1143$) and the Christians ($M=1.7241$). It can be identified that the Hindus have high level of Pilgrimage Activities in comparison with Christians and Muslims.

So to conclude that, from the ANOVA table, the significance value is 0.014 which is less than 0.05 the level of significance. So the null hypothesis is rejected. Hence it may be inferred that there is a significant difference between religion and the Pilgrimage Activities of the respondents.

VI. DISCUSSION

A national study of prisoners and parolees in 1996 found that just under half had taken alcohol or other drugs just prior to the crime for which they were incarcerated (Rocha-Silva & Stahmer, 1996). Drinking was especially linked to rape and housebreaking offences.

Focusing on the Catholic families, the Synod observed, "Consumerism, sexual permissiveness, individualism, greed and property disputes, alcoholism, violence within the family and the generation gap are some of the major factors that have adversely affected the family" (Archdiocese of Goa and Daman 2002).

The Synod has also recognized, though not specifically mentioned, the fact that women are the most affected due to alcoholism and has called for an increase in women's participation in the church, and that "the denunciation of evils such as rape, violence against women, dowry and amniocentesis should be part of our prophetic mission" (Archdiocese of Goa and Daman 2002). "Violence against women", mainly domestic violence, is mostly due to alcoholism.

Among the Hindus, the bhatt (Hindu priest) has a limited role, normally restricted to religious ceremonies and guidance, especially when the Hindu seeks divine intercession. Usually the bhatt advises the person seeking divine intercession about the ills of alcohol consumption, if he comes to know about the drinking habits of the person. Similarly, the Hindu community organizes various *provochonam* (sermons) or *kirtonam* (divine songs) during festivals like Ganesh and such. Popular Hindu religious leaders are invited to speak on the occasion. These occasions provide an opportunity to acquire social messages, like the ill effects of alcohol consumption.

VII. CONCLUSION

Over the several decades we have learned that religiosity and religious affiliation are not sufficient to protect against the development of AUD, but that spiritual experiences and spiritual practices, including prayer and mindfulness meditation, may be helpful in reducing hazardous drinking. In recent years, increasing numbers of studies have used experimental designs to examine the effects of spiritual practices on alcohol use and AUD recovery, demonstrating that engaging in prayer may help reduce hazardous alcohol use (Lambert et al. 2010) and that engaging in mindfulness meditation practices reduces risk for relapse following treatment for AUD (Bowen et al. 2009, 2014; Witkiewitz et al. 2014). Based on the study results still the people are not aware of the deaddiction centres so the government should take the necessary steps to take to give the awareness to the rural people. And the government should financially support to the NGOs to start the de addictions in rural areas in Tamil Nadu.

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