

**THE ROLE OF CATHOLIC CHURCH IN CONTROLLING “SECOND
GENERATION” ALCOHOL ABUSE IN UASIN GISHU COUNTY, KENYA**

BY

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DECLARATION

Declaration by the Candidate

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DEDICATION

I dedicate this dissertation to my beloved wife, Florence Chepkorir Cherus for being instrumental in a number of ways in this work. Her support and prayers strengthened my resolve to continue with the study.

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ABSTRACT

Alcohol abuse is a global phenomenon which has elicited responses from governments, organizations, institutions, religious organizations and scholarly debate due to its adverse effects on individuals and various dimensions of society at large. In Kenya, new emerging brands of alcohol termed ‘second generation’ or ‘surrogate’ alcohol have adversely affected among other things, health, socio-cultural and economic well-being of the society across all the counties. This study sought to examine the role of the Catholic Church (CC) specifically Eldoret diocese in controlling the “SGA” abuse in Uasin Gishu County. It covered mostly Eldoret Municipality with some outlying areas of the county. The study was guided by the following objectives: to examine contextual factors influencing alcohol abuse among some CC believers in Uasin Gishu County; to explore the activities of the CC in the control of SGA alcohol abuse and to investigate the teachings of the CC in addressing ‘second generation’ alcohol abuse. Uasin Gishu County was selected because of a baseline survey by National Authority for the Campaign against Alcohol and Drug Abuse (NACADA) which revealed increased abuse of SGA, especially ‘*Busaa*’ and ‘*Changaa*’ in the county. The Structural Functional Theory by Emile Durkheim and Symbolic Interaction Theory by George Herbert Mead were used to guide the study. According to Emile Durkheim theory, religion plays a useful role in promoting social solidarity and upholding social norms, while symbolic Interaction Theory holds that people learn more from their interactions with others than from the truth on its own. The philosophical paradigm of the study was social constructivism. The study's design and methodology were qualitative research and phenomenology, which captured the informants’ experiences and perspectives. Purposive sampling was used to select 16 informants who had valuable information, while others were brewers, alcoholics and reformed addicts in CC. The informants were identified by other informants who knew them. The researcher interviewed informants that deal with policy at the diocese level, priests at the grass root level, alcohol addicts, brewers, reformed addicts in RCC, rehabilitation officials, Uasin Gishu alcoholic drinks control secretariat, addiction counselor and lay leaders in CC. Data was collected using an in depth interview guide and observation schedule. Data was analyzed using inductive thematic analysis and presented in descriptive form. The study found out that there are contextual factors such as peer influence, stress, economic constraints and unemployment that influenced alcohol consumption among some CC believers. Secondly, the study found out that the CC has been involved to some extent in activities such as abstinence to alcohol by the Pioneer Total Abstinence Association (PTAA) and Alcoholics Anonymous (AA) movements to assist some believers who were addicted to alcohol but lacking rehabilitation facilities for treatment. Thirdly, the study also revealed that CC has not adequately addressed issues of controlling the “second generation” alcohol abuse in her teachings because of some controversial scriptural texts, certain world views and some compromised drinking behaviors exhibited by some priests. It can be concluded that though the church has somewhat addressed the problem of alcohol abuse, there are still many gaps in dealing with the problem as well as understanding the emerging phenomenon of SGA. This is compounded by the lack of rehabilitation centers by CC. It is therefore recommended that NACADA in conjunction with county governments should from time to time partner with religious organizations among other stakeholders to foster debating engagements and create understanding on the emerging substance abuse and SGA in order to build their capacity of preparedness through national and regional conferences; the CC should cooperate with other stakeholders to deal with contextual factors which influence ‘SGA’ consumption through relevant teachings and advocacy. The CC should also give more support to PTAA in advocating for abstinence from SGA and other alcohol abuse while empowering the addicts and their families to live productive and healthy lives. Finally, the CC should address controversial scriptural texts and contextualize some of their world views to cater for the local believers.

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REFLECTIONS

“The dogmas of the quiet past will not work in the turbulent future. As our cause is new, so must we think and act new”.

(Abraham Lincoln).

Matthew 9:17

Neither do men pour new wine into old wine-skins. If they do, the skins will burst, the wine will run out and the wine-skins will be ruined. No, they pour new wine into new wine-skins, and both are preserved.

(The Holy Bible, NIV).

ABBREVIATIONS AND ACRONYMS

AA	Alcoholics Anonymous
AACAP	American Academy of Child and Adolescent Psychiatry Abuse
ABYM	Adolescent Boys and Young Men
ADCA	Alcoholic Drinks Control Act
ADCB	Alcoholic Drinks Control Board
AIC	African Inland Church
AIDS	Acquired Immunodeficiency Syndrome
ATCUSA	Adult and Teen Challenge USA
CAP	Counseling Alcoholic Problems
CARYM	Catholic Agricultural Rural Youth Movement
CC	Catholic Church
CDCP	Centre for Disease Control and Prevention
DTA	Dislocation Theory of Addiction
FBOs	Faith Based Organizations
GNBV	Good News Bible Version
HIV	Human Immune Virus
IG	Interview Guide
KEBS	Kenya Bureau of Standards
KNBS	Kenya National Bureau of Statistics
MET	Motivation Enhancement Therapy
MTRH	Moi Teaching and Referral Hospital
NACADA	National Authority for the Campaign against Alcohol and Drug
NACOSTI	National Commission for Science, Technology and Innovation
NAD	No Author and Date

NCKK	National Council of Churches of Kenya
ND	No Date
NHIF	National Hospital Insurance Fund
NIAAA	National Institute of Alcohol Abuse and Alcoholism
NIH	National Institute of Health
NIV	New International Version
NLM	National Library of Medicine and
NLT	New Life Translation
OCP	Oriental Care Practitioners
OI	Oral Interview
OS	Observation Schedule
PAG	Pentecostal Assemblies of God
PAOC	Pentecostal Assembly of Canada
PMC	Pontifical Missionary Children
PTAA	Pioneer Total Abstinence to Alcohol
RBSARP	Religion-Based Substance Abuse Recovery Programme
SATC	Salvation Army and Teen Challenge
SBP	Spirituality-Based Programme
SDA	Seventh Day Adventist
SGA	Second Generation Alcohol
STIs	Sexually Transmitted Infections
TVETs	Technical and Vocational Education and Training
UAE	United Arab Emirates
UG	Uasin Gishu
UNIDCP	United Nations International Drug Control Program

UNODC	United Nations Office on Drugs and Crime
USA	United States of America
WHO	World Health Organization
YCSA	Young Christians Students Association

OPERATIONAL DEFINITION OF KEY TERMS

Abuse: the wrong use of a substance, for instance, an overdose of a medical drug.

Abstinence: one restraining self from substance abuse

Addiction: a situation of heavily depending on alcohol continually.

Adulterate: an aspect of mixing pure alcohol with impurities.

Alcohol Abuse: a situation a drinker misuses alcohol, especially in excess quantity

Alcohol Control: the act of restricting, limiting or managing (Oxford Advanced Learners Dictionary 2000). To control through licensing the production, sale, distribution, promotion, use of alcoholic drinks and promotion of research, treatment and rehabilitation for persons dependent on alcoholic drinks and campaign against drug abuse (UG ADC Act 2014).

Alcohol Dependence: total reliance on alcohol and a situation which one cannot do without.

Alcohol: a synthetic aggravate that, when ingested has, a pharmacological property of changing the working of the sensory system.

Alcoholism: an aspect of indulgence in alcohol

Busaa: one of the Kenyan traditional fermented alcoholic drinks that is common during social occasions and considered as an illegal brew according to biotechnology word press.

Busaa Den: refers to unlicensed traditional place, where mixed refreshments are now and again prepared and constantly sold whenever advantageous for the merchant and the purchaser.

Chang'aa: a locally-brewed alcoholic beverage usually consumed by the lower end of the market, is in Kenya classified as an illegal brew.

Contextual: who they are and where they are, this place and time.

Illicit trade: any practice or conduct prohibited by written law and which relates to production, shipment, receipt, possession, distribution, sale or purchase of alcohol or its products including any practice or conduct intended to facilitate such activity, according to the Uasin Gishu County Alcoholic Drinks (UG CAD) Control Act 2014.

Kalenjin people who talk the same language but with different dialects composed of Nandi, Kipsigis, Keiyo, Marakwet, Pokot, Elgon Masaai, Tugen. Majority of these tribe are found in Uasin Gishu County.

Moderation: the avoidance of excessive intake of alcohol.

Peer pressure: the social impact a peer group applies on its individual individuals, as every part endeavors to fit in with the desires of the gathering.

SGA: alcoholic drinks which do not go through fermentation or distillation processes by bottling companies but are simply made by mixing neutral spirit (food grade ethanol), water and flavors. They also include traditional liquor "*Busaa* and *Chang'aa*", made from substances that are unhygienic and contaminated including chemicals meant for other things to act as catalysts in the process of making.

Substance abuse: harmful or hazardous use of psychoactive substances, including alcohol and illicit drugs.

Universality: ability of theology to relate to all regardless of their contextuality.

CHAPTER ONE

INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter generally introduces the study. Its main concern was to shed light on the direction of the study took. Much of what was addressed herein include background of the study, statement of the problem, purpose of the study, objectives of the study, research questions, limitations of the study, scope of the study, justification of the study, significance of the study, assumptions of the study, theoretical framework, literature review, research gap that the study sought to fill and research methodology.

1.2 Background of the Study

Alcohol is a depressant drug affecting the central nervous system which slows down the activity of the brain (Gelinas, 1990). It is the most widely used drug since there are two billion alcohol users in the world (Colombo Plan, 2016). This is a huge population that faces several life risks that cannot be ignored. People are faced with mental and behavioral disorders, thereby affecting individual health and that of others. World Health Organization (WHO), (2014) reports that harmful use of alcohol causes a large disease, economic and social burden in societies. Wiener (1981) observes that there are two populations of drinkers consisting of one diseased, suffering from “loss of control” or “addiction” and the other consisting of “social drinkers.”

The global burden of disease attributed to alcohol and illicit drug use amount to 5.4% of the total burden of disease (WHO, 2010). Worldwide consumption in 2010 was equal to 6.2 liters of pure alcohol consumed per person over 15 years resulting in 13.5 grams of pure alcohol per day. 24.5% which is a quarter of this consumption was unrecorded since they are homemade alcohol (WHO, 2014). Of total recorded alcohol consumed worldwide, 50.1% was in the form of spirits (WHO, 2014). The report notes that there

is a high prevalence of alcohol consumed in high income countries. Europe leads the world in alcohol consumption where 73.4% are male drinkers and 59.9% are female drinkers, America comes second with 70.7% male drinkers and 52.8% female drinkers, Africa has 40.2% male drinkers and 19.6% female drinkers with the least being The United Arab Emirates (UAE) has 7.4% male drinkers and 3.3% female drinkers (WHO, 2014). The age of the drinkers is over 15 years. The statistical data for Africa could be more, taking into consideration that much of its alcohol consumption is illegal or homemade and may not be captured in official statistical reports.

In line with WHO Global Status Report on Alcohol and Health, harmful alcohol use of alcohol led to about three million deaths globally in 2016 (WHO, 2019). The contribution of alcohol consumption to global mortality was estimated to be 5.3 % which is higher than mortality due to tuberculosis (2.3 %), HIV/AIDS (1.8 %), diabetes (2.8 %) and road injuries (2.5 %). Despite its significant contribution to the global burden of disease, alcohol consumption is expected to increase in the next decade. This is informed by the critical analysis of the current trends of alcohol consumption globally. The analysis projected that alcohol abstention would reduce from 43% in 2017 to 40% in 2030 while the proportion of current drinkers would increase from 47 % in 2017 to 50 % in 2030 (Manthey, *et. al.*, 2019). This increase in the number of alcohol consumers has been attributed to the tactical and deliberate marketing strategies employed by the alcohol industry to establish and entrench their brands in the lives of people especially the youth (Jemigan, 2010).

The trend shows that the UAE has the lowest percentage of drinkers because of the religious and cultural values pursued in the region. Statistics in individual countries show Colombia among the leading in prevalence of alcohol use within the 18-29 years age bracket at 96.1%, Mexico 92.1%, USA 96% France 94.5% and Ukraine 99.7%,

South Africa 45.5% among others (Degenhardt, 2008). Based on the available data it is evident that five factors play a role in alcohol consumption, namely gender, culture, religion, secularization and economic status.

Alcohol is a significant wellbeing determinant in the European Association (EU) (Bloomfield *et. al.*, 2013). As of 2013, it is assessed that 53 million EU grown-ups (15%) do not drink alcohol by any means and exactly 58 million (16%) are weighty consumers, of whom around 23 million (6.5%) are viewed as reliant upon alcohol (Anderson and Baumberg, 2006). According to Bloomfield *et. al.*, (2013), the most recent alcohol survey conducted by Euro barometer found that almost 133 million EU citizens reported risky drinking (less than 50 grams of alcohol per occasion) at least once per month. This number represents one in three of the adult population. Nonetheless, the commonness of destructive drinking designs depends generally on the inquiries posed, definitions and strategies utilized (Anderson and Baumberg, 2006). At present, across the EU there is no normalized near review system accessible for estimating alcohol admission overall as well concerning weighty drinking, verbose weighty drinking (hitting the bottle hard), and alcohol abuse and reliance.

The global deaths attributed to alcohol in 2012 stood at about 3.3 million deaths which is 5.9% of all global deaths, 7.6% of deaths among males and 4% among females due to alcohol abuse were registered (WHO 2014). WHO (2010) reports that in every 100,000 population, 35 deaths are attributed to the use of alcohol globally. Alcohol is widely used in the USA after caffeine where in 2001 nearly 63 percent of Americans over the age of 18 reported being a drinker of alcohol (Coombs 2006). There is a drug crisis in the United States of America where drug abuse is ranked fifth behind health care costs, cancer, AIDS and heart diseases (Mooney, 1943). One third of the adult population in the United Kingdom (UK) is estimated to have used drugs at some point

in their lives (Mooney, 1943). Such statistics indicate that alcohol use is both a pleasant component of socialization and a source of difficulties for many. The difficulties are related to health problems, lost productivity, crime and accidents among others (Coombs 2006).

As well, Coombs (2006) notes that alcohol can also bring immense pleasure as documented in health benefits when taken moderately. The dilemma, he said, is distinguishing alcohol that is likely to cause harm from those which are likely to bring benefits to health. Alcohol changes from a harmless and enjoyable substance to deadly poison (Douglas, 1987). It becomes the embodiment of death itself. Douglas likens its victims to cancer patients who require radical surgery if they are to live. The suicide rate for alcoholics is sixty times that of the rest population according to Gelinas (1990:77). He notes that in the US during the year 1977, suicides recorded were 113 of alcoholics, where 49 percent took their lives while drinking.

There are a few elements connected with alcohol consumption that are not really one of a kind to Africa but rather that worsen the issue of alcohol use and mischief. For instance, utilization of unrecorded alcohol, which by definition is challenging to gauge, is likewise expected to be extremely high in certain region of the African area (Park & Kim, 2020). Thusly, any authority evaluations of alcohol use are viewed as critical underrates of the genuine utilization (World Wellbeing Association, 2018). In addition, the WHO African region experiences significant variation in alcohol consumption levels, and several nations are reportedly experiencing an increase in alcohol consumption (WHO, 2018). A precise survey of alcohol use among youngsters in Eastern Africa found that liquor use was normal, especially among specific populace gatherings, proposing that the predominance of alcohol use is expanding. Of specific worry inside numerous nations in Africa is the forceful ad of alcohol especially to youth

(Letsela, Weiner, Gafos, and Fritz, 2019; Morojele et al., 2018), expanded accessibility due to restricted implementation of the base legitimate drinking age of 18 in many nations, and simple access since not many nations have limitations and authorizing for alcohol deals (Ferreira-Borges, Esser, Dias, Babor, and Repel, 2015). These are factors that might compound the ongoing circumstance and essentially increment the pervasiveness and occurrence of alcohol abuse across the African district (Francis et al., 2015).

With the emergence of precursor chemicals meant for industrial and medical use such as formalin, molasses and after shave, some of these chemicals have been abused to make illicit alcohol that kills. WHO (2014:5) identifies these emerging issues in alcohol that have taken place in some countries: Notable exceptions were outbreaks of methanol poisoning and the use of surrogate alcohol, which refers to liquids usually containing ethanol, but not intended for consumption as beverages. Even though consumption of these products can lead to tragic events, they accounted for considerably less than 1% of all alcohol-attributable deaths. The percentage of 1% seems to be negligible, but if uncontrolled the products have the capacity to become a leading killer to the addicts especially in the developing countries where the use of SGA is not accounted for. This new trend is a deviation from the traditional production of alcohol and is still considered as illicit alcohol. The report further notes three main areas of harm caused by alcohol consumption in an individual include; toxic effects on organs, intoxication leading to impaired cognition and dependence, resulting in the drinker losing self-control (WHO, 2014).

According to several studies across the globe, alcohol and drug abuse is a major challenge to young people. A study by National Agency for Campaign against Drug Abuse (NACADA, 2012) showed that use of alcohol and drugs continues to emerge as

a strategy for most young people to cope with their prevailing problems such as unemployment, neglect, violence, sexual abuse and poor academic performance.

The government of Kenya (GoK) with the intention to protect her citizens intervened and created the NACADA in July 2012. The body is to coordinate a multi-sectorial effort aimed at preventing, controlling and mitigating the effects of alcohol and drug abuse in Kenya (NACADA, 2012). This has been done in collaboration with other private and public agencies. The functions of NACADA have been devolved to counties such as Uasin Gishu Alcoholic Drinks Control Board (ADCBC) to be more effective at the grassroots level. These boards took over from the liquor committees which used to exist under the District Commissioners of the various districts. Since the inception of Uasin Gishu County Alcoholic Drinks Control Board in 2017, there has been remarkable control in terms of licensing of alcohol outlets. Records from the board indicated that before 2017 there were over 4000 bars operating in the county but since 2018, approved licenses were 797 bars and wine/spirits outlets in 2018 and in 2019 they were 868. Considerations were given after taking into account the premises of the bars, security, hygiene and proximity to residential/public places should not be less than 300 meters (O.I. 14/9/2019). Despite vetting and licensing, there were some outlets which sold counterfeit and adulterated products and one of these, was a renowned supermarket in Eldoret town who was charged with 5.7million shillings (Ollinga, 2018).

The GoK's crackdown on SGA in 2015 resulted in closure of illegal distilleries and breweries with many counterfeit drinks destroyed. However, the illicit brands still came back to the market. Unscrupulous business people are recycling used bottles from legit players to repackage their substandard products. They also use fake Kenya Bureau of Standards (KEBS) tax stamps to get their products on the market. This SGA is also packed in sachets which are easily tampered with and sold to the people. In 2015 the

GoK banned all alcohol packed in sachets because of its vulnerability to be tampered with and youths easily carrying alcohol. The GoK has lost upto Kshs. 30 billion revenue and people have suffered ill-health because of counterfeit alcohol (Macharia, 2017). SGA is a new phenomenon which came into market clandestinely around 2010 and so far the government has no policy but is regarded as illicit and dangerous for human consumption. Much of it is unknown and keeps on changing faces because in face value it is assumed to be the normal traditional brew of *busaa* and *chang'aa*. Legally, all of this traditional brew is illicit. SGA is mixed with *busaa* or *chang'aa* or chemicals to make it concentrated. There are also spirits which are adulterated and packed in containers of the genuine and recognized manufacturers of spirits. Some licit SGA include; Triple Ace Vodka and Kenya cane spirit, among others. Some unscrupulous business people repack illegal SGAs in the containers of the recognized manufacturers of licit SGA (UG ADCB) "*Kangara*" which is used to make *chang'aa* is not legally considered as alcohol and therefore they are poured out and destroyed. This "*Kangara*" are mixed with chemicals that are toxic therefore, endangering the environment. Anybody found with "*Kangara*" is not charged which frustrates the fight against SGA. There is need to have a policy which considers "*Kangara*" as a dangerous brew and fit for judgement of those making the same. This will enhance the fight against SGA.

SGA by its name suggests that there existed original alcohol which passed manufacturing standards even though others included illicit *Busaa* and *Chang'aa*. In the current situation there exists SGA which is adulterated and dangerous for human consumption from the original alcohol and illicit traditional brew. This is where it makes it hard to separate alcohol and SGA. Although the objectives of this concerned itself with SGA but went further to investigate alcohol (*Busaa* and *Chang'aa*) as being the source of traditional SGA. One informant said, "The main challenge of SGA is its

changing face and worse are illicit brews found in *busaa dens*” (O.I. 14/9/2019. All SGA in short are killer drinks. This has taken a contextual dimension which is not experienced in developed countries like Italy where Catholic Church originated and has its headquarters. The problem is unknown as a universal problem.

In view of this, SGA of *busaa* and *chang'aa* is a local problem that requires a local solution, therefore the CC in Kenya has an ethical responsibility to control SGA so as to avoid human toll on their congregations and Kenyans at large. This requires a theological contextual interpretation to deter loss of lives and health burdens. Our cause is new and requires new approach and boldness to confront the menace. There is need to critically look at the now and here without losing the universality. There is a “Nandi” proverb goes, “*mokuro nupetoto*” which means destruction does not come calling loud but it comes silently and the effects of destruction will be evident. This is where Kenya and the World in general find themselves in a crisis of SGA necessitating a closer attention on alcohol intake and its abuse.

Kenya has enjoyed peace through history except for ethnic clashes which have accompanied multi-party elections especially due to competition for resources and use of negative ethnicity. The country is considered the hub of trade and finance in the region with a population of 40 million people. Out of these, 83% are Christian majority where Protestants are 47.7%, Catholics 23.5%, African Tradition Religion 1.7% and Muslims 11.2% (Oparanya, 2010). Current usage of alcohol stands at 3,033,290 and the dependent population stands at 1,226,698 (NACADA, 2014). The lifetime usage and current usage is around 10 million people who are at the risk of becoming dependent and risk dying from alcohol-related factors. There were 33,980 alcohol related offenses during the period July 2013 to March 2014 in Kenya. There are increased crimes and

insecurity in the society due to availability of cheap and dangerous illicit brews. The brews are mixed locally using industrial spirits and other chemicals.

Religion on one hand plays a vehement role in influencing one into alcoholism and on the other hand offers opportunities for positive social engagement which promote abstinence from alcoholism (Gomes, et al, 2013). A study by Mason, et al, (2001) established that, those who appeared to be highly religious in attending service in church, attending fellowships and spent their free time in worship shunned alcoholism. Chapel attendance was based on an individual's decision and this had more influence in reducing alcohol and substance use and misuse. Regnerus, et al (2004) posit that individual religiosity can be distinguished in two forms; private and public religiosity. The two forms explain that public religiosity is mostly characterized by the individual's commitment to live by standards set by his/her religion, personal prayers and devotions, while public religiosity is characterized by attendance and participation in group religious activities. Whatever type of religiosity, both affects the level and extent to which one is involved in alcoholism.

The CCK among others use wine in their religious observation during Eucharistic celebration. The practice dates back to Jesus where he served the bread and wine which represented his body and blood (Mathew, 26:26-29). It poses interpretation challenges especially in the light of universality and contextually in contemporary society. Protestants do not use wine but have substituted it with softer drinks which are not fermented.

The Eucharist according to CCK is understood by transubstantiation as opposed to Protestant (Lutherans) consubstantiation. Transubstantiation affirms the bread and wine when prayed for are changed into the body and blood of Jesus (Britannica, 2019).

This can be criticized because if wine is taken though prayed for, it can intoxicate one because it still remains wine. The change is a philosophical argument which may require complex arguments and understandings that may supersede the understanding of the ordinary believer. Such may require simple teaching for all to understand and apply correctly in life situations.

Alcohol intake is not strictly forbidden among the Catholic believers, it is up to one's choice, hence can be subject to abuse. NACADA in its survey observed that students professing the Christian faith were at higher risk of alcohol consumption compared to the Muslims (NACADA report undated). Then there is a need to critically examine why students and by extension Christians are at a higher risk of alcohol consumption as compared to Muslims. This study is dodged by the question whether alcohol taking is immoral or not, subsequently in the light of SGA where there is death in the "bottle or cup", the moral agents are faced with a moral dilemma to prevent or control its dangerous toll on humans or look the other way. The prayer of serenity used by Alcoholic Anonymous (AA) which is recited say, "God, grant me the serenity to accept things I cannot change, The courage to change the things I can, and wisdom to know the difference (The Serenity Prayer 2019) which is attributed to theologian Reinhold Niebuhr (1892–1971). This shows the fear and hopelessness faced by alcoholics from first drinking which culminated in addiction. They pray to God to help them change and be sober. The point here is to start drinking is easy but the end might be very messy because of addiction and its effects. It is in this understanding that moral agents should control or prevent alcohol consumption through creating awareness of its consequences before it turns out to be deadly and cost much to treat amidst its resultant effects.

1.2.1 Selected Denominations and their Standpoint on Alcohol

Different denominations have made their statements clear on the use of alcohol while relying on the Scriptures in the Bible. Alcohol consumption has been on the increase in the Australian community and is becoming a serious problem. This necessitated the Synod meeting to discuss the societal menace of alcohol (Synod Proceedings, 2009). This an indication that alcoholism is on the increase and causing devastating effects in the society despite Bible teachings against the same. The Synod was convened following a public outcry that many believers of the Anglican churches within the Diocese of Sydney consumed alcohol.

In Nigeria, the Pentecostal churches were totally against alcohol abuse while some non-Pentecostals were in support of using it moderately and both sides used Bible verses to justify their course of action. The total abstinence group uses Proverbs 20:1 whereas the other group uses John 2.1-10 (Nelson, 2014). The foregoing source continues to assert that Nigeria is among the leading countries in the world where the rate of alcohol consumption is high and leads African countries in the same. The SDA church does not support drunkenness or alcoholism, but wine especially seems Biblical, although most Biblical references to it are cautionary. Nevertheless, the issue of total abstinence started to be challenged in the 1990s and gradually some of their members secretly took alcohol (Hoehn, 2020). In Ghana, alcohol consumption among the Adventist members aged between 15 and 64 was relatively lower compared to other Christian denominations in the country (Ganu, 2013). Most of the people point out that as much as these denominations do not support alcoholism in their teachings, most of their members fall prey due to pressure from advertisements, friends and social classes.

The Church of the Nazarene basically practices two sacraments which are the Christian baptism and Communion (the Lord's Supper). Every Nazarene believer is expected to

practice the sacrament of the Lord's Supper at least four times a year. Pastors are also encouraged to increase the regularity and frequency of the Lord's Supper, which some congregations celebrate monthly or even weekly. The celebration of the Lord's Supper among the Nazarene believers does not relate in any way to influence their members to indulge in alcohol. The doctrine of the church is very clear that its believers are required to practice total abstinence from alcohol (Deibert, 2018).

1.3 Statement of the Problem

Alcohol is the most abused drug in Kenya whereby the population of alcohol lifetime usage stands at 6,668,776. Alcohol is consumed for different reasons and its effects differ from person to person. The problem with any type of alcohol is its addiction tendencies which over time cannot be controlled and can lead to abuse of any drug. There is a relationship between alcohol and SGA especially on its effects, but SGA goes further to kill because of its adulteration. Of great concern in the study, is the SGA *chang'aa* and *busaa* mostly consumed in the county. SGA *busaa* and *chang'aa* consumed among the poor population in rural and slums is worrying. There is a thin line in reporting death caused by alcohol because much is not known of SGA but all is clumped in alcohol. The NACADA reports alcohol-related deaths between July 2013 and March 2014 as 841 of which 687 were male and 154 were female. Kisii led with 166 deaths, Kiambu 81 and Uasin Gishu came third with 64 deaths. These were documented figures though there were many unreported cases. Many of them were occasioned by SGA. Musungu and Kosgei (2015), recorded that from 2010 to 2015 alone, 19,098 Kenyans died due to alcohol-related circumstances this is not exhaustive because there are many undocumented cases. A baseline survey carried by NACADA in Uasin Gishu showed that 12.1% of Uasin Gishu residents depended on alcohol and traditional brew especially *chang'aa* which is strongly associated with healthy burden

and negative social economic consequences (NACADA, 2016). There is a huge population that needs attention. Women have been reported demonstrating against the wide spread abuse of SGA which have turned their husbands to be unproductive in all areas of their lives.

There is a concern that some CC believers indulge themselves in SGA consumption and some brew traditional *busaa* and *chang'aa*. This observation led the researcher to do a research and establish the facts on the ground. Archbishop Nzimbi, “the Church must play a bigger role in the fight and in strengthening the family foundation than is the case at present” (Nzimbi, 2004). He went on to say: “We are the watchmen. The family foundation has been destroyed and is crumbling. He posed “Where is the church?” If there are some believers indulging in SGA abuse, then the church has moral responsibility to address it as custodian of societal values. There is need for the church and her members to self-examine so as to address the control of SGA.

1.4 Purpose of the Study

The purpose of this study was to investigate the role of the Catholic Church in controlling SGA alcohol abuse in Uasin Gishu County with an aim of establishing causes and ways of controlling the vice.

1.5 Objectives of the Study

The study was guided by the following objectives:

- a) To investigate the teachings of the Catholic Church in addressing the SGA abuse in Uasin Gishu County.
- b) To explore activities carried out by the Catholic Church in controlling SGA abuse in Uasin Gishu County.

- c) To critically analyze contextual factors influencing alcohol abuse among some Catholic Church believers in Uasin Gishu County.

1.6 Research Questions

The study was guided by the following research questions:

- a) What are the teachings of the Catholic Church in addressing the SGA Alcohol abuse in Uasin Gishu County?
- b) How has the Catholic Church activities helped in controlling SGA alcohol abuse in Uasin Gishu County?
- c) How have the contextual factors influenced alcohol abuse among some Catholics in Uasin Gishu County?

1.7 Limitations of the Study

Limitations of the study refer to challenges that the researcher projects to meet in the process of a given research endeavor and weaknesses (Mtinda, 2015). All research studies are prone to a degree of limitations and the current study is not an exemption. The first limitation was fear of victimization from the informants in providing the correct information. As much as the informants were willing to give information, fear could to some extent limit their expression. For instance, during the process of the interview, one informant who was a drunkard asked me to tell him the truth whether I was a police officer trying to investigate something and implicate the victims. Few brewers who were interviewed also expressed the same fear of victimization. They only became a bit free after the researcher had explained to them the importance of the study and how it was attached to the researcher. There was also financial constrains in collecting data, transcribing and printing. The study was also limited only to investigating the role of the Catholic Church (CC) in controlling SGA alcohol and not

the role of other denominations. This implied that the study did not investigate the role of the CC in other aspects of vices which the informants could overlap into during the interview.

1.8 Scope of the Study

The scope, otherwise referred to as the delimitation of this study was considered within three domains (geographical boundary, content and time span for conducting the interview). In reference to geographical scope, the study was only confined and delimited within Uasin Gishu County. This implies that other counties were not covered. Concerning the content, the study only addressed the role of the Catholic in controlling SGA alcohol and not other aspects of societal vices. This also indicates that the role of other denominations in controlling SGA alcohol was not a priority in this study. Collection of data was also delimited within one month, that is, in the month of September, 2019.

1.9 Justification of the Study

Reasons and the need to conduct a study need a well-thought out justification. This study disseminated information on the Catholic Church, universities, colleges, government institutions, agencies as well as the public informing the dangers of SGA alcohol and how it could be controlled as a new phenomenon. The need to conduct a study of this nature was imperative since alcohol in general has devastated the society to a glaring extent. It has destabilized families, caused diverse illnesses, and impaired the lives of addicts. Kenya, as a country, rides on the pride of a population close to 80% perfected to be Christians. This implies that there should be some degree of sanity when it comes to morality. This as well shows that those who attend church are expected to lead exemplary lives in line with Bible teachings. However, CC seems to allow their members to choose alcohol intake based on their conscience, therefore, may not control

SGA abuse. Some clergy in the CC appear to be permissive in their teachings hence lack moral standing in controlling SGA alcohol among their believers. Sadly to mention is the fact that some priests themselves have indulged in alcohol consumption which may or may not amount to alcohol abuse.

The cost on human capital and economic activities of the nation faces threat if the menace is not controlled. The heavy toll on government expenditure on victims of SGA and its extension on their families is so high that efforts must be made to address the prevailing situation. The socio-cultural evolution with unrelenting globalization on the developing countries' cultural erosion demands the need to evaluate new presenting phenomena for effective management in order to enhance survival strategies on unbecoming life threatening behaviors.

1.10 Significance of the Study

Any study set out to be conducted should present benefits that it would contribute to the society, government and the population upon which the study is carried out. Alcoholism is a threat to human life and has adverse effects on socio economic activities of the society. Its effects outweigh any benefit. The society is faced with complex contemporary issues of alcohol abuse which this study critically explored, therefore enhancing control and influence change of perceptions. The Catholic Church is the single most populated church in Kenya with good organization structures coupled with international connections. The church has grass-roots networks all over Kenya. This study further explored the strategies put in place by the church to control abuse. The study also considered the deaths registered in Uasin Gishu County resulting from alcoholism as unfortunate since it could have been avoided. In addition the study considers the Catholic Church as a major stakeholder in shaping moral values, norms and perceptions of its members. The challenges brought about by illicit brew and SGA

requires a contextual approach by all stakeholders, especially the church to influence control of the menace.

The CC believers would find useful information that could help them see the right picture from the findings of this study. The CC clergy (the cardinals, prelates, priests) would also find self-evaluation information that would enable them to refashion the teachings of the church. They can organize to present this information from the findings of the study in their church synod. The government would also find reliable information to formulate workable policies regarding SGA. Such policies should be given higher priority in formulation and implementation given the ravaging situation in which alcohol has subjected the citizens, more in particular, the youths.

1.11 Assumptions of the Study

The researcher made the following assumptions in this study:

- a) That, the teachings of the Catholic Church have failed to address the SGA abuse among her believers in Uasin Gishu County.
- b) That, the CC has been involved in the activities of controlling SGA abuse in Uasin Gishu County.
- c) There are factors which influence alcohol abuse among Catholic Church believers in Uasin Gishu County.
- d) That, due to social permissiveness, many people prefer attending the CC to other denominations where they are not compelled to shun alcohol.

1.12 Summary

The chapter has introduced to the study with its related sub-sections: background of the study, statement of the problem, purpose of the study, objectives of the study, research

questions, limitations of the study, scope of the study, justification of the study, significance of the study, assumptions of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this section, a review of related literature is discussed. It is organized in line with the objectives of the study: teachings of the Catholic Church in addressing the SGA abuse, activities of the Catholic Church in controlling SGA abuse and factors influencing alcohol abuse among Catholic Church believers. In the sections that precede the stated objectives of the study, the concept of alcohol and drugs, alcohol world views as well as the nature of SGA, its causes and resultant effects have been briefly discussed.

The baseline purpose of literature review is to identify scholarly works of other researchers with a view to reviewing them. For this study, the review was mainly done so that the current study could find its rightful placement within the context investigated. The other reason for reviewing literature was to acknowledge and appreciate contributions of other scholars in giving the current study focus and bearing. Lastly, literature review was done with an aim to discuss the objectives of the study in order to identify the research gap that the current study filled. This section presents the reviews of other related literature in relation to the study.

2.2 Concepts

2.2.1 Concept of Alcohol, Drugs and Alcoholism

The general definition of drugs is any substance which when taken in by a person modifies one or more of his/her functions (NACADA), undated. This definition covers both illicit and licit substances. Such substances when used may lead to a craving and eventually dependence. Alcohol means the product known as ethyl alcohol or any product obtained by fermentation or distillation of any fermented alcoholic product, rectified either once or more often, whatever the origin, and shall include synthetic ethyl

alcohol, but shall not include methyl alcohol and alcohol completely denatured in accordance with the prescribed formulas. (UG ADCB, Act 2014:4).

This study majorly concerns itself with SGA but notes the strong relationship between licit, illicit alcohol and SGA. All pass as alcohol but SGA is the worst form of alcohol because of its adulteration and therefore not fit for human consumption. There is a lot of falsification by the dealers (brewers) to make it cheap while at the same time the said brewers operate in secrecy to avoid detection by law enforcement agents. SGA include substandard alcohol camouflaging as genuine brand of reputable firms with false KEBS stamps and seals (Macharia, 2017). We have local brews which are SGA because of adulteration with chemicals that act as catalysts to hasten fermentation and enhance mass production (NACADA, 2010). They are brewed in *busaa* dens in the slums and informal settlements. These are cheap *chang'aa* and *busaa* consumed by the poor. SGA is an emerging phenomenon with the ability to kill its victims. This study endeavors to air out the plight of the poor addicts. As with any other emerging phenomenon the literature review has not been exhaustive.

There are many definitions of alcoholism as there are many kinds of alcoholism. There is acute alcoholism and chronic alcoholism. Acute alcoholism is being under the influence of alcohol. Anybody who has drunk at all is to some degree suffering from acute alcoholism. The staggering drunk who goes down the street, of course, is in very serious condition because of acute alcoholism (N.A, 1959). Chronic alcoholism is the condition in which a person is more or less constantly under the influence of alcohol most of the day and night, and has been so for a relatively long period of time. There are also two types of alcoholics; periodic drinker and continuous drinker. The latter is under the influence almost all his waking hours. The periodic drinker may be sober for days or even weeks, and then he goes on a binge in which he literally obliterates

everything for days and sometimes weeks. These are two quite different types, but both suffer from the same problem (N.A, 1959).

In view of the above, all these types of alcoholism and drinkers are found in many denominations and congregations of the world. This situation has raised an imperative concern that needs to be addressed. Even the non-church attendants are experiencing such kinds of alcoholism with a definite classification of drinking category. The church is considered as the body of Christ and the believers as the light of the world. For this reason, the Church should stand strongly accountable and without any degree of compromise. Let us now have an overview on the mission of the church in the light of prevalent alcoholism among the believers.

2.2.2 The Mission of the Church

Understanding the mission of the Church in this study is imperative. This is in order so that connection between the vices plaguing the society can be evaluated against the destined role of the church. The term “church” in this study is used to mean the entire body of Christian believers across the globe. The actual term here is in fact, “Catholic” which refers to the universal church. The mission of the church started with the commission of Jesus when He sent out His disciples to spread His word (Matthew 10; Luke 10). This mission was emphasized again when Jesus was just about to depart from the world (Matthew 28: 19) and confirmed after His resurrection from the dead. The gospels relate episodes of the sending of disciples in the stipulated mission with defined challenges that would be met (Mark 16: 14-18; Matthew 28: 16-20; Luke 24: 47-48 & John 21: 15-17). The disciples were also warned against compromise and gluttony.

Right from the fall of man in Genesis 3:1-13 sin entered and man has been struggling until the seed of a woman in Genesis 3:15 promised and was manifested in the New

Testament when he was born to destroy the works of the devil in 1 John 3:18. In 1 Cor. 6:12 Paul outlines the power of sin to enslave man through food and lust. Alcohol as a drink or food can become addictive and enslave their victims with devastating results. God instructs that we honour Him with our body. In 1 Corinthians 6, the apostle Paul condemns sexual immorality, reminding us that by indulging into the same, we defile the temple of the Holy Spirit. That we are not our own but we were bought, and as such we should honour God with our bodies (1 Corinthians 6: 19-20). In reference to this, we should not subject our bodies to pleasures of sin (Hebrews 11:25) that do not honour and glorify God in the name of search for insatiable satisfaction (Jeremiah 2: 13). The CC is on mission to the world service as Pope Francis said in *evangelii Gaudium*, he went on to that the church should focus on the poor in all its actions so as to address equality and justice (mission of the Church bbc.co.uk 2022). His sentiments are reflected in Luke 14:14. This clearly outlines his position in regard to the voiceless and the hurting of which SGA has brought to the poor especially in Kenya. Therefore there is a need for CC to rise up and challenge SGA.

In considering the mission of the church that has been clearly explained, there appears to be a digression from what Jesus commissioned the believers to accomplish. The church is the salt and light of this world as Jesus said, but competition for survival and resources is at play. What may have been good ends up bad because of the greed of human beings? The body of believers appears to have been influenced by the world and compromised the gospel by adulterating it with worldly pleasures which appear not to be giving glory to God. The current study investigated the role of the Catholic Church (CC) in controlling SGA alcohol abuse in Uasin Gishu County. Evaluation of the role of the CC is gauged against the outlined mission of the church and Biblical doctrines on the expectations of God on believers who congregate in His assemblies. This

understanding might easily help the study to critically argue the place of alcohol among the CC believers in the light of the Bible and the mission of the Church.

2.2.3 Why Study the Catholic Church?

For this study to justifiably probe into the problem of alcoholism that has rocked Uasin Gishu and by extension the Catholic Church, a clear understanding of the Catholic Church has to be elucidated. Again, the CC was identified for study due to its high influence in the site of the study, Uasin Gishu County.

The Catholic Church is one of the most predominant denominations of the world. CC is a universal church with universal teachings which may at times overlook the contextual factors to the detriment of the local population in scenarios such as posed by SGA. Appointments of its clergy and hierarchy of leadership follow stringent patterns and processes, both in training and appointment. Even in replacing a retired leader or one departed due to natural attrition, the process is quite legalistic and involving. This implies that the CC is expected to exhibit exemplary leadership that should in turn influence the believers to fear God both in word and in deed. Again, due to its enormous following, the global arena perceives the CC as a citadel for holiness where the glory of God is highly expected.

The study narrowed itself to Christianity and specifically the Catholic Church which is the most single dominant church in Kenya. The Catholic Church is a universal church which acknowledges the Pope as the head with roots in Rome dating to Peter's apostleship (McGrath, 1998). The Pope speaks in the name of the church while decisions on matters of faith and practice reached by the church are binding on all members of the community. The Catholic Church came to Kenya through Holy Ghost fathers who came to Mombasa in 1890 spreading upcountry reaching Nairobi in 1899.

This group was later joined by the Consolata Mission in 1902 that came to assist them (Kingston, 1971). Since then the Catholic Church has continued to grow to be what it is now in all the Counties in Kenya. Like all institutions of society, the Catholic Church faces contextual cultural dynamics and modernization challenges that need constant reflection to confront those that pose a threat to society.

However, there have been concerns demonstrated by myriads of studies that the CC clergy and believers have somewhat compromised in regard to alcohol use and misuse. There appears to be some permissiveness in the CC congregation, which many religious authorities are questioning. Most of these concerns emanate from Biblical perspectives and the CC point of view in their teachings.

2.2.4 Global Theological worldview, Legalism versus Antinomianism Perspective

Global understanding is key for this study in considering the CC history since the time of Reformation and Counter-reformation. The church since the days of Reformation started by Martin Luther in the 16th century in Wittenberg has faced a lot of contradictions among the churches in their worldviews and theological perspectives. This study acknowledges the existence of various interpretations and traditions especially between the Catholic Church which is universal under Pope and other Christian denominations who are under various leaderships and composed of smaller groups. This makes up their perceptions about church (Kramer, 2019). Some other critical issues include the understanding of the Bible and the sacraments. The bible according to Catholics is not the only authority but traditions of the church are considered having authority to compliment the Bible, while Protestants consider the Bible to be the supreme word of God according to Luther the leading reformer (Kramer, 2019). The Catholics considers seven sacraments, that is, the Eucharist, matrimony, baptism, confirmation, penance, extreme unction and holy orders as conferring God's

grace while Protestant considers baptism and Holy Communion only as symbolic rituals and are received by faith (Kramer, 2019). With such a varied worldview, it makes it hard to have a common front on handling some issues and unless ecumenism can front certain stands that endanger human lives.

Another worldview is the argument based on the understanding of legalism and antinomianism. According to Wengert, (1996), legalism within Christianity favors observance of Christian laws in the Bible than Antinomianism which favours affirmation of salvation by grace. Such affirms certain positions taken by different denominations on certain doctrinal issues. Ferguson, (2016) advocated for three strands, that is dogmatic, exegetical and experiential in application of interpretation. He went on to suggest Old-Testament law is divided into three dimensions namely moral, civil and ceremonial laws. He asserts that an Antinomian tries to run away from law ending up in extremes. Ferguson analyzed that relationship to the law must be seen in the light of Christ since law is powerless in the light of sin. Scriptures also reinforce some of these doctrinal positions making it hard for interpretation by some sections of society, For example, Romans 14:3, New Life Translation (NLT): "Those who feel free to eat anything must not look down on those who don't". Legalists and Antinomian have different interpretations on the same bringing conflicts on consuming and not consuming alcohol. It is viewed in some quarters that alcohol consumption is permissible hence depends on individuals on what to consume. This could explain why there is a runaway understanding in alcohol abuse.

2.2.5 Willpower versus Environmental Designs to Overcome Addictions

All human behaviors are finally influenced by the will power, which antagonistically contradicts with the existing immediate environment of humankind. Connor, (2014) defines willpower as 'brute resistance' that is the ability to resist temptation by the will

effort of a person. Willpower plays an important role in relative success in addiction recovery. Exercising control over one's environment is important in realizing success in addictions (Kennett, 2013). Hardy (2018) also argues that willpower does not work until one changes their environment then they can change their lives. Human beings due to their reasoning can choose what is practically best for them. However their choice may not be the best especially when addiction and depression is concerned. If we always did what we wanted most, our lives would quickly run out of control. Speaking from the Protestant point of view, Huch (2004) argues that Jesus praying at the garden of Gethsemane shed sweat similar to blood, therefore restored the will of God instead of the will of the devil. The will of God guides the will of believers not to engage themselves in immoral activities. Hardy (2018) argues against such a proposition by implying that will power does not work and the only success over addictions is to change one's routine environment and behavior.

2.2.6 The Place of Alcohol in African Rites of Passage

Kenya as in the other regions of the world is bestowed with a rich socioeconomic and cultural environment. This has resulted in the transformations of social institutions affecting families. Among the traditional Kalenjins, alcohol is used in all rites of passage such as naming, circumcision and traditional marriage. The elders and the youths end up consuming alcohol during these ceremonies.

Rites of passage are important steps recognized and practiced by the "Kalenjin" sub tribe of whom the majority resides in Uasin Gishu County where the study focused. These rites were elaborate and every stage in life meant a lot to the community. Circumcision rites are considered very crucial because it is the mid stage to connecting the past and the future. Therefore, initiates are to be mentored holistically. The shedding of blood among the "Kalenjin" community was considered as binding a

person to his community and the land (Cherus, 2014). Blood of the slaughtered cow or sheep sealed rituals between the living and the living dead, hence veneration of ancestors. Alcohol provided the required process of socialization and ritual blessing tools.

The integration of modern culture, Christianity among the Kalenjin people has been problematic. Not all subscribe to Christianity so to cultural beliefs and modern culture. Majority among the youths are influenced by modern culture through, social media which come in a package of global worldview and culture (Cherus, 2014). The cultural worldview has been eroded and Christianity is seen as restrictive to the youths of modern culture. This has created a mix up mentality that is not hybrid at all. The Kalenjin circumcision rites are still carried out even in the modern day. This is because it is still considered among the community as conclusive and superior by perpetuating “moranism” meaning warrior manliness (Cherus, 2014).

The traditional rites have also been eroded through time because of the handing down processes while the players who are supposed to be carrying out the function have abdicated their responsibilities to the youths who are ill-equipped and alcohol abusers. Mentorship now is lacking while the ceremony has been commercialized. With all these evident, the Kalenjin traditional male circumcision rites require urgent attention and reformation to serve the community well and stop dangerous practices that endanger the same people they were meant to preserve (Michalak, *et. al.*, 2006).

2.2.7 Place of Alcohol in African Philosophy and Psychotherapy

Alcohol consumption was meant for philosophers who provided wisdom to society. It provided for the forum where important decisions and wellbeing of the society were reached by the elders, for example, in the Kalenjin society (Cherus, 2014). Jaja (2014)

asserts that myths and proverbs were the major sources of African philosophy. Nandi philosophers were great religious and critical thinkers in their own right to know what was good and bad for the community. Such depth of thinking needed some alcohol for refreshments and excitement. These philosophers included African specialists such as kings, chiefs, diviners, sorcerers, witches, priests, medicine men and women. They spoke of proverbs, wise sayings, riddles and prophesy. This connectivity to the spiritual world enables one to be a leader and gain wisdom which generates wise sayings and proverbs. African elders respected in the community could not drink themselves to black out but exercised restraint because of the respect of the ancestors who would punish such offenders. The youths were men of war and security to the community therefore not allowed to indulge in alcoholic drinks (Cherus, 2014).

Michalak, *et. al.*, (2006) asserts that consuming alcohol extracts the very essence of the soul, allowing the body to be more sensitive to neighboring entities most of which are of low frequencies. They argue that people who consume excessive alcohol often fall into black out, not remembering what happened. This happens when the good soul leaves the body due to pollution for bodies are carriers of spirits (Gold, 1995). The Bible gives a clear understanding of this phenomenon in Ephesians 5:18 “do not be drunk with wine... instead be filled with the Holy Spirit” (The Holy Bible: Ephesians 5:18).

Regarding the place of alcohol and its role in psychotherapy, Michalak *et. al.*, (2006) explains that once people are engaged in alcohol consumption, they soon become open to people around them and openly talk without any level of reservation. This situation presents a conducive environment in which they could easily be helped to overcome alcoholism and addiction.

2.2.8 Traditional Brew “*Busaa*” and “*Chang’aa*” in the Light of Kenyan Law

Traditional breweries are among the common local industries that produce alcohol in many African countries, and in this case, Kenya. The products of these are: “*busaa*” and “*chang’aa*.” There was an attempt by the GoK to combat methanol poisoning resulting in the passing of *chang’aa* Prohibition Act in 1980 (Careva, 2015). It banned the sale, manufacture, supply, consumption, and possession of *chang’aa* which in 1978 accounted for 36.5% of all alcohol consumption in the country. Due to the Act’s failure to control *chang’aa* abuse, it was legalized in September 2010 by the passage of the Kenya Supplement No. 70 Alcohol Bill (ibid).

ADCB (2010) was passed shortly after to regulate the *chang’aa* industry with the aim of lowering the prevalence of alcohol poisoning and increasing revenues. Despite the addition of these new regulations, which included multiple restrictions on the distribution and manufacture of the drink and a government tax, the percentage of *chang’aa* consumers in Kenya has risen from 3.8% to 4.2% (Careva *et. al.*, 2015). It spelt out harsh consequences of up to Kshs.10 million fine, or 10 years imprisonment. Such punishment has not been meted on any brewer because the majority are poor and cannot raise such fines. Their proceeds are shared with some corrupt officials who are supposed to be enforcing the law hence defeat the law.

Various reports indicated that despite legislation, especially ADCA of 2010 the fight against the vice has persisted without much success (Kipchumba 2017). Strict policies and several restrictions on the manufacture, sale and distribution of alcohol have not stopped illicit brews. Research by (Kelly *et al.* 2015) indicates that the percentage of *chang’aa* consumption has risen from 3.8 percent to 4.25 %. From the ongoing it can be argued that controls have not been effective because liquor licensing has been seen as a source of revenue collection by many county governments (Kipchumba, 2017).

One of the informants confirmed by saying, “Ziwa shopping center in Uasin Gishu County had a lot of bars than the butcheries and Supermarket combined and this made us restrict licensing and correct the anomaly” (O.I 14/9/2019). He went on to say that unlike most of liquor committees in other counties who are domicile in the department of finance, UG ADCB is domicile in the Department of Health and is fully fledged Board and not a committee. The main reason is that the UG county government considers alcohol as posing a health concern rather than a revenue collection venture. The Board is autonomous and can sue or be sued on their own but not through the County government. UG ADCB operate their own account to fund their operations. Such allows them to function independently, however they depend on the Police which is under the National government for law enforcement. It is here that they find themselves vulnerable.

UG ADCB because of the vulnerability they have embraced coexistence in inter agency in their control against alcohol abuse. Moreover they have plans to establish their own rehabilitation facility in Moiben, adjacent to the health centre which is the hardest hit area in SGA abuse (NACADA, 2016). From the above discussion it can be analyzed that there is hope in controlling alcohol abuse but a lot more needs to be done especially within the inter agency in order for enforcement to be effective and bear fruits. The laws need to be harmonized between the national government and county governments where in most cases, the latter is disadvantaged because of superiority of the former.

2.2.9 Corruption in Fighting SGA Abuse

Corruption in Kenya is an issue that raises its ugly head almost in all sectors and worse in the fight against substance abuse war. According to GAN Integrity Kenya Corruption Report (2020) it ranges from mega corruption, grand corruption, tax evasion to bribery at the grassroots level. Persistent corruption in Kenya is attributed to many factors

which include weak judicial system, underpaid law enforcers, poverty, and weird greed. “Kalenjin” community abhorred corruption in totality and have an adage goes, “*mokichololi mogornon kou keanik amu chechebich, ako kiluei kou mursik*”, meaning you do not rashly drink wealth like milk for it chokes and can kill, instead you drink slowly like yogurt”. The moral teaching of the saying is that, corruption aims to get quick riches unfairly but kills others who were supposed to benefit in terms of health care. Therefore, government officials should be content with their pay.

Alcohol abuse and other social vices have shamelessly persisted because of corruption. In the words of an informant, “despite the law enforcement personnel, *nyumba kumi* security teams and the administration they are still able to operate their clandestine activities without eradication” (O.I. 22/9/2019). This, she attributed to “small time brokers” and “cartels” who work hidden with the enforcers by collecting certain fees as protection fees to make them look the other way as brewing continues. Cartels and brokers in this field have made it difficult to fight alcohol abuse. They act as informers and collectors of illegal fees to oil frustrations in the control of alcohol abuse. There are names of residential places such as “*Vumulia*” meaning “be patient”, “*Scud*” meaning “Missiles”, “*Shauri*” meaning “it is up to you”, are evident in Uasin Gishu County, explaining the gravity of alcohol abuse within such informal settlements popularly known as slums in Uasin Gishu County. Such names should not be allowed to exist because they paint bad pictures on children. As well, they cause stigmatization when their places of residence which they have no power residing in them are sarcastically mentioned within their hearing.

2.3 Causes

2.3.1 Macro and Micro Factors Influencing Alcohol Abuse

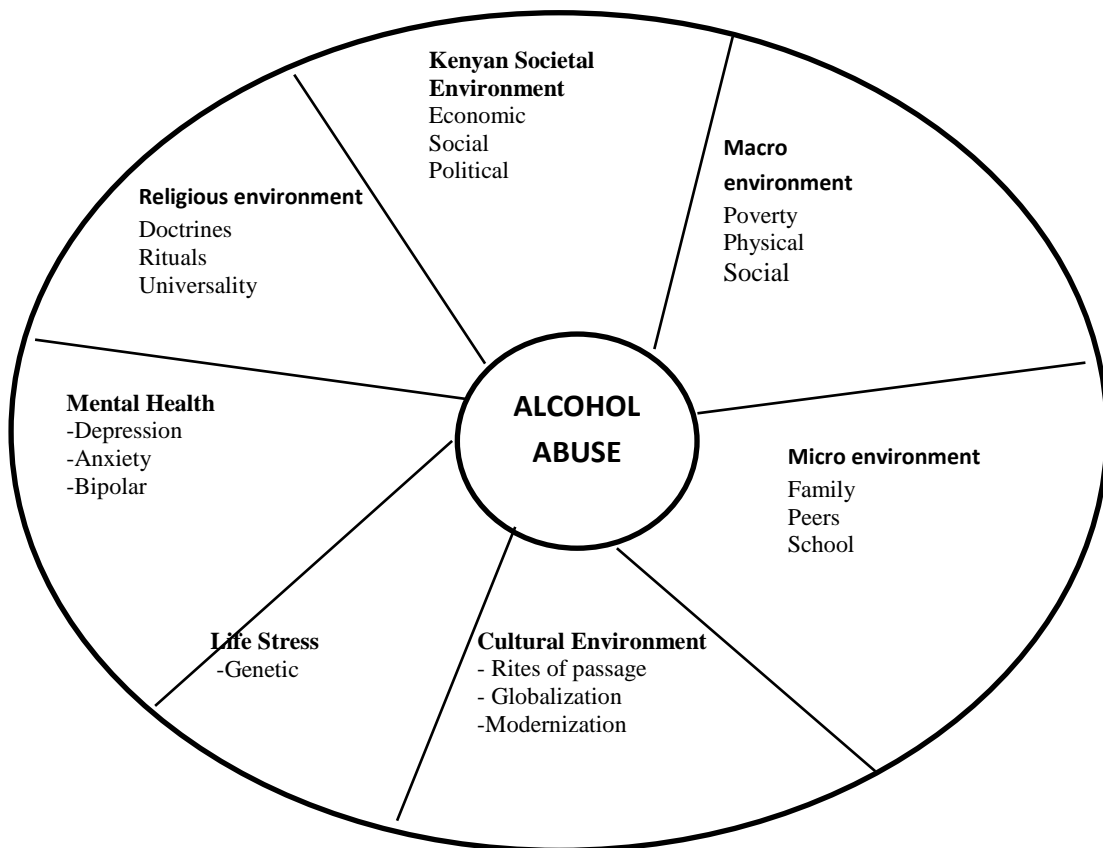


Figure 1: The Seven Interwoven causes of Alcohol Abuse observed in the Study.

Source: Researcher, 2019

The macro-level factors that influence alcohol use are; social and cultural environment, poverty and physical environment. The micro-level factors that influence alcohol use are; parents and families (Griffin, 2010). Here macro-level represents the bigger or wider environment while micro-level represents the smaller or narrow factors at the home level. The ongoing developmental processes in early adolescence, such as identity formation, increased autonomy from parents, and increased importance of peer group relations, play key roles in adopting lifestyles that may be good or bad. In early adolescence, young people begin to strive for self-definition and independence. They increasingly begin to make independent decisions about their own behaviors in a variety

of domains including substance use. They make these decisions at a time when they are highly susceptible to societal messages, media portraits, adult role models, and peer influences that may promote substance use as a way to appear mature, rebellious, or independent. In their adventure of life some young people would be more successful than others. Those who are less successful in conventional pursuits such as academics and sports may initiate themselves to substance use and other problematic behaviors. The adolescent may abuse drugs to help them define oneself as rebellious, bond with deviant peers, and attract attention from parents and other adults, thus potentially serving a number of important developmental functions.

Social and cultural environment and poverty in the informal settlements play a big role in influencing alcohol abuse. For most children, the family environment is the earliest source of alcohol exposure. In Africa, some parents drink alcohol occasionally, and over 20% are noted to drink heavily (Maloney, *et. al.*, 2010). The effects of SGA are disastrous with no positive observed in the study. SGA is a deadly contemporary issue affecting people especially the youths negatively in their health, reproductive health, social and economic distribution in Kenya.

2.3.2 Place of Alcohol in Economic Witchcraft Phenomenon in Kenya

Witchcraft has been a primary symbol of evil all over the world. The perception people hold on witchcraft makes them fear, hate and wish to eliminate from society those suspected or accused of it. Akama, *et. al.*, (2006) observe that belief and practice of witchcraft has affected social, economic, political and spiritual developments of the Africans. Any discussion on magic and witchcraft is shrouded in mystery and subjectivity which belittles and despises the whole concept of mystical power according to Mbiti (1969). Africans believe that ills, misfortunes, illnesses and accidents among others are caused by mystical powers employed by sorcerers, witches or wizards. Cases

of barrenness and other unpleasant experiences are considered to have mystical experiences of a religious nature. Mbiti (1969:201) argues that nothing happens without a cause. Magesa (2006), agrees with Mbiti that witchcraft is a mysterious power that resides in humans and permeates all areas of life including political, social, and economic organizations.

Jomo Kenyatta (1965; 271-272) asserts that magic was pervasive among the Agikuyu. It was a way of life in the community. Some magic was for defensive purposes, and some for enhancing economic activities such as business. Still some magic was for healing and increasing attractiveness, thereby enhancing the love for life yet others were for spiritual cleansing.

It is against this background that brewers employed witchcraft in their “illegal business” for protection and favours from their clients. They go to depths to employ every kind of trick to survive the harsh realities of life. One of the female informants said that witchcraft has been used by some women to silence their violent husband by employing substances known in “Kalenjin” sub tribe as “kwombisik” meaning silencer. The same substances have been added to SGA to make addicts not to question anything and become possessed to come back again and again. To her, the concoctions work by holding the victims captive. This may be seen as unscientific but one of the users attests to the existence of such. In view of the emerging witchcraft exercised by alcohol brewers and success in their illegal trade, there is a need for the church to be deeply engaged in teaching against witchcraft. This would bring a positive spiritual dimension in this bizarre illegal trade.

2.3.3 Adverse Ignorance in the Light of Education

Ignorance remains one of the main challenges in the fight against alcohol abuse. Fifty-seven years down the line, Kenya is still struggling to eradicate the menace of ignorance. The founding President of Kenya Jomo Kenyatta championed his ideology in Sessional Paper No. 10 of 1965 on the need to eradicate poverty, disease and ignorance (Mutie, et al, 2015). “My people perish because of lack of knowledge...” (The Holy Bible: Hosea 4: 6). When the Bible attests that knowledge gives power over ignorance, but where there is no knowledge then destruction is evident. This preservation is of values, beliefs, customs and rites, including rituals for the long-term survival of the community (Bass, 2008).

Ignorance among the majority of the Kenyan people has given rise to ‘Cartels and Brokers’ nearly in every sector be it political, social and cultural spheres. Among the “Kalenjin” ethnic group, an adage goes “*Ingen mengi*” that is, meaning the male sheep knows it all”. This assumption may be true but in some cases can be misleading in the sense that, a man who is the head of a family knows it all, hence segregating women who in most cases have taken over from “absentee” husbands caused by alcohol abuse. Alcoholics have abdicated their rights due to ignorance of brewers who sell them alcoholic beverages without showing their contents and expiry dates. This has led to their deaths. The roles of these cartels and brokers have worsened it by collecting fees on behalf of enforcers, defeating the wheels of justice. Their aim is to make a living by breaking on anything and everything including perpetuation of alcohol abuse. Addicts consume deadly concoctions so long as it offers them the potency they require. They also do not care about the related consequences of taking such alcohol.

2.3.4 Normal Life Stress

Studies have associated alcoholism with stress which is very evident in this study. Stress, according to Selyne (1956) as cited in Yost and Mines (1985) is an unspecified response to any demand made on the body. The authors argue that alcoholics use alcohol as an effective tension reducer and note that there are reinforcers to cushion against stress which include money among others. Here, they establish stress as demanding response from the body when faced with overwhelming challenges. Alcoholism becomes a coping mechanism from stressful situations. Psychologists, in their contributions to addiction recovery, articulate for psychosocial support for addicts to recover. In this study, majority of the informants cited stress from unemployment and poverty as very common and to avoid being seen as people who have lost hope in life, they turn to alcoholism to reduce tension and therefore build fantasies. Being unable to provide for the family and meet with the needs of daily life stresses them and the only way to cope is to turn to alcohol which provides relaxation.

2.3.5 Politics and its policies which perpetuate Poverty and Alcohol in Kenya

Politics has to do with distribution of resources and power in a given society. Politics influences all sectors of society and has been observed in Africa. In Kenya, money, tribalism, networks, violence and sometimes witchcraft are factors that are matter if one is to seek political office. These incidences of violence are always aggravated by alcohol and substance abuse. Politics determine the economy trends of a nation as former President Moi was fond of stating, “*siasa mbaya maisha mbaya*” meaning, and “Bad politics” results in a bad lifestyle. For example, during Moi’s presidency, the donor community attached financial aids to implement structural adjustment programs (SAPs) in Kenya in 1988. These reforms targeted political and economic fronts and

were advanced by the World Bank. The reforms brought high inflation, unemployment and retrenchment among other effects (Rono, 2002).

Many were retrenched including the researcher from Kenya Posts and Telecommunication at the age of 33 years pushing us to unknown and uncharted ways of poverty. Many of the retrenches I know literally died while others became depressed leading to substance abuse plunging their families into a circle of poverty and neglect. Upon retrenchment, I started drinking to cushion my frustrations but things got worst until I was helped by some evangelists and gave my life to Jesus. I realized the power of transformation brought about by Christian religion. I became active in the church and was made a deacon rising to become a pastor. My life changed for the better and in 2005 I went back to Moi University for my diploma, degree in cultural studies majoring in religion and history. I got a scholarship to Norway under an exchange program between Moi University and NLA University Norway to pursue my Masters in religion, where I saw the benefit of education and good policies. My life changed and I came back in 2015 to start my PhD program at Moi University.

I can conclude that retrenchment was a case of wrong economic policy perpetuated by the GoK pushing many Kenyans to poverty and unemployment. This is a typical example of the dislocation of addiction. Alexander (2017) protruding into the Kenyan situation. Politics has brought a lot of dislocations in Kenya which requires political solutions among others. The emergence of SGA has its roots in the subsequent advent of free market economy and policies, edging out addicts to cheap adulterated alcohol.

Like other nations, the government has to benefit from the free market but inequality both at the global and local levels has always altered the ground to favor the rich and disadvantaged, the poor eventually dislocating them socially, economically, politically

and culturally. Survival has been the order of the day leading to neglect and waste of human resource. Agriculture being the main activity carried out by the majority of Kenyans and employs 75% of Kenya's labour force and contributes to 25% of her GDP, has faced a lot of challenges (Alila *et. al.*, 2006). If well-developed then agriculture will lead to poverty reduction and curbing of social evils evident in poverty stricken areas. There was significant drop in agriculture growth rate registering -2.4% in 2000. Such drop meant loss of employment, earnings and affected women and children mostly in rural areas. In view of this, poverty came resulting to abuse of SGA among the population further impacting agriculture more negatively. The reason was high cost of inputs, lack of donor funding, some wrong policies and the elite political class who have vested interests among others (ibid 2006). There is a need for the political establishment to enact laws and policies that support holistic human care and empower people to become self-reliant and avoid cost burden on health.

The GoK is firm on SGA because of its adulteration. In this regard, the government formed NACADA to control and regulate the sale of alcohol which. But politicians have an untoward tendency of sponsoring youths by giving them alcohol and perpetuating political violence against their opponents especially during political competition which can be seen that alcohol fighting is only lip service. Then the question lingers, do we have a collective political ideology to fight alcohol menace? Such defeats the intentions of the political system to fight alcohol abuse. The political establishment should fully support the fight against the illegal alcoholic trade in letter and spirit. Laws without a political ideology fronted by politicians have created a loophole for the menace to continue for many years. This study supports the idea that politics and society have a role to play in addictions and should play a leading role to charter empowerment and transformation of the society.

2.3.6 Reasons for Drinking Alcohol

There is no main definite reason for alcohol consumption. However, counselors confess that they have met people who take alcohol. During such encounter, most alcohol consumers give some reasons. For instance, a number of alcoholics admit that they want to relax their mind. This means that they drink in order to reduce stress. They also confessed that they take alcohol for enjoyment and taste due to curiosity. They also admitted that drinking alcohol makes it easier for people to easily socialize and join others in social occasions (Dabholkar *et. al.*, 2013). More often than not, people take alcohol in order to please their friends who impress upon them to do so. Others take alcohol because they want to reduce the magnitude of physical pain they could be having and to help them get sleep for those who suffer from insomnia. These reasons provide a base for understanding alcoholics in a bid to find ways of assisting them out of the same (Dabholkar *et. al.*, 2013).

The foregoing source continues to explain that the fact that people drink alcohol for any of the reasons listed above does not mean that they will develop problems. But some people do, and it is these people that need to be helped through counseling. When a person starts drinking in a way which negatively affects him or his life such as health or job, or his relationship, then this is considered to be a problem drinking. Depending on severity, there are at least three different types of drinking which might cause concern, showing increasing severity (Dabholkar *et. al.*, 2013). It is important that an understanding be made of these types so that each is helped independently.

- i. When a person drinks in a way which increases their risk of them developing some physical, mental or social harm in the future, it is called hazardous drinking

- ii. When a person drinks in a way which has already started causing some physical injuries such as liver damage, or mental inability such as depression, or social problems such as arguments with family or friends, it is called harmful drinking.
- iii. Dependent drinking, which is the third type of drinking, is the most severe drinking problem and usually involves daily drinking. It includes a combination of harmful behaviours such as heavy drinking despite clear evidence of harmful consequences, or harmful thoughts such as strong desire to drink alcohol and physical signs such as withdrawal symptoms (sweating, vomiting or fits, nausea and uncontrollable shaking) if they do not drink.

As much as alcohol appears to have adversely taken centre stage in the lives of many people including denominational believers, it is important that it is controlled significantly because the more a person took alcohol, the more the likelihood of increasing use of other related brands. This suggests that the more a person took alcohol, the more the likelihood of increasing use and misuse of other related substances such as tobacco and khat. These other drugs were prevalent among those who engaged in harmful alcohol use. Alcohol also highly contributes to common mental disorders (Ngegwa, *et. al.*, 2017).

Whatever reason one may have to justify a drinking habit, it would not be prudent if its financial effects go unmentioned. Watkins (2021) explains that alcohol is not free. Although even the stickiest accountant and budgeter may allocate allowance for entertainment expenses, ongoing drinking can quickly cause people to spend beyond their allotment for socializing. Alcohol abuse can lead to serious financial problems,

not only because of the actual money spent on alcohol, but the amount spent on vices involved while under the influence of alcohol.

The foregoing further points out that, because one's inhibitions are lowered when under the influence of alcohol, one may be more likely to impulsively buy things without thinking about the consequences of those purchases. For instance, a person who is intoxicated may be apt to spend more money than planned at a bar. Even drinking at home does not cushion a typical drunkard against spending when inhibition is low. The internet opens up an entire world of shopping possibilities for alcohol leading to the likelihood of an unnecessary and unplanned purchase (Watkins, 2021). Such indulgence in unplanned purchases caused by alcohol can easily plunge the family into economic crisis.

2.4 Effects

2.4.1 Nature of SGA and its Resultant Effects

There are substances that have been classified and associated with the SGA alcohol. These include just a few methanol or methyl alcohol otherwise known as wood alcohol. This kind of alcohol is poisonous and can cause blindness, coma or death among its users (Gelinas, 1990). Such drugs can cause heavy addiction and dependence. The level of attaining addiction for alcohol users can be fatally dangerous since addiction in itself is some kind of voluntary slavery (Oxford English Dictionary, 1989). Other Alcoholic drinks include alcohol, wine, beer, spirit, liquor, traditional drink and any other varieties containing one - half of one percent or more of alcohol by volume, including mixed alcoholic drinks, modified industrial alcohol blended for human consumption. Alcohol is a psychoactive drug and its use is driven by desire to achieve a particular effect (Coombs, 2006).

KEBS through the Managing Director Ongwae said that second generation drinks are not recognized products. He said that SGA drinks are a street term that describes alcoholic drinks which do not go through fermentation or distillation processes by bottling companies but are simply made by mixing neutral spirit (food grade ethanol), water and flavors (Otieno, 2015). He noted that unscrupulous businessmen and women counterfeit KEBS quality marks by using used bottles of recognized manufacturers to package their illicit brews. This provides the changing face of alcohol which is deadly and has resulted in many deaths.

Alcohol brings about desired changes in emotion, thought and behavior. It is also used as a brain depressant, therefore a cause for morbidity, disability and mortality. Coombs (2006) defines alcoholism as a primary, chronic disease triggered by genetic, psychosocial and environmental factors influencing its development and manifestations. The disease is often progressive and fatal. It is characterized by continuous or periodic impaired control over drinking, preoccupation with the drug alcohol, use of alcohol despite adverse consequences, and distortions in thinking, most often denial (Coombs 2006:8). This means that alcohol is not a one-time event but advances progressively leading to addiction. Addiction is influenced by several factors which include; macro-level environment (outside an individual), micro-level environment (inside an individual) and personal characteristics (Colombo Plan, 2016).

2.4.2 Economic Effects of SGA

Economic dislocation is the change in economic situations leading to displacement of people in their gainful employment. Substance abuse causes economic disruptions leading to disintegration in the family and community. Africans especially the Kenyan people have a history of economic pursuit that ensured the good wellbeing of the society. Among the Kalenjin who reside mostly in Uasin Gishu County and outlying

counties, they practiced agriculture and dairy keeping. The society valued dairy and beef cattle which could be loaned out to the needy and poor in society. Such actions act as economic empowerment to the poor and economic security to the lender whose cattle can be secured from disease and cattle rustling. With the coming in of SGA such practices have ceased because the respect of other peoples' properties has been compromised. Alcoholism, therefore, is an agent of poverty and destructive practices.

Alexander, Haugland, Lin, Bertollo, & McCorry, (2008) observes that if addiction is to be addressed, an individual genetic formation can be a factor. SGA, although illegal, basks on free market, endangering many lives. The spirit of consumerism is evident among the alcoholics and are thirsty for more, even to the extent of mixing different brands for more potent. This consumerism subjects them to full time drunkenness that creates dependence and poverty because of idleness. Smith (2019) asserts that the SGA alcohol abuse leads to unemployment and poverty among many addicts. One of the female brewer informants attested that it is because of poverty that makes her brew. There has also been a decline in commercial agriculture because of dwindling acres under cultivation due to population increase and declining maize and wheat prices in the county. The dairy farming which was once thriving has also been hit badly leaving the farmers vulnerable (Cherus, 2014).

2.4.3 Social and Economic Effects of SGA Alcohol

Most countries in sub-Saharan Africa are experiencing rapid economic, social, and cultural transitions which have created an avenue for increased and socially disruptive use of alcohol (John-Langba, *et. al.*, 2006). In addition, Ferreira-Borges *et. al.*, (2017) asserted that alcohol consumption and disease burden in Africa are expected to increase, but that policymakers have paid little or no attention to the issue of increasing alcohol consumption. Studies conducted in various parts of Africa reported a significant

prevalence of alcohol consumption among tertiary students. For instance, reported lifetime and current prevalence of alcohol consumption ranged from 16.9 to 34.5% in Ethiopia, while Gebremariam, *et. al.*, (2018) points out that the range of alcohol consumption is 31.1 to 78.4% in Nigeria. Such increase has led to social and economic problems.

Second generation has caused serious social and economic dislocation in the society. The dislocation theory of addiction by Alexander, *et. al.*, (2008) captures the social and economic dislocation caused by SGA. Free market which is a product of globalization and modernization with entrenched roots in colonialism has impacted Africa negatively triggering many social and economic challenges.

2.4.4 Social Effects of SGA

Alcohol consumption constitutes a major public health problem as it has negative consequences on the health, social, psychological, and economic outcomes of individuals (Aboagye, *et. al.*, 2021). Social dislocation is the gradual disappearance of values and purpose which once held people together from the psychologists and sociologists' perspectives (Alexander, *et. al.*, 2008). It involves the disintegration of culture around them and destruction of networks, jobs and societal values leading to broken societies. Substance abuse has the potential threat to aggravate social dislocation in a community. Alcohol abuse causes breakdown in social institutions of a community, such as inability to be responsible, poverty escalation and hinders procreation.

Refworld (2004) captured the historical setting of the county starting from the coming in of the White settlers in 1895 when Kenya became a British Protectorate. The white settlers took over the indigenous peoples' land in 1899 and dubbed it the White Highlands. The Africans, notably the Kalenjin, Maasai, Samburu and Turkana were

displaced from their land in the Rift Valley in 1915. Other communities, especially the Agikuyu, Luo, Gusii and Abaluhya were brought in to work in the White Highlands. These became the genesis of dislocation of the locals and entrenched in new unfamiliar territories with different cultures.

Colonialism brought a lot of dislocation until 1963 when Kenya got independence and the post-colonial Kenya embraced willing seller and buyer in land, prompting the influx of various people to own land even in areas outside their ancestral land. The Kenyan rich and elites purchased huge tracts of land from the outgoing white settlers with no thought of the poor peasants. Upon realizing the mistakes done, the governments of former Presidents Jomo Kenyatta (1963-1978) and Daniel Moi (1978-2002) started resettlement programs for the poor squatters from different tribes, especially the Agikuyu and Kalenjin in Uasin Gishu County.

To date, Uasin Gishu County is a cosmopolitan area where almost all ethnic groups in Kenya reside, with the Kalenjin being the majority. These dislocations and settling brought in new cultures which eventually influenced each other either positively or negatively. Alcoholism is a factor now in the county with many adulterations of *busaa*, *chang'aa* and *warogi* from neighbouring counties. Addictions are high and observable in the informal settlements and in the rural areas where agriculture is supposed to be important to ensure national food security. This is threatened by alcoholism and the disease burden and deaths from SGA is being registered daily. Education is negatively impacted and poverty is on the rise.

Smith (2019) argues that society has aggravated addiction by sacrificing family, friends and values. Society has created classes or enhanced social stratification, forcing the addicts to form their own community of drinkers whom they understand and feel for

them. Mbiti (1969) gives the worldview of Africans that, “I am because we are”, therefore showing the importance of others. This is the opposite of the western world where individualism reigns supreme. Since humans are social then society has a role to play to ensure good social relations are enhanced while addressing social evils which may encourage social segregation. The study observed that the addicts and their families have been neglected and the ones who have the means have purchased land and property in the name of “willing seller willing buyer” from them sealing their upward move to recovery. Society should be humane to protect the rights of addicts and their families and not to be trampled upon. It is in this aspect that social dislocation is a factor to address in dealing with addictions.

2.4.5 Family Dysfunction

Family dysfunction means families which experience conflict and instability leading to breakdown in family and neglect of children. They experience negative behaviour and violence becomes the order of the day especially against women and children (Kuhn, *et. al.*, 2017). The family is the source of attachment, nurturing, and socialization for humans in every society. The impact of alcohol abuse on the family merits attention. Family members are affected by the individual abuse of alcohol such as violence emotional distress and economic hardship among others (Zimic, *et. al.*, 2012).

Alcohol abuse and alcoholism within a family is a problem that can destroy a marriage or drive a wedge between members. That means people who drink can blow through the family budget, cause fights, ignore children, and otherwise impair the health and happiness of the people they love. In time, family members may even develop symptoms of codependency, inadvertently keeping the addiction alive, even though it harms them. Family therapy and rehabilitation can help (Watkins, 2021).

According to Juergens (2018), there are a number of ways in which alcohol affects family members, employers and colleagues. For instance, one may neglect important duties because alcohol impairs one's cognitive functions and physical capabilities. At some point in time, this may likely result in neglect of responsibilities associated with work, home life, and/or school. In addition, the alcoholic may need much time to nurse hangovers after a drinking spree. Alcohol has various short-term side effects, such as hangovers. The physical state of a hangover may be temporary, but it can significantly disrupt a person's ability to meet commitments as well as invite unhealthy behaviors, such as poor eating and a lack of exercise. Juergens (2018) continues to explain that drinking can increase a person's likelihood of getting into fights, displaying disorderly conduct in public, driving under the influence, and becoming involved in domestic disputes or violence. This might lead the alcoholic to break the law and attract legal problems which may end up consuming the little family resources.

The analysis presents a picture of a dysfunctional family that endangers not only the children but also wives in general. Absentee fathers neglect their responsibilities to bring up stable and protected families that are healthy holistically. Children rights are violated when they are exposed to child labour and in most cases are sexually molested by their drunken fathers or close relatives. In most cases, children miss out on school and food resulting in early prostitution which exposes them to infectious (STIs) diseases and early pregnancies. Alcoholism is dangerous to the family and the source of almost all family dysfunction. Mostly the wives and children are the major victims and have to contend with the situation with little support from the society.

A family where alcoholism is deeply entrenched with addiction can easily drift into awkward financial limbo and instability. The situation may also cause heavy indebtedness by the family and trigger serious misunderstandings in marriage. Once a

spouse has indulged in alcoholism, a lot of emotions can accumulate into a state of guilt, self-blame and unworthiness (Watkins, 2021). These emotions can all collect into a disorder known as codependency. People may develop a maladjustment to a loved one's drinking that causes them to enable it through the process of caring for it. Individuals who abuse alcohol experience physical impairments that can draw others into caring for them. While some individuals may be able to resist the urge to help, many will not, especially spouses, children, and other family members or concerned individuals in the person's immediate environment (Watkins, 2021).

2.4.6 Effects of SGA on Health

Alcohol consumption is prevalent and socially accepted as a pleasurable activity in many countries around the world (Young et al., 2006). However, Young et al. (2006) showed that alcohol consumption is widely recognized as a leading policy concern and public health problem in many countries throughout the world, and as a cause of accidental death among young people. Moreover, high-volume alcohol consumption is often the cause of injury and personal negative consequences, such as academic failure, unwanted pregnancy, sexually transmitted diseases, property damage, and criminal involvement (Hingson, et al, 2005). A report from the WHO considers alcohol consumption to be the world's third highest risk factor for disease and disability (WHO, 2011). The WHO (2014) report identified increasing alcohol consumption by young people aged between 13-15 years. If this is allowed to continue then the future is at risk and the future generation who are supposed to succeed will have been compromised.

Apart from being a drug of dependence, alcohol has been known for many years as a cause of some 60 different types of diseases and conditions, including injuries, mental and behavioural disorders, gastrointestinal conditions, cancers, cardiovascular diseases, immunological disorders, lung diseases, skeletal and muscular diseases, reproductive

disorders and prenatal harm, including an increased risk of prematurity and low birth weight (Anderson, et al, 2006). In recent years, overwhelming evidence has confirmed that both the volume of lifetime alcohol use and the combination of frequency of drinking and amount drunk per incident increase the risk of alcohol-related harm, largely in a dose-dependent manner (WHO Regional Office for Europe, 2009; Rehm et al., 2011) with the higher the alcohol consumption, the greater the risk. It is mostly the middle-aged men in particular who die from alcohol (Rehm, et al, 2011).

Such reports of 60 different types of diseases including mental health should concern every citizen to understand the magnitude of the problem at hand. All diseases come with economic considerations and implications which may affect individuals, family and the nation. It is worse when the disease is self-inflicted and wastes the gains worked for many years. Disease comes with pain to the victims and the immediate family members with loss of time attending to the sick. The cumulative loss in deaths and shattered lives daily is immense which should draw concerns to humans of goodwill and love for others.

Alcohol consumption also affects mental health leading to diseases such as, neurological, substance use disorders and depression. Mental and psychiatric care is limited in terms of staff, finance and infrastructure with Mathare hospital as the national mental hospital with NACADA being a leading government institution with campaigns against substance abuse disorders. This brings to the understanding that mental health is slowly taking root in Kenya, especially in relation to other presenting diseases such as mental and substance abuse. In this regard, there is a need to embark on intervention measures from an African perspective. This includes looking at reconstruction of African theology and harmonizing universality and contextual perspectives of certain

doctrines to address the prevailing situation which seems to be very suicidal in the Kenyan situation.

Alcoholism affects all aspects of life, mentally and physically. It causes serious health complications such as brain damage, liver problems, memory loss, stomach cancer and loss of muscle strength. Mentally, alcohol causes depression, delirium, confusion, aggression and loss of interest in things. But it also depletes one's financial situation, ability to sustain meaningful relationships, family, friends and the community they live in (Smith, Robinson & Segal, 2010).

2.4.7 Effects of Alcohol among the Elderly

Elderly people are more sensitive to the negative effects of alcohol because their bodies change physically. With age, the total body water decreases and fat in the body increases. This causes higher blood alcohol concentration. Elderly people cannot tolerate as much alcohol as young person so the same amount of alcohol can be fatal. Since alcohol causes greater effects on an elderly person, coordination and memory can be affected and can lead to falls and confusion (Moos, 1986). It hides a lot of underlying problems that the elderly have. These problems may be left unnoticed because they are seen only as signs of aging. Many elderly people who are taken to hospital because of dizziness, falls, or heart failures may have a severe alcohol problem that will never get noticed because they merely seem like old aging. Drinking can as well increase the risk of accidents at home for the elderly. Alcohol abuse with time causes cancers and liver damage. Alcohol can make heart diseases hard to detect, and as well make old people get confused and forgetful, which can be mistaken (Levin, *et. al.*, 2000).

Alcohol abuse can be complicated when mixed with prescribed drugs since the combination of both usually results in adverse reactions for the elderly. Taking alcohol

with drugs can result in severe liver damage as well as reducing the intended effect of the prescribed drug. Again, regular consumption of alcohol with prescribed drugs for the elderly increases sensitivity to drugs for the elderly and decreases the rate of drug metabolism. This, in the long run, exaggerates the intended action of the drug. Elderly alcohol abusers who mix antidepressants with alcohol may worsen the level of their depression while those who mix alcohol with drugs which acts on the nervous system actually decrease the rate of alcohol breakdown hence increasing the effects of alcohol (National Library of Medicine and National Institute of Health (NIH), 2004b).

In view of the foregoing, the CC has a role to protect the elderly by controlling alcohol consumption among its believers. The CC should as well embark on activities that can help the elderly reduce the risk of alcohol. Above all, there is a need for the Church to educate the believers on risks and dangers of alcohol.

2.5 Teachings of Religious Institutions on Alcohol

The term “religious institutions” has been used to encompass non-Christian institutions such as Islam. The Pentecostal Assembly of Canada (PAOC) has a strong teaching against the use of alcohol. The stand of the church is that human beings are gifts from God hence gifts should be well taken care of. When a gift from God has been turned into a curse, it is the church that must offer an alternative way of life. It is the stand of the church doctrine in Canada that their way of life is to abstain from alcohol. The believers in Canada ardently confess that, we live in a world with so many good options that enable us to eat, drink and be merry. Therefore alcohol is becoming an unnecessary commodity with which to enjoy the goodness of God. The commitment to abstain from alcohol is motivated by the desire to be filled with the Holy Spirit (PAOC, 2013).

The teachings of the Catholic Church on alcohol have a historical point of view, Christian ethics with regard to alcohol use and abuse is understood with various experiences and theological positions from the interpretation of scripture, tradition and reason to reach their conclusions. Whitefield considered drunkenness as robbing man of his reason, which is the glory of man (Cook, 2006). On the contrary, Thomas Aquinas saw the legality of alcohol in consuming wine in moderation though he considered drunkenness to be a vice of gluttony (Cook, 2006). The challenge here is how wine can be taken in moderation in the advent of various brands and contextual factors emerging in different parts of the world. SGA for instance *busaa* and *chang'aa* have no moderation because of their toxic nature. A little is just enough for a black out. There is no ethics in its brewing and consumption; only greed is the determining factor. There is such a contradiction of opinions today than it was in the days of Aquinas. Philosophy, tradition and the teaching of the church could have influenced Aquinas' theology.

Martin Luther and Whitefield see the issue of alcoholism in a totally different perspective. On his part, Luther argues that drunkenness is a sin of excess of intemperance due to the fallen nature of human beings (Cook, 2006). Whitefield on his part observed that drunkenness and the Spirit of God could never dwell together in the same heart and body of a human being. Contemporary Christians as argued by Cook (2006) are in a confused dilemma in understanding where to stand when it comes to alcohol consumption. Such difference in opinion drew the researcher's attention to investigate much deeper on the teachings of the Catholic Church bearing in mind the danger posed by *busaa* and *chang'aa* in Kenya today.

The Seventh Day Adventist (SDA) has outlined the effects of alcohol in their teachings and follows this to advise members to avoid taking alcohol. As much as poverty may

appear to grip the rural folk of the members of SDA church, their health would be more devastated if they coupled their poor state with alcohol consumption (Ayiemba, 1992). Further, the foregoing source had identified poor health among the rural believers as among the key contributors of poverty. In their bid to eradicate poor health among the SDA church members, there has been an insistence on total alcohol abstinence. The SDA church argues that health is paramount and as such encourages people to consider taking indigenous nutrition and avoid foods and drinks that evidently contain alcohol.

The Church of Nazarene has sustained a stance advocating total abstinence to alcohol and any other intoxicant, including cigarettes. While the church does not view alcohol to be the cause of sin, it recognizes and acknowledges that intoxication and its related vices pose great danger to many people, both spiritually and physically. The Church of Nazarene was basically founded to help the poor. Among things that were identified as root causes of poverty were alcohol and gambling which led to adverse addiction. In regarding this, Nazarenes have traditionally refrained from these vices. Moreover, the Nazarene believes that a person who is meant to serve as an example to others should refrain or withdraw use of alcohol (Deibert, 2018).

Islam religion is among leading world religions that strongly confront alcohol consumption using conservative doctrines. In fact, Moslems who are found to be taking alcohol are considered a great disgrace to the doctrines of the religion. Some of the studies that corroborate this assertion include those conducted in Ethiopia (Adere, et al, 2017; Deressa, 2011) and Ghana (Osei-Bonsu et al, 2017). The findings show that being a Muslim was associated with lower involvement in alcohol consumption. The main reason for this is that alcohol consumption is viewed as being against the religious doctrines as a Muslim to consume alcohol.

The Baptist Church has a mixed doctrine and stance concerning alcohol consumption. They have long believed that drinking is not only unhealthy and morally lax, but is in direct opposition to what God wants. While citing Proverbs 23: 29-35, which points out that wine will “bite like a servant” and will make one’s mind “perverse things,” their interpretation of the Scriptures indicate that drinking alcohol is wrong (Lobley, 2017). While the Baptist doctrine is universal, each Baptist church is independent and autonomous. With reference to this, some pastors feel that moderate alcohol consumption is acceptable in spite of the outlines of the doctrine. Church members are, therefore, divided along these lines of understanding (Lobley, 2017). Such a situation poses enormous challenges to controlling alcohol among Baptist congregations hence increasing the rate of alcohol consumption.

2.6 Activities of Institutions in Controlling Alcohol

A number of denominations have engaged in different activities in order to control alcoholism. A case in point is the Church of England. Due to widespread indulgence into alcohol by priests and some believers, the church has aggressively been involved in matters relating to formulation of policies that aim at controlling alcoholism among her leaders and even members. By such involvement, the church has been the forefront in ensuring that policies such as putting restrictions on the extent to which alcohol should be advertised in public media were formulated and implemented. The formulated policy was also concerned with controlling casual drinking due to its widespread availability (Church of England, 2020).

Kitavi (2017) conducted a study which established activities of the Catholic Church on the adaptation of African immigrants in Canada. The findings of the study revealed that the Church played a key role in helping the African immigrants. For instance, there were varieties of services offered by the Diocese of Saskatoon, which the African

Catholic newcomers had little awareness of. These included: Catholic social services such as Catholic Family Services of Saskatoon, Catholic Women's League, Knights of Columbus and Refugee Ministry (Ministry of immigration) among others. The Catholic Church quickly made them aware of these vital services, enabling them to settle faster and more easily in Saskatoon.

In Sweden, activities of Oriental Care Practitioners (OCP) have educated women on the dangers of alcohol during pregnancy. The campaign on the need for women to refrain from drinking has borne desirable fruit in the country. The key mandate and role of the OCP involves intervening to prevent drinking during pregnancy. Their main approach that has resulted in the effectiveness of their role has been recurrent continuous professional education that has made it possible to maintain and enhance the alcohol-preventive skills. The other strategy that the OCP has been using, and which has since proved effective, is use of social marketing campaigns in creating awareness. This has successfully achieved increased awareness among both expectant and the non-expectant women so that both groups are adequately informed (Skagerstrom, 2015).

In Mauritius, religion was not found to be connected to widespread abuse of alcohol. Alcohol drinkers who were interviewed admitted that the influence to drink was an issue that emanated from different forms of influence and no denomination was part to that. It was established from more than half of the participants that the churches in the country promoted abstinence from alcohol. Much of the influence in promoting alcohol consumption was found from participants from Tamil and Catholic religions (Luczak, et al. 2013). This is somewhat consistent with the earlier findings of Cochran, et al (1988) and Welch, *et. al.*, (1991). The findings of the duo indicate that increased religious commitment in Catholics was strongly associated with increased likelihood of

not drinking. This is a clear indication that the churches were engaged in activities that were geared towards controlling alcohol consumption among the believers.

The Anglican Church in South Africa is concerned with reconciling souls that have been devastated by alcohol back to the church. However, this has been faced with immense challenges. The church is particularly concerned with the families and priests that have been marginalized and stigmatized due to the effects of alcoholism. This, the church is doing in an unbiased, non-judgmental care and love that God provides for wandering souls (Kgabe, 2011). This is a vivid indicator of the noble role of the church to nurture and shepherd the flock of God.

As much as the Church has been concerned in carrying out activities to counteract the spread and use of alcohol, the community has also been at the centre of campaigning for the same. This is according to a study conducted by Kariuki (2013) in Murang'a, Kenya. The community was aware of the consequences of alcohol abuse on the individuals and came up with workable strategies to reduce or control its widespread consumption. In regard to this, the community involved women groups in demonstrating against the sale and consumption of alcohol in localized areas. Following these efforts, the community managed to reduce the production, sale and consumption of illicit alcohol. The findings are clear indications that the community eased the work that should have otherwise been done by the church. It is also probable that these women groups were members of different particular denominations who were well aware of the dehumanizing nature of alcohol, both to individuals and society.

A study by Mathenge (2016) in Kirinyaga's Kenya revealed aspects of the failure of this led to the conclusion that unrestricted sale and the local brews make alcohol too available, largely contributing to the escalated alcohol consumption levels by women

in the region. The discussion in this section also indicates that women's access to wage labour has introduced a new pattern in women's alcohol consumption in that they plan their schedules with regard to amount, what, when and where to drink in relation to whether money is available, therefore deepening their consumption. The findings of the study concur with an earlier findings of Benegal (2003), who observed that changes due to employment and independence influence women's drinking patterns.

The 2010 Kenyan New Constitution ushered in profound concern in controlling alcohol consumption in the country hence established units to license and control drug use and abuse. The enactment of ADCA led to the establishment of NACADA in 2010. Prior to this period, such functions to license and control alcohol consumption were coordinated and administered by liquor licensing courts whose role was only limited to liquor licensing. All other critical components that relate to alcohol control such as regulations on promotion, advertising, treatment, rehabilitation services as well as quality control were not comprehensively addressed (Njenga, 2015).

Still on the foregoing, NACADA was mandated to assist the county governments in building their capacity in preparation for taking up the liquor licensing functions. However, during the transitional period, alcohol outlets in different parts of the country flouted some of the key provisions relating to alcohol control such as selling alcohol to minors, selling adulterated alcohol and selling alcohol outside of retail hours for alcohol products. It was during this period of laxity in regulation that over 100 Kenyans died and 98 were hospitalized as a result of consumption of alcohol that had been adulterated with Methanol (Njenga, 2015). This implies that campaign to address adulterated alcohol use and abuse in Kenya faces serious gaps.

2.7 Factors Influencing Alcohol Abuse among Christian Believers

Drinking among the youth is rampant in Saudi Arabia and is mainly caused by peer and family influence. This was established by the findings of Alinsaif (2012) which established that out of 120 Saudi males interviewed, the majority involved in religious activities also indulged in drinking alcohol. They saw alcohol as drinking a beverage and as such do not consider themselves to be having a drinking problem. The majority had their first drinking experience between ages 18-24 and that they had been influenced by friends and families. The participants confessed that each had more than five drinking friends who continually encouraged them to keep on with drinking practices.

In Canada, the rate of alcohol consumption is highly escalating. This is due to cultural orientation where people saw alcoholism as the norm in the society. Canadians live in a culture that places high value on the use of alcohol. The children and young people live under peer pressure to make drinking a central focus in their life. Abuse of alcohol in Canada is a significant social problem more so among the young people (PAOC, 2013). This situation shows that as much as the church is trying to shun the evil of alcoholism in their teachings, the majority of church goers could be drinkers of alcohol.

A study in South Africa found that relieving stress drives people to drink. Most of those who drink alcohol beverage hold that it temporarily relieves them of stress very rapidly. These drinkers that are driven to take alcohol due to underlying difficulties such as stress and anxiety are referred to as problem drinkers. The problem drinker, in attempting to reduce tension in his/ her social or personal relationships may end up telling lies about his/her whereabouts (Kgabe, 2011: 91).

Cultural factors can be a source of alcohol intake within most communities in Africa. Birech (2003) observed that socio-cultural changes encourage alcohol abuse. This is because traditional and religious regulations that used to guard against the misuse of alcohol have broken down in contemporary society. Although youths were mentored by culture right from circumcision to marriage, the same culture advised them against social vices such as immorality, alcohol, theft, giving birth before marriage and incest among others (Cherus, 2014).

In another study, Myadze, 2014, alcohol use has physical and social consequences. Thus another that socio-cultural factors influence behaviors leading to alcohol intake and that culture enforces a powerful influence on the use of alcohol throughout the world. Glozah, and Lawani, (2014) maintain that as adolescents progress toward adulthood, their reliance on family continues to dwindle and peer influence increases. The candidates of the rites of passage eventually acquire demeaning behaviors including violence and substance abuse (Merten, 2005). This finding shows that such influence of culture can be disastrous in the communities that encourage it. There is a need for elders to regulate the up-take of alcohol in their bid to rescue the posterity of the upcoming generation.

Family background also influences alcohol intake. This is in line with a study conducted by Oricho (2014:43) on the perception of teachers and students on the influence of drug abuse on academic performance in Homabay County, Kenya. The findings revealed that students who come from homes where alcohol is brewed registered dismal academic performance compared to those who hailed from homes where alcohol was not brewed. The main factor causing this vice to thrive was exposure to alcohol as well as parental negligence. Most parents do not avail themselves enough time to advise their children at the same time lack moral authority to address the same. The finding of

Oricho was also in line with the earlier report by NACADA (2006). The report indicated that many parents who keep alcohol and drink freely in the presence of their children, initiate the children to drinking practices at an early stage.

Kirop, Agak, & Mbagaya, (2021), explored factors that motivate substance abuse and its impact on students' participation in academic activities in universities in Kenya with the aim of developing policy guidelines for prevention. Her thesis concerned itself with substance abuse which is very broad and touches on drugs and alcohol in institutions of higher learning. On the other hand, Kanus (2008) explored the influence of parental alcohol abuse on student's self-esteem among secondary school students in Kosirai division Nandi County. Both agree on the dangers of substance and alcohol abuse, a factor under investigation by this study. However, gaps created by these studies are what role Christianity especially the Catholic Church, would play in controlling alcohol abuse especially in UG County. This study explores the role of the Catholic Church in controlling SGA abuse in Uasin Gishu County, the contemporary deadly illegal alcohol that has not been fully studied.

Alcohol consumption has made an impact on families. Fathers have absconded their roles in shaping and providing for families and have been replaced by their wives (Nzimbi, 2004). It was found that alcoholism made women swap roles with their husbands in central Kenya and become family heads. These absentee fathers expose their families to cheap and child labour. Children become providers instead of going to school while others practice prostitution for a living. Children too experience violence and sexual abuse from alcoholics. These are emerging issues brought about by alcoholism which were unseen when culture was strong with Elders being society's custodians. The fact that such an impact has been established makes husbands indulge further in alcoholism because they are free and idle. This study investigated the role of

the Catholic Church in controlling “second generation” alcohol abuse in Uasin Gishu County, Kenya.

A study by Mathenge (2016) in Kirinyaga established that 41.2% of the women consumed alcohol when they could not afford something they were in dire need of. The main cause for this was found to be financial frustrations that impel them to consume alcohol. About 58% were driven into alcohol consumption by guilt about not being good providers. Women provide for their families and this leads to stress since they end up performing dual roles as breadwinners and managers of households (Gustafsson, *et. al.*, 2011). Alcohol is therefore used to relieve them from the stressful lifestyle of such women. Anger also drove women to drink alcohol when they got angry over misuse of money by their husbands, an indication that women are now challenging male dominance and control over resources. This makes them engage in alcohol consumption and get intoxicated, a behavior which was a preserve for men.

The foregoing source considers another pertinent cause of alcoholism. The findings reveal gaps in the enforcement of the Alcoholic Drinks Control Act (2010) on non-sale hours and licensing of production and retail establishments that sell alcoholic beverages. Such negligence implied that even age restriction of consumers was disregarded. Such lapses in enforcement lead to availability of alcohol, a major contributing factor to its widespread consumption (Mathenge, 2019). This brings us to an understanding that the ADC has vehemently failed in its mandate to control alcohol consumption. The same concern on the availability of drugs was echoed in the findings of Kupi (2019) that illegal drugs including alcohol were being misused and abused because they were readily available.

A study done by Masinde (2014) revealed an aspect of frustration and desperation as some of the factors that drove people into alcohol consumption. The study found that a number of young people indulge into consumption of illicit brews because of shame and guilt in failure to sustain employment due to binge drinking. The other revelation within this understanding as to factors that compelled people to drink alcohol was that they wanted to forget their frustration which they undergo in life. This immensely pushes them to consume alcohol in the name of socializing with friends.

2.8 Understanding Protective and Risk Factors to Alcohol Use

There are protective and risk factors that need to be considered if at all indulgence, abstinence and recovery from alcoholism have to be understood. The risk for substance abuse and other adverse behaviours increase as the number of risk factors increase. Protective factors are known to reduce the risk of one engaging in alcohol use (Donovan & Molina, 2011). This interactive effect of risk and protective factors has substantial implications for successful implementation of preventive interventions among the alcoholics. The more a programme reduces risk factors and increases protective factors, the more it is likely to succeed in preventing alcohol abuse and drug abuse (Dever, *et. al.*, 2012). Early aggressive behaviour, lack of parental supervision, academic pressure, undiagnosed mental health conditions, peer substance use and availability of drugs are chief risk factors impeding protective factors. Risk factors occur during early stages of the child and further increase the risk of one indulging in alcohol at youth stage even into adulthood (Hemphill, *et. al.*, 2011). Prolonged risk factors including those that persist from childhood are highly associated with youthful alcohol abuse. Nevertheless, it is important to note that not all people will develop substance abuse problems, even if they have experienced these risk factors.

Some individuals are exposed to protective factors that may cushion them from using alcohol. The presence of multiple protective factors can lessen the impact of a few risk factors. For instance, strong protection, such as parental support and involvement could diminish the influence of strong risks, such as having peers influencing one into indulgence into alcoholism (Van der Vorst, Engels, & Burk, 2010).

In order to reduce risk factors in alcohol consumption, suggests that low-risk drinking be embraced. This approach may in the long run help in controlling the rate of alcohol consumption. Low-risk drinking involves limiting alcohol use to amounts and patterns that are less likely to cause harm to oneself or others. Scientific evidence indicates that the risk of harm increases significantly when people consume more than two drinks per day and more than five days per week (Maisto, *et. al.*, N.D.).

2.9 Research Gap

The literature reviewed has addressed different issues related to church involvement. The role of the SDA church, the ACK church of Kenya, the Pentecostal Assemblies of God and the Catholic Church in different areas have been discussed. The impact of alcohol has also been addressed. For example, Kirop *et. al.*, (2021) explored factors that motivate substance abuse and its impact on students' participation in academic activities. Kanus (2008) explored the influence of parental alcohol abuse on student's self-esteem as a case study of secondary school students. However, gaps created by these studies are what role that Christianity would play in controlling alcohol abuse. In this regard, this study sought to investigate the role of the Catholic Church in controlling SGA abuse in Uasin Gishu County. Such deadly alcohol has never been explored into details. Other researchers have more often than not focused vehemently on substance abuse in general and the role of the church in different areas. This study shifts from a more general approach of substance abuse and other related issues that the church has

participated in to focus on a more micro approach. In this context, the study will investigate one element among many substances that are commonly being abused, alcoholism.

2.9.1 Biblical Models on Drunkenness and Wine

The Bible becomes our major point of reference in this. Genesis 9:20-27 records the drunkenness of Noah resulting in the curse of his children. Lot too was made drunk by his daughters leading to incest (Genesis 19:30-38). Nabal insulted David when he was drunk (1 Samuel 25:1-42). In the New Testament Jesus, turns water into wine in Cana during a wedding ceremony as his first miracle (John 2:1-11). Some denominations use wine to represent “the blood” while celebrating the holy communion while others use juice or other soft drinks. This brings similarities with African Traditional Religion where alcohol played a role in African rites of passage ceremonies such as weddings, circumcision and naming of new born babies. Paul advised Timothy to use wine for his illness (1 Timothy 5:23). However, the Rechabites on their part heeded their forefathers who refused them to drink wine (Jeremiah 35:1-10). In view of this, one can argue that the issue of alcohol and drunkenness is not a new phenomenon but has manifested itself differently depending on tradition, social dynamics and spirituality of individual and society.

2.9.2 Some African Cultural Perceptions and Popular Oral Narratives

The “Nandi” considered alcohol among the sacred and was solely used during social ceremonies such as circumcision, traditional marriages and by age sets who were past military engagements while under the supervision of elders (Snell, 1954). Beer drinking was regulated and there were rules to be observed by those drinking under the administration of the master of ceremony. “Kalenjin” tribe has adage that alcohol is not consumed for the head but for the stomach and for conversation ‘*kiechin maiyo mo ama*

met ak keame logoi.' The perceptions when one gets drunk is camouflaged and re-branded as 'one is satisfied' assuming that alcohol is like food. Nevertheless in the past during famine some families especially the poor would take the residue of maize mixed with millet known in "Nandi" as "*misikiat*" to eat as food for the entire family. Such plays down the dangers of alcohol when it is equated to food. Circumcision which is a rite of passage utilizes alcohol during the ceremony and shared by the initiates during pass out parade to seal the age grade. The challenge posed here is that unlike the past when the initiates went to circumcision on attaining mature age, the current age has been reduced to early teenage. This makes teenagers assume adulthood and therefore engage in alcoholism at an early stage causing progression to addiction early. Circumcision in such a scenario becomes an agent of early initiation to alcoholism.

Alcohol also seems to have taken other faces too such as its economization and a pleasurable social affair with no values attached to its use. The commercialization of alcohol especially in the recent past has emerged as a reckless and illegal trade resulting in many deaths and untold suffering among the town's informal settlements and the rural people. The then usual pleasurable social interactions have turned to be the genesis of immoral activities leading to sexually transmitted diseases and early pregnancies. However Cultural and religious factors still manifest themselves with names such as "Kimaiyo or Arap Maiyo" meaning alcohol, which are given to infants born when alcohol is being consumed in the house. As long as these names are still recognized and used, then it shows the importance associated with alcohol in the socio-cultural set up of a community. Such perceptions omit the health perspective of alcohol and especially those posed by the second generation and illicit brew which has been contaminated. The "Kalenjin" community which is sizable together with other communities in the county, finds themselves faced with contemporary challenges that require studies to be

carried out to help in mitigating some challenges confronting the society. This state of affairs has prompted the desire to carry out this study on the role of the Catholic Church in controlling alcohol abuse in the county.

2.9.3 Perspective of Psychologists

Psychologists have a lot to say when it comes to behaviour patterns and religion. For instance, Freud in his work titled *Obsessive actions and religious practices* (1907) stated that there is a close resemblance between the activities of religious people and the behaviors of his neurotic patients. This is where Freud put emphasis on doing things in a patterned, ceremonial fashion and also feels guilty unless they follow their ritual rules to perfection. He viewed religious behavior as resembling mental illness. Whereas I do not agree with Freud for associating religion with mental illnesses, this study is interested in the element of rituals of religious people and their use of alcohol (Douglas, 1987:32).

Alcohol was brewed in the Traditional African Society. Indigenous alcoholic beverages often play major roles in ritual and other kinds of relations with the supernatural; some examples are described and analyzed (Shukla, 1978). In a more generalized discussion of ancient history, Jellinek (1977) suggests that alcoholic beverages may have displaced water and milk in various cultures to become the ritual symbol par excellence, noting that its use gives a feeling of power and drunkenness can be a kind of shortcut to the higher life.

In view of Freud's argument, the continued usage of alcohol may take a ritual dimension similar to the ritual dimension of religion. It becomes similar to a ritual because of its daily intake leading to addiction. In consideration of this, it can therefore be argued that where people miss the religious ritual dimension then there is likelihood

to replace it with materials of religion to become rituals by themselves because there is no vacuum in matters of religion. This is highly likely in the African context where Mbiti said that Africans are notoriously religious (Mbiti, 1975). This assertion by Mbiti can also be assumed that alcohol is an instrument to attain apex in African traditional religious worship. Such ritual dimensions in many cases creep into religious traditions, since the people in practice are from the same society.

2.9.4 Perspectives of Contemporary Christian Religious Leaders

Contemporary Christian religious leaders and their perspectives play key roles in understanding a phenomenon that relates believers with the church. As such, their perspectives need not to be underscored, more so, in a study of this nature. According to Pope Benedict XVI, progress becomes true only if it serves the human person and if the human person grows, not in terms of technical power alone, but in moral capacity too (Bujo, 2007). Pope notes that the real problem at this stage of history lies in the imbalance between the incredibly fast growth of our technical capabilities, and our moral capacity which has not seen commensurate growth (Bujo, 2007). This entails the holistic development of a human person to handle the change in the environment and human moral upbringing. The problems related with alcoholism which is a product of the environment lived by humans, prompted the ACK during a seminar organized by NACADA to openly declare through their Archbishop Nzimbi, “the Church must play a bigger role in the fight and in strengthening the family foundation than is the case at present” (Nzimbi, 2004).

He went on to say: “We are the watchmen. The family foundation has been destroyed and is crumbling. He posed “Where is the church?” A consultant psychiatrist Dr Gatere in the same seminar gave an example of Central Kenya, where women have become heads of the families instead of men leading to lop-sided development of children

(Nzimbi 2004). He said that the society is in transition because African cultural norms and values inculcated in children during their upbringing have been replaced by Western cultures. Gideon Ireri Bishop of Mbeere said that the Church worldwide should first and foremost understand that it cannot stand at the periphery when NACADA and United Nations International Drug Control Program (UNIDCP) are in the fight against drug and substance abuse. This implies that the Church has not been active in matters related to alcohol abuse, leaving it to the secular institutions. This study sought to investigate the role that the Catholic Church in Kenya is doing to curb alcohol abuse as the leading one denomination in Kenya.

2.10 Theoretical Framework

Kombo and Tromp, (2006) state that a theoretical framework is the collection of interrelated ideas based on theories. The study utilized several theories so as to capture the phenomenon exhaustively. The leading theory used was structural-functionalist theory by Emile Durkheim (1858-1917) which helped to explore the functional role of religion in stabilizing society through social institutions. Structural functionalism holds that human social orders will quite often develop toward expanded separation; in which foundations become progressively well versed in the capabilities they perform (Van, 2002).

Underlying functionalism by Durkheim stressed the conventional requesting of parts and their practical interrelations as need might arise of an organized social framework. The capability of any establishment was the part it played in the upkeep of the bigger underlying entirety. This suspicion credited to social frameworks an inner joining of parts like that tracked down in life forms. He tried to adjust humanistic strategies to more settled college disciplines by giving a contemplated clarification to how request is accomplished in the general public and how friendly fortitude can be kept up with in

the midst of progress. He accepted that the way to understanding this issue lay in the connection between the individual and society. That's what Durkheim recommended, to work without a hitch, society depended on an aggregate way of behaving. These 'structures' generally held individual longings to check and added to keeping social control (Brown, 2013).

This theory argues that alcohol abuse is a response to the weakening values and norms in society as it undergoes complex social change (Mooney, Clever, & Van Willigen, 2021). SGA abuse raises fundamental social disruption by the effects it brings on the family and society at large. Causes of the abuse must be explored so as to inform prevention strategies. The theory further assumes that when one part of the society, is not functioning well, then it can cause dysfunction to the rest of the society leading to disruption of life.

This study majorly concerned itself with the functional role of religion, but did not leave out the interactions within the phenomena since human beings are social beings. The study also utilized Symbolic Interaction Theory by George Herbert Mead (1934) who was influenced indirectly by Marx Weber 1864-1920 (Griffin, 2012), so as to help explore the interaction of human beings as social beings which may create opportunities for possibilities of alcohol abuse. Human interactions have the possibilities of enhancing alcohol abuse due to the experience of repeated pleasure (ibid 1943). Human beings are social in nature and operate within an environment of interaction either to fulfill a cultural, social or religious function.

The study was reinforced by evolution theory attributed to Darwin. The theory assumes that biological organisms have evolved across the ages; so have religious ideas evolved according to Millstein (Stanford Encyclopedia of Philosophy, 2019). His assertions of

survival for the fittest ignite the competition for resources and the brewers upsurge their victims through sale of adulterated SGA to the peril of alcoholics, therefore a source of violation of human rights. The principles of natural selection so as to edge out the weak are evident in the study.

Another theory which reinforced the study is socio-cultural theory fronted by a psychologist Lev. Vygotsky's (1896-1934) according to Isah, (2014). The study, therefore consider the relationship and consistency of socio-social theory to comprehensive teaching and practices in RCC. The Russian instructive clinician and semanticist Lev, Vygotsky' was above all else known in the west through his speculations on the social beginnings of higher mental capabilities. Vygotsky's commitment to the strategy of mental sciences as well as to psycholinguistic, formative, mental brain research and exceptional necessities instruction. The theory argues that individual development is necessitated by society and social processes impact human learning. Here culture, environment made up of parents, peers and caregivers have functions in the development of human beings. These societal forces outside a person include capitalism, consumerism, inequality and third world development culture. Here the society needs to accept that addiction is produced in masses in free market society therefore society and individuals must change. He also notes the entanglement on free market society, dislocation and addiction thereby frustrating the efforts to address addictions. It is in this understanding that the study took time to consider the social learning of humans based on their interactions with significant others including globalization. Socialization has the capacity to negatively or positively affect human development hence a factor in the control or abuse of alcohol. In the Kenyan political and economic remedy seems to be missing in the play resulting in more poverty, health burdens and desperations by addicts and their families.

The study observed the strengths and limitations of Structural-Functionalist Theory. On its strength, religion has a strong role to play in stabilizing the society in many areas. It has a role in controlling abuse of alcohol and other social vices. However, one of the weaknesses of this theory is that it can be limited by the religious institutions especially in their interpretations. The point in question is the understanding of alcohol by CC. Their application of certain world views concerning alcohol leaves the believers to decide on their own. This is notable but considering the emerging challenges of SGA, the believers and the society at large need some guidance on how to tackle such dangerous drinks. The understanding of people differs and the church has the moral obligation to help their believers to make informed choices and encourage abstinence on adulterated drinks or goods. It therefore calls for continuous evaluation of certain theological stand views which are dynamic and open to abuse by the society. The study calls for CC to re-evaluate their theological stand points on alcohol so as to address SGA.

2.11 Summary

Literature review, which mainly focused on the objectives of the study (teachings of the Christian Church, activities of institutions in controlling alcohol, factors influencing alcohol abuse among Christian believers), research gap and theoretical framework. This chapter has presented Historical and Religious Demystifications of Alcohol and some Worldviews. The following subsections have been addressed: Concept of Alcohol, Drugs and Alcoholism; The Mission of the Church; Why Study the Catholic Church?; Global Theological worldview, Legalism versus Antinomianism Perspective; Willpower versus Environmental Designs to Overcome Addictions; The Place of Alcohol in African Rites of Passage; Place of Alcohol in African Philosophy and Psychotherapy; Traditional Brew “*Busaa*” and “*Chang’aa*” in the Light of Kenyan

Law; Corruption in Fighting SGA Abuse; Macro and Micro Factors Influencing Alcohol Abuse; Place of Alcohol in Economic Witchcraft Phenomenon in Kenya; Adverse Ignorance in the Light of Education; Normal Life Stress; Politics and its policies which perpetuate Poverty and Alcohol in Kenya; Reasons for Drinking Alcohol; Nature of SGA and its Resultant Effects; Economic Effects of SGA; Social and Economic Effects of SGA Alcohol; Social Effects of SGA; Family Dysfunction; Effects of SGA on Health; Effects of Alcohol among the Elderly; Teachings of Religious Institutions on Alcohol; Activities of Institutions in Controlling Alcohol; Factors Influencing Alcohol Abuse among Christian Believers; Understanding Protective and Risk Factors to Alcohol Use; Research Gap; Biblical Models on Drunkenness and Wine; Some African Cultural Perceptions and Popular Oral Narratives; Perspective of Psychologists; Perspectives of Contemporary Christian Religious Leaders and theoretical framework. The reviewed literature sheds light on different perspectives on alcohol and SGA which has its roots in the society leading to societal problems. The study does not apportion blame to any person or single organization but discusses it in the context of socio-cultural, economic, political and religious interactions which requires adjustments in order the society can be equilibrium.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Overview

Research Methodology and Design play a cardinal role in directing the process of any given study. This section presents the research design and methodology which was used in this study on SGA, the role of the Catholic Church in controlling alcohol abuse. The discussed sub-sections include the description of the study area, target population, sample size, data collection methods, validity and reliability of research instruments, organization and analysis of data and ethical considerations.

3.1 Philosophical Paradigm

The philosophical paradigm creates a profound understanding on the right methodological design for a research adventure. There was need to understand that this study was generally guided by a philosophical paradigm. An understanding of philosophical paradigm is instrumental in that, it leads to justification and choice of the right methodological approach for any given study. Creswell and Plano (2011), view a philosophical paradigm as considered the primary set of beliefs that guide conduct, epistemologies (theories of knowledge) and ontologies (inquiry). This implies the understanding in regarding the extent to which the researcher understands the dynamic nature of the world in general, which in turn influences the researcher's choice of methodology to be applied in a given study. Considering the nature of the study, the researcher, within his/her discretion, deliberately selects the type of approach to embark on. These approaches are diverse and encompass qualitative, quantitative or mixed approaches otherwise referred to as triangulation.

Creswell (2011) seeks to imprint a vivid picture in the mind of the researcher to profoundly pre-conceive the type of study set to be undertaken before deciding on the

right and relevant research methodology. In their advocacies on philosophical paradigms, the foregoing source points out that there are four different world views (philosophical paradigms). These are: post positivism, constructivism, advocacy (participatory) and pragmatism. A brief explanation of each is deemed necessary. Positivism proponents assert that causes of a phenomenon greatly determine the effects or resultant outcome. The other assertion is that acquisition of knowledge has a trajectory of development through a well-thought observation and valid measurement of the objective reality that exists and experienced in the outside world, which the research seeks to ascertain. Post positivism involves testing laws, theories and principles in a bid to verify a situation in order to understand the world. The fact that post positivism tests variables is an indication that the approach to such a study should be quantitative in nature. Proponents and exponents of constructivism hold that meanings of a given phenomenon are constructed by humanity as they continually interact with the world in their day-to-day activities.

This implies that the experiences undergone by both the researcher and the participant coupled with the context of such experiences and culture, more often than not, contributes to the establishment of meaning (Creswell, 2011). This argument can also be understood that the researcher has to study a phenomenon within its natural habitat, and that continued interaction with the object of study eventually draws the desired meaning that the researcher set out to investigate. Advocacy or participatory research is concerned with research approach that combines political elements with relevant action in order to bring about the desired changes such as reforms with an aim to empower the citizens. This is also aimed at rooting out our obnoxious vices in the society such as oppression, gender violence, aspects of discrimination and inequity in the society.

Pragmatic approach does not orientate itself to the three philosophical paradigms that have been discussed. Instead, it independently argues that diverse approaches should be brought on board if at all meaningful data is to be collected to inform the study. This implies that pragmatic approach advocates for mixed methodologies (triangulation). Considering the presented advocacies on philosophical paradigms, the current study chose social constructivism (people constructing things for another) since the study that was conducted was qualitative in nature. The approach can vividly elucidate an understanding of social research as has been favorably argued by Creswell (2013) as he further reaffirms that social research needs a practical approach.

3.2 Research Design

Detailed understanding of research design was deemed necessary for the study to take the right methodological direction. Research design refers to the road map taken by a researcher in the research process and the scheme developed to generate answers to research problems (Kombo & Tromp, 2006; Orodho, 2003). Research design refers to the structure of research that gives guidelines towards achieving the desired objectives. It provides a complete guideline for data collection, selecting approach for research, designing sampling plan and the related questionnaires. It is an analysis system, structure and technique so considered as to obtain answers to examine inquiries (Kothari, 2014; Kumar, 2011). For this study it involved fact finding, formulation of important principles of knowledge and solution to significant problems. It also utilized interview guides and observation schedules to collect reliable data to inform the study.

The study's design and methodology were qualitative research and phenomenology, which captured the informants' experiences and perspectives. Purposive sampling was used to select 16 informants who had valuable information, while others were brewers, alcoholics and reformed addicts in CC. The researcher selected representatives from

each group which amounted to 16 in number upon saturation. The informants were identified by other informants who knew them. The researcher interviewed informants that deal with policy at the diocese level, priests at the grass root level, alcohol addicts, brewers, reformed addicts in RCC, rehabilitation officials, Uasin Gishu alcoholic drinks control secretariat, addiction counselor and lay leaders in CC. Data was analyzed using inductive thematic analysis and presented in descriptive form.

Leedy and Ormrod (2001) argue in favour of this design that it serves the purpose of understanding and describing the phenomena from the informant's perspective. The choice of this design enabled the researcher to select the right methodology, the right research instruments and the kind of data analysis.

3.3 Study Area

Description of the study area is important in order to present a clear demography of the population being studied. An understanding of this kind helps both the researcher and the consumer of the research product to get a clear picture of what is being investigated and the outcome of the study. The research was carried out in Uasin Gishu County with its headquarters in Eldoret town where the technocrats and policy implementers are. Eldoret is situated in the South of Cherangani Hills occupying the former white highlands. It is an agricultural town and fast growing, occupying a very important position in Western Kenya. "Eldore" is a Maasai name meaning stony river. The letter, 't.' was added so as to sound like a Nandi name. The Nandi settled in Eldoret after displacing the Maasai. The name Eldoret was officially given in 1912 by the Europeans and the Asians who came to settle as settlers. Uasin Gishu is one of the 47 counties in Kenya measuring about 3,328 km square. UG County borders Kericho, Elgeyo Marakwet, Nandi, Kakamega, Trans Nzoia and Baringo Counties (NACADA, 2016).

The study area has three administrative districts namely Wareng, Eldoret East and Eldoret West. The headquarters which is Eldoret town has a lot of institutions of learning such as Moi University, University of Eldoret, Eldoret Polytechnic, University of Eastern Africa -Baraton, Catholic university and Moi Teaching and Referral Hospital (MTRH) which is second after Kenyatta hospital in Nairobi. Uasin Gishu is the food granary for the nation and therefore very instrumental in the realization of vision 2030, a factor that is being threatened by alcohol abuse. The study area is further illustrated on Appendix VI.

Uasin Gishu County was selected for the study because it was found to be suitable for the study in a number of ways. First, the study area has many CC believers who constituted the study population. Second, the study area has widespread use and abuse of SGA. Third, the study area is cosmopolitan in nature. This implies that it has a mixture of population with diverse cultures. This, therefore, implies that, by studying such a population, the problem under investigation got a rich source of informants.

3.4 Target Population

Any successful study bases its work on a population of study. This, in research, is considered as a target population. For clearer understanding, further explanation was found to be imperative. With reference to this, a target population is a population to which a researcher wants to generalize the results of a study (Mugenda and Mugenda, 2003). Ngechu (2004) asserts that a target population is a well-defined set of people, services, elements, and events, a group of things that are being investigated. Uasin Gishu County has a population of 894,179 people according to the 2009 population census while the projected population as at 2016 is 1,166,667 people based at the growth rate of 3.8 percent per year (KNBS, 2010). Catholic population stood at 537,000 people in 2013 (Catholic Hierarchy, 2014).

3.5 Sample Size

The entire target population cannot constitute a realistic study. For this reason, the identified target population should be trimmed down to a meaningfully realistic population that can meet the time span of data collection. This implies that a representative unit should be identified, and considered as a sample size to generalize the findings of the target population. A sample size is a finite part of a statistical population where properties are studied to gain information about the whole (Mugenda & Mugenda, 2003). Purposive sampling was employed to select the sample representing the Catholic believers, clergy, rehabilitation counselors, administrators, Alcoholic Drinks Control Board (UG ADCB) and reformed addicts within Uasin Gishu County. This gave a representation of the population good enough to represent the study as argued by Creswell (2012). Purposeful sampling in qualitative research involves selection of individuals and sites which understand the central phenomenon (Creswell, 2012). The number of informants was 16 people and over 18 years, who are easily identifiable in the society for their knowledge on the same. These samples were supposed to be representative in nature, especially gender that is male and female but more men were willing to be interviewed as opposed to women because the majority did not want to be quoted. This took care of the Eldoret town sample and rural set up. My sampling took into consideration the personnel with the know-how who are easily identifiable. Views from UG ADCB were sampled so as to get activities and policies in place to help control SGA abuse in the county.

3.6 Sampling Techniques

For any researcher to come up with the right sample size to guide a study there is need to identify a relevant sampling technique. Sampling technique refers to a definite plan for obtaining a sample from a given population (Kothari, 2014). It is the technique that

the researcher adopted in selecting items for the sample of the study. Mugenda and Mugenda (2003) define sampling technique as the process of selecting a number of study subjects from a defined study population and sampling methods should follow different techniques depending on whether the data is qualitative or quantitative. In this study, the researcher employed a snowball approach coupled with a random sampling technique. In this approach, the researcher identified initial informants, who in turn helped the researcher to identify others. The snowball approach was instrumental to the researcher in two ways; first, it gave the researcher easy time in identifying reliable and relevant informants who had the correct information. Second, the approach made the informants feel the taste of their usefulness. This implies that, immediately the researcher informed them that they were mentioned by others whom they knew, they felt valued and honoured. This enabled the researcher to have an easy time interviewing them.

3.7 Data Collection Instruments

Data collection is among the key steps in research and which the researcher is required to wisely choose. Effective choice and selection of instruments of data collection plays an important role as it directs the nature of data the researcher collected. Given the nature of the study (qualitative), and considering the philosophical paradigm, the researcher embarked on two instruments for the collection of data for the study. These were the interview guide (IG) and observation schedule (OS). Much of the roles of the two instruments are explained in the two consecutive subsequent sections. The two tools of data collection were chosen because the nature of the data that was collected for the study was qualitative, which needed the right instruments. This would also make the process of data analysis.

3.7.1 Interview Guide

Data collection for this study was collected by use of interview guide (IG). Mugenda and Mugenda (2003) define interview schedule as a set of questions that the interviewer asks the interviewee. Kothari (2014), fully supports this instrument, applauding that, it has the capability of producing fairly reliable results. Nevertheless, the author laments that the use of instruments was somewhat expensive although the extent of exorbitance price was not explained. The IG was divided into different sections according to themes set to be addressed by the objectives of the study. The sections that addressed the objectives were preceded by demographic information of the participants. For finer details of the IG, see the attachment on Appendix I.

3.7.2 Observation Schedule

This was the second instrument that the researcher used in the collection of data. The OS was used to collect data from the informants in real-life situations. This is so because the researcher collected data among the brewers who were found to be going on with their normal activities of brewing and selling the alcohol to clients. Other drunkards were also interviewed at the point where they were found drinking or otherwise. One may argue that the drunkards were not of a stable mind and as such could not provide the correct information. Contrary to this, the researcher was astonished at the way these drunkards were ready to provide information and the degree of their honesty. However, self denial could be observed in some of the drunkards. The choice of the instrument was informed by the nature of the data that was collected (qualitative). Content of the OS guide is presented in Appendix III.

3.7.3 Document way of Analysis

For a good qualitative research to meet the required threshold of conventional approaches, documents that the researcher came across formed part and parcel of the

data collection approach. The same documents needed analysis after the collection. In regarding this, documents were analyzed to find out the extent to which alcohol consumption was widespread. These included pictures of illicit brews that were found hidden. Others included recent photos indicating how a Catholic priest went to bless the opening of a bar and restaurant. Periodic programmes of the CC on the administration of the Eucharist (the Lord's Table) were also analyzed to ascertain the frequency report on attendance.

3.8 Research Instruments

3.8.1 Validity

All data collection instruments need to be subjected to validity and reliability checks or tests. Kothari (2014) states that a tool is considered suitable and valid if it gives what the researcher wishes to assess. Borg and Gall (2013) add that content validity is confirmed by expert judgment. Definition of McMillan and Schumacher (2010) crowns it by asserting that validity is the extent to which scientific explanations of a phenomenon match reality to prove truthfulness of the findings. Putting this into consideration, the researcher identified areas in the questionnaire that presented elements of ambiguity and overlaps. The same was done by consulting key experts such as the supervisors. The outcome of such corrections finally fashioned the instrument for use in this study. In order to establish validity, a pilot study (pre-test) was conducted in Nandi County. This ensured the results obtained from the analysis of the data are the true representation of the phenomenon under study. The researcher personally interviewed the informants using prepared questions whose benefits are advanced by (Rubin and Rubin, (1995). The pilot study was carried out in Nandi county targeting Kapsabet town municipality and outlying areas. The target population was Catholic believers, clergy, rehabilitation counselors, administrators, the County Liquor

Licensing and Control Directorate and reformed addicts within Nandi County. The pilot study collaborated the findings of this study.

3.8.2 Reliability

Data collection instruments need to be tested for reliability. Reliability of research instruments has a vital role in collecting relevant data for the study. Kombo and Tromp (2006) state that reliability is the level of assessment at which a research tool measures and gets the same findings following frequent trials. Christensen (2016) intimates that reliability is the level to which a measuring instrument assesses what it hypothetically needs to assess by using a re-test technique. Testing reliability of data collection tools was of uncompromised importance. Kirk and Miller (1986) define reliability as the degree to which the finding is independent of accidental circumstances of research. Kothari (2014) further explains that an instrument is considered reliable if it yields consistent results from different populations with similar characteristics after repeated tests. Attaining reliability of data collection instruments is imperatively important if the proposed study has to meet the desired standards, particularly in the collection of quality data (Ibid). In order to attain the required standards of reliability, a test-retest was done. This implies that during the pilot study, the interview was administered to some informants twice. The researcher did this within an interval of three weeks. The two tests were compared to ascertain the degree of margin of error, which when found minimal, the instrument was deemed reliable for data collection.

3.9 Data Collection Procedures

No single research can be considered for any progression without the stage of data collection. Data for this study was collected during the month of September, 2019. This is one of the most important stages in any given study. It requires detailed procedures if at all meaningful study has to be well accomplished. In this study, the researcher

categorized the process of data collection into four stages. These included secondary data, pilot study, identifying informants and the collection of primary data.

The researcher obtained the necessary documentation required before carrying on a research project. This involves seeking authority from the GoK and Moi University which is the examining institution. In the course of the research the licensing body came to evaluate the research and its progress. The researcher sought appointment with the relevant informants and gave a letter of introduction requesting their consent to be interviewed. The data for this study was collected from the primary and secondary sources. Prepared interviews were administered to the informants and they responded to the item questions and then data was analyzed.

3.9.1 Secondary Data

This entailed the first stage in the collection of data, involving review of relevant literature regarding SGA was investigated. Secondary sources that were consulted included: books, journal articles, internet sources, magazines, published and unpublished theses and dissertations. The researcher used these sources to give meaning and direction for the study. The same sources were also used to harmonize the findings of the study in order to put the findings within the context of the study. Other government publications from Uasin Gishu County were also reviewed. One of the key advantages of collecting data from secondary sources was that it enabled the researcher to get information from the informants who could not be accessed.

3.9.2 Conducting a Pilot Study

The second stage was to do a pilot study, which is commonly known in research as, pretest. Pre-testing of the research instruments was done before the actual data collection in order to enhance validity and reliability of responses. The other purpose

of the pretest was to examine whether research questions would clearly be understood by the informants and to ensure dependability of the data collection instruments. Conducting a pilot study also enabled the researcher to acquaint himself with the research environment and the data collection instruments. Vague questions were rephrased to convey the same meaning to all participants. During the pretest, the researcher noted some useful comments made by the informants, which were in turn incorporated into the final data collection instruments.

The pilot study was done in Nandi County which shares population characteristics with the study area. By population characteristics, the researcher implied that there were also CC in Nandi County as there was in Uasin Gishu. Also, there were believers in these congregations, and there was a high prevalence of alcohol use and abuse. Conducting the pilot study in Nandi County also served as a strategy not to pre-empt the content of the data collection instruments to the potential informants before the actual data collection. This was the main reason why it was conducted elsewhere far from the study area.

After the pilot study, areas of weaknesses of the data collection instruments were identified and corrected by the help of the supervisors. The researcher, with the help of expert supervisors, checked whether the instruments were able to collect the required information. Overlapping questions and elements of ambiguity in the framing of questions were refined. The data collection instruments were then qualified for use.

3.9.3 Identification of Informants

Since informants constitute great importance in any given study, their earlier identification was found paramount. Therefore, identification of informants for this study formed the third stage of data collection. It involved identifying the potential

informants through the snowball approach. Earlier identification of informants allowed the researcher to plan well and arrange with the participants the convenient time for the interview. Snowball approach was used to this effect. Snowballing refers to the aspect in which the researcher uses the already identified informants to refer the researcher to others who had similar information regarding the study. After this, the researcher made a pre-visit to each one of them. The pre-visit was meant to acquaint the researcher with the potential informants and to prepare them for the interview without pre-empting the content in the tools. This visit also enabled the researcher to plan for a suitable date that each one of them could be available for the interview. Identifying informants ahead of time enabled the researcher to save time since he could easily locate them when time to collect data was reached.

3.9.4 Primary Data

This was the fourth stage in this process and of course the last one which involved the actual data collection on the sampled population. This method was applied through asking questions during field surveys. One of the advantages of field survey was its flexibility. In this, the interviewer could be able to repeat questions for clarity in cases where some questions were misunderstood. The other advantage was that even the illiterate informants could respond to questions. This was found to be of utmost importance, especially in interviewing informants who had no or little education. Primary data for this study included: oral information from the field, report from and observation schedule. Primary data for this study was collected using an oral IG and OS. Primary data helped the researcher in getting first-hand information.

3.9.5 Organization and Analysis of Data

Before an analysis of data was conducted, organizing and cleaning was necessary. According to Tromp and Kombo (2006), who hold that collected data should be

organized before an analysis of the same could be carried out. Data was collected through interviews which were later sorted out according to their themes so as to ascertain their thoroughness, then analysis was done. This followed the stages from raw data to information, to facts and finally to knowledge (ibid, 2006). After the organization of data, discussions were done on the information to find meaning and interpretation of meaning. The analysis of data was coherently done in accordance with the objectives of the study.

3.10 Logistical and Ethical Considerations

As much as we discuss ethical considerations, this section goes beyond to first of all address logistical issues. This involves seeking permits from Moi University, the awarding institution, the National Commission for Science, Technology and Innovation (NACOSTI) and the Uasin Gishu County Government. This was followed by upholding ethical considerations during field work data collection. Creswell (2012) notes three principles governing ethics in research namely, beneficence of treatment of informants, respect for participants and justice. In order to maintain research ethics, the researcher explained the role of participants and their rights to terminate the interview. The participants gave their informed consent. The informants voluntarily participated in the study. According to Tromp and Kombo (2006) researchers must be open and honest in dealing with other researches and research subjects and this would eliminate plagiarism. This study protected and respected other scholars' work by citing sources of authority without necessarily assuming they are the researcher's own work.

3.11 Summary

The chapter examined the study research methodology and design. These were as well discussed in the following sub-sections: Philosophical paradigm, research design, target population, sample size, sampling techniques, data collection instruments (interview

guide, observation schedule and document analysis), validity of research instruments, reliability of research instruments, data collection procedures (collection of secondary data, conducting a pilot study, identification of informants and collection of primary data), organization and analysis of data and, ethical considerations. The main purpose of this chapter was to give the current study direction so that a clear understanding of the intention of the researcher is demonstrated.

CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.1 Introduction

This chapter discusses the findings of the study as per the three objectives, namely; The teachings of the Catholic Church in addressing the SGA alcohol abuse, activities of Catholic Church in Controlling ‘Second Generation’ Alcohol Abuse and contextual Factors which Influence Alcohol Abuse Among some Catholic Church Believers In Uasin Gishu County. The following areas were addressed: Objective one: The Strategic Importance of Catholic Church; The Sacraments in the Catholic Church; Catholic Church Teachings on Alcohol; Eucharist or Holy Communion; Controversial Bible Verses used by CC members to Justify Alcohol; Alcohol Addiction Due to Relaxed Teachings.

Objective two: Activities of Catholic Church in Controlling ‘Second Generation’ Alcohol Abuse; Alcohol Indulgence, Resultant Effects and Challenges; Contributions of Pioneer Total Abstinence Association of the Sacred Heart to Alcoholism; Role of Alcoholics Anonymous (AA); Relaxed Stand of the Catholic Church; Teachings on Radio Programmes; Youth Empowerment; Motivation Enhancement Therapy (MET); Role of National and County Governments; Gaps and Challenges in the Fight against SGA at the Grassroot Level; Corruption; Effective Fight against Illicit Alcohol; Establishment of Faith-based Programmes; Counseling Services Advocacy on Abstinence.

Objective three: Contextual Factors Influence Alcohol Abuse Among Catholic Church Believers; Peer Pressure; Family Environment; Economic Constraints; Availability and Access to Alcohol; Drinking History; Education and Career; Age Factor; Emotional

Satisfaction; Influence of Media; Medicinal Aspect of Alcohol; Religious Factors and Mental and Psychological Factors.

4.2 Teachings of Catholic Church addressing the SGA Abuse in Uasin Gishu County

In this section, the study highlights the various teaching components observed by RCC in relation to SGA.

4.2.1 The Strategic Importance of Catholic Church

The CC is among the first and most widespread churches in the global perspective. It has enormous followers in almost all countries of the world. It is headed by the Pope and has its headquarters at Vatican City. Alcoholism tends to be rampant in the CC and some priests are victims of alcoholism. About 10 % of the Catholic priests are alcoholic in Michigan. Guilt, shame and protective colleagues or family often keep members of the alcoholic clergy from getting help early. Understanding that alcoholism is a disease, rather than a moral or self-inflicted problem, is critical in the clergy's ability to deal with drunkenness among their colleagues as well as their parishioners (Davis, 2018). For the clergy the cover-up and denial are particularly strong since most of them feel that should they be implicated in the vice, they might end up losing the divinity that has been vested on them (Davis, 2018).

4.2.2 The Sacraments in the Catholic Church

The liturgical life of the Catholic Church revolves around the Eucharistic sacrifice and the sacraments. There are seven sacraments in the Church: Baptism, Confirmation, Eucharist, Penance, Anointing of the Sick, Matrimony, and Holy Orders. In the context of the current study, the researcher dealt with one aspect of the teachings of the CC. This was the Eucharist, whose administration and celebration is connected to the subject

matter of the study since use of wine is dominantly pronounced. The findings of the current study revealed that these sacraments are highly upheld in the CC (O.I. 14/09/2019) and corroborated by informant (O.I 15/09/2019). The same sentiment was also established from the observation schedule, that the Eucharist enhanced good fellowship among members.

The purpose of the sacraments is to make people holy, to build up the body of Christ, and finally, to give worship to God; but being celebrations, they also have a teaching function. They not only presuppose faith, but by words and objects, they also nourish, strengthen, and express it; that is why they are called "sacraments of faith." The sacraments impart grace, but, in addition, the very act of celebrating them disposes the faithful most effectively to receive this grace in a fruitful manner, to worship God rightly, and to practice charity.

Worship is integral in the lives of Christians. When Christians engage in prayer and rituals of the Church, faith of the believers is strengthened as a church. Sacramental rites are of primary importance when the CC members gather together. The history of human salvation is the history of the way God came to mankind. The first step on this way was the bridging of the gulf separating God and mankind in the person of the one Mediator Jesus Christ and by his work of redemption. By means of his Church, Christ makes his grace available to all. Only in this application of redemption to mankind is the redemptive action of Christ completed. The doctrine of the sacraments is the doctrine of the second part of God's way of salvation to Christians. It deals with the holy signs which Christ instituted as the vehicles of his grace (ibid). Therefore, the current study revolved around the core teachings of the CC. Our informant (O.I 15/09/2019) explained the importance of Eucharistic celebrations by remarking that, "the elements of bread and wine when prayed for by the priest turns to body and blood

of Jesus. It is never taken symbolically as understood by the protestants”. This implies the teaching of transubstantiation by CC as opposed to consubstantiation by the Protestants (Lutherans). Transubstantiation is pregnant with philosophical understanding that requires elitist interpretations. Another informant (O.I 23/09/2019) observed that, “although he is not educated to quote the Bible and give its interpretation, he subscribes to CC because they understand our culture and do not restrict us in some things so long as you control what comes out”. This was also collaborated by our informant (O.I 20/09/2019) who initiated that, “she is modeled by the examples of her peer believers”. This shows that there is need for CC to teach certain scriptures which have contextual impacts and set good role models for the believers to emulate.

4.2.3 Catholic Church Teachings on Alcohol

The worldview of CC on alcohol is informed by their teachings, historical traditions and idea of respect for an individual's conscience. Catholics accept alcohol is satisfactory with some restraint according to the Catechism of the Catholic Church which condemns drunken excess and illegal drugs in #2290-2291 (Armstrong, 2020). The Drill of the Catholic Church denounces plastered overabundance and unlawful medications. The righteousness of moderation arranges us to stay away from each sort of abundance: the maltreatment of food, alcohol, tobacco, or medication. Those cause grave culpability who, by tipsiness or an affection for speed, jeopardize their own and others' wellbeing out and about, adrift, or in the air. The utilization of medications incurs exceptionally grave harm for human wellbeing and life. Their utilization, besides on stringently helpful grounds, is a grave offense. Surreptitious creation of and dealing with drugs are outrageous practices. They comprise direct co-activity in evil, since they urge individuals to rehearses seriously in opposition to the ethical regulation.

In my comprehension, the thought held by certain Protestants that alcohol is characteristically malevolent determines principally (while possibly not exclusively) from the balance and disallowance developments during the 1800s and forward. A few divisions, like the Presbyterians and the Methodists, changed around then from serving alcohol in the Master's Dinner/Fellowship, to grape juice, primarily on political grounds.

Lutherans and Anglicans have consistently involved wine for Heavenly Fellowship. Neither Martin Luther (who was very attached to wine) nor John Calvin (Establishments, 3:19:7; 4:13:9 referring to St. Augustine) went against wine-drinking. Calvin nonchalantly accepts that wine will be utilized for Blessed Fellowship (4:17:43), as it had forever been utilized in the Congregation past to that time.

Fundamentalists try to assert that the biblical “wine” is merely unfermented grape juice. The term “strong drink,” however, in contrast to “wine,” is seen (e.g., Lev 10:9; Num 6:3; Deut 14:26; 29:6; Jud 13:4, 7, 14; 1 Sam 1:15; Prov 31:4; Mic 2:11; cf. Prov 20:1; 31:6; Is 5:11, 22; 24:9; 28:7; 56:12; Lk 1:15).

It is important to respect the church position and to explore such stand views especially considering the emerging trends of alcohol. Such positions were important before the advent of SGA. One of our informant who is also addiction counselor (O.I 16/09/2019) avered that, “SGA kills, destroys the self-esteem of its victims, retards knowledge and understanding of the individual, is a risk factor in health and productive health resulting to dysfunctional human life”. He went on to say that, “it totally destroys the social and economic life of its victims”. Our informant (O.I 23/9/2019) and Informant (O.I 25/9/2019) pointed out that “the CC has not taught them on SGA and its effects. The Bible records teachings on alcohol in general but not specifically SGA which is toxic.

It can only be compared with what is written in 2 Kings 4:38-40....“The stew was poured out for the men, but as they began to eat it, they cried out, “Man of God, there is death in the pot!” And they could not eat it”. Allegorically, SGA is death in the pot or bottle. These assertions in relation with SGA calls for reconstruction of theology, philosophical stand views and teachings on alcohol.

The Catholic Church continues to support alcohol consumption in moderation and quotes Ecclesiastes 9; 7 “Go, eat your bread with enjoyment, and drink your wine with a merry heart for God has long ago approved what you do.” (Jessie, 2018). This position of moderation was also supported by an informant (O.I 15/09/2019). He observed that drinking is sin when done in excess. Moderation of alcohol, especially SGA is tricky as one of the informants said, “every time he drinks a glass of SGA, he makes sure that a motor bike is on standby to rush him home before getting black out” (23/9/2019). This shows the fast effect of SGA on an individual which does not require moderation.

The virtue of temperance disposes us to avoid every kind of excess: the abuse of food, alcohol, tobacco, or medicine. Those incur grave guilt that, by drunkenness or a love of speed, endanger their own and others’ safety on the road, at sea, or in the air. “St. Paul speaks out against drunkenness multiple times. Here are a few of them: Romans 13:13, Galatians 5:19-21, and Ephesians 5:18. “Do not get drunk with wine, for that is debauchery; but be filled with the Spirit”.

Many priests are alcoholic due to the pressures of the job, being on call, sometimes for 24 hours a day and therefore find it hard to relax without a drink in their hand. There is the culture of drinking that is so common in the Catholic Church, which includes the world of the Catholic social club, or the people who are always ready to offer them a drink. There is also the challenge of endless loneliness and boredom. Others are

compelled by genetic predisposition to alcoholism which they inherently bear according to Alexander Lucie-Smith, (2014). The findings of the current study revealed that alcoholism among the CC priests is rampant and overwhelming. The situation is so grave that even some clergy themselves do not know exactly how to get out of the quagmire of alcoholism (O. I. 21/09/2019). This was also collaborated by another informant (O.I. 12/9/2019). However, there was no information from the informants to show that the priests indulge themselves in SGA consumption.

Heavy indulgence by the priests ended up influencing the CC believers to take alcohol since they (priests act as role models) and the members have to follow suit (O.I. 12/09/2019). Some Alcoholic priests do enormous damage to the Church, although this observation, more often than not, goes without saying. They also deny that there is a problem. Once one has been found to be an alcoholic, he is surrounded by believers who refuse to admit that the case in question is true. The main reason for such denial is fear of discipline by the church which is in disconnect with reality. When a priest drinks too much alcohol, that needs to be confronted, and the sooner it is done, the better (Alexander Lucie-Smith, 2014).

In the light of this, however, Davis (2018) points out that the CC is the most aggressive in dealing with alcoholism among its clergy, with the Episcopal close behind. Other denominations are just beginning to come to grips with it. As much as from the face value, this assertion may mean that the Church is right in the forefront in dealing with alcoholism, the fulcrum point to note here is that alcoholism has been gravely entrenched among the CC priests and believers. The key eye-opener here is that the church has been dealing with alcoholism among the clergy who are very influential to the believers to whom they preach. One informant posed a question, "If the problem of

alcoholism has been so entrenched among the clergy, to what extent are the believers affected by the vice of alcoholism”? (O.I. 14/09/2019).

The findings of the current study show that the CC has conspicuously been silent about alcohol especially SGA (O.I. 23/09/2019; Observation Schedule, 2019). The same findings were also drawn from the observation schedule. This might imply that the church allows alcoholism among its believers since the old adage goes, “silence means consent,” As much the CC appears to be generally silent on the use of alcohol, there has been notable open teaching by some CC priests against uptake of alcohol according to our Informant (O.I 25/09/2019). For instance, in line with the findings conducted by Kituyi (2018), one of the priests of St. Emmanuel Catholic Church in Siuna Village taught followers against excessive drinking of alcohol. However, the clergy indicated to the members that, nevertheless, if they have to drink, they should do so moderately. How has this assertion of the priest resulted in increased uptake of the liquor? The foregoing source explains that people’s ignorance led to misinterpretation of Bible teachings on alcohol by the majority of the CC members to their advantage. Nevertheless, the CC members are occasionally advised by their priests to avoid engaging in evil activities while under alcohol influence since they are aware that some believers take the SGA. Such sends information to some believers especially the youths, immature and the illiterate which causes them to consume alcohol and SGA.

4.2.4 Eucharist or Holy Communion

The holy communion, which is also referred to as the Lord's Table, is commonly known as the Eucharist by the Catholic Church. It involves remembering the suffering and the death of Jesus Christ on the cross. In many denominations, it is done by involving the concerned believers to take bread, symbolic of the body of Jesus and wine which represent the blood of Jesus. The practice is sacred and has been observed over

centuries. One of the questions that the current study sought to answer was whether the administration of Eucharist in the CC influenced its believers to take alcohol.

One informant observed, “Wine taken during the Eucharist truly influences some believers to indulge in alcoholism” (O. I., 16/09/2019). In reference to this, the participant further conceded that “alcoholism is greatly prevalent in the CC because priests have been victims of alcohol and have sought assistance at the Rehabilitation Centres (RC)”. The findings of the study on the relationship between Eucharist administrations within the study area is also consistent with the earlier findings of Stephanie Slade (2020).

Another informant, on the question whether he knew SGA? Answered, “it is a new phenomenon but has had the same problem of adulteration with the wine they use in Eucharist and therefore concerns them” (O.I. 15/9/2019). He also noted, “CC also treats alcohol as a cultural way of life of a given community and therefore does not condemn alcohol in totality so long as those who drink do it responsibly”. The church on alcohol consumption coupled with the indulgence of its priests is a clear indication that the teachings of the church fail to address the emerging issues posed by SGA.

The position of the Holy Bible regarding to alcohol should necessarily be mentioned. This is mainly intended to shed light on the missing gap found in the teachings of the CC on alcohol. Main books to this effect are First Corinthians 6:19-20 and Romans 12:12 that basically teach that our bodies are the temple of the Holy Spirit and should therefore be kept clean and not defiled by anything. This includes alcohol and any other related toxic substance. The Bible continues to provide related teachings in the book of Proverbs 20:1 that wine is a mocker and whoever is deceived by it is not wise. This clearly indicates that indulgence in wine is against the teachings of the Bible. The same

findings from the observation schedule indicated that as much as many CC believers justified their drinking practices using the Bible, this was totally against the will of God.

From the findings of the study, much of the above explained teachings are not common in the CC since they are conspicuously silent on the same in their liturgical teachings (O.I. 21/09/2019). Thomas Aquinas who is among the celebrated personalities whose teachings influenced the doctrines of the CC once wrote a point of concern in relation to alcohol. Aquinas wrote that drunkenness is not just a sin but a moral sin, so severe that the early Apostolic Canons decreed that, “one who is given to drunkenness or gambling... must either give them up or be excommunicated from the church (Stephanie Slade, 2020). It can be argued that with time, some priests in CC have varied stands on alcoholism which may compromise the efforts of Pioneer movement on abstinence.

4.2.5 Controversial Bible Verses used by CC members to Justify Alcohol

Sometimes, one may mistake the CC for its failure to counteract the vice of alcohol indulgence in their teachings. This might partly be true as well as partly otherwise. To effectively address this, an understanding of misconception due to misinterpretation of Bible verses is necessary. Such misinterpretations may negatively influence the believers to get involved in alcoholism without consciously seeing it as a sin, but instead ignorantly consider it as one of the fundamental teachings of the church. Let us discuss some of the two Bible verses that are commonly misunderstood by the CC.

The findings of the current study revealed that there are misinterpretations of certain Bible verses by either the CC clergy or the believers themselves. An informant (O. I. 15/09/2019) quoted, 1 Timothy 3:3, Apostle Paul, advising Timothy through the epistle, to drink a little wine because of frequent digestion problems which hindered him from preaching the gospel. Many believers and non-believers alike have used this

verse to justify their consumption of alcohol and even in excess leading to addiction. The findings of the current study is in concurrence with the earlier finding of Kituyi (2018) that many CC members used such Bible verses to justify both preparation and uptake of alcohol. Further, the study found out that there was a member of the CC who brewed and sold *chang'aa* in her home by justifying that it was medicinal (O.I 13/09/2019).

The other commonly abused verse in the Bible, which has been assumed as a teaching, yet has in turn led to an increase in heavy alcohol consumption, is in the Gospel of John 2.1-10. This is when Jesus attended a wedding feast at Cana of Galilee. Mary the mother of Jesus asked Him to perform a miracle at a time when the ceremony had run short of wine in which pots of water turned into wine. Some participants of the current study/ language argued that the CC believers had more often used this verse to argue in favour of their insatiable craving for alcohol (O. I., 16/09/2019; O.I. 28/09/2019). One informant (O.I. 22/9/2019) central argument was based on what she said that, “if Christ could make wine in the ceremony where He was personally present, then where would one find the guts and audacity to stop them from taking and making alcohol?”

A point of concern, which emanates from the foregoing discourse, and which is worthy of noting is that, the writer of the Bible does not report that people were drunk at Cana. But the SGA makes people drunk, making them get involved in all kinds of nuisance and vices. Given this disparity, why then should the CC believers compare the Galilean miracle at Cana with their appetite for alcohol? Mary, the mother of Jesus is an iconic religious figure in the CC. Therefore, her presence at the wedding and pointing out to her Son to do a miracle that resulted into wine was of utmost value. This might have easily won justification by the believers that wine and alcohol are relatively good for them. The finding of the current study, which revealed that Bible verses have been

misinterpreted is the views of informants (O.I. 14/09/2019) and also consistent with that of our informant (O.I 28/09/2019). There is need for CC to consider how to address such controversial scriptures which may excite craving for alcohol and more importantly SGA among some of their believers.

4.2.6 Alcohol Addiction Due to Relaxed Teachings

Wendy Donahue (2013) argues that compulsive or addictive behaviour often begets another. This implies that some people compensate for one, replacing it with another—they stop drinking and start eating. Less awed by their priests, parishioners are quicker to call the vicar's office or the chancery if they suspect a drinking problem. The findings of the current study shows that repeated use of alcohol could lead to addiction (O. I., 25/09/2019). In line with the same concern, Chesang (2013) indicates that repeated use of alcohol can lead to dependency; long term consumption without proper nutrition can lead to the damage of vital organs of the body such as the brain and liver. It is in the danger of addiction that the study argues for prevention strategies through Biblical teachings. It is worse to get addicted to SGA which is highly adulterated.

Alcohol is contained in drinks such as wine, beer, brandy, spirits and whisky and acts on the body as a depressant and lowers down brain activity. Participants of the current study especially (O.I. 15/09/2019) and (O.I 21/09/2019) said that, “controlling alcohol should not be left in the hands of few institutions but the entire community should embrace the same. This is also in line with the findings of an earlier study conducted by Chesang (2013) who recommends that institutions such as courts and the police should be assisted in combating the vice of alcohol abuse. This is true and everyone has a moral obligation to assist in creating awareness of the dangers of all forms of alcohol so as to prevent alcohol consumption, addiction and eventually eradicate SGA.

The findings of the current study revealed that the CC perceives alcohol consumption as a normal practice among some believers, (O. I. 24/09/2019). Another informant remarked that, “there is no need to stop drinking alcohol by the CC believers since there was no verse in the Bible that prohibits alcoholism” (O.I 23/09/2019). This contradicts some Biblical texts such as Psalms 14:21 which can be interpreted as prohibiting alcoholism. In the light of this, the study exposes some lack of Biblical knowledge by some CC believers. It is the moral obligation for CC to disseminate the whole truth for their believers who may be ignorant of the misconceptions pertaining to some controversial scriptures.

The findings of the study in the preceding paragraph were found to be consistent with the assertion of Kellner (2015) on the Episcopal Church. The church has for over the year’s not demonstrated formidable teaching confronting alcohol consumption among its clergy and believers. The devastation that emanated from the compromised stand on alcoholism led to establishment of Recovery Ministries, a group dedicated to helping individuals and congregations address the problem of alcohol (Kellner, 2015).

4.3 Activities of Catholic Church in Controlling ‘Second Generation’ Alcohol Abuse in Uasin Gishu County

This section explores the activities of Catholic Church in controlling the ‘second generation’ alcohol abuse in Uasin Gishu County under objective two. The study explored ways and strategies (activities) put in place by the Catholic Church to control “second generation” alcohol abuse in Uasin Gishu. In the pioneering sub-section include; Alcohol Indulgence, Resultant Effects and Challenges; Contributions of Pioneer Total Abstinence Association of the Sacred Heart to Alcoholism; Role of Alcoholics Anonymous (AA); Relaxed Stand of the Catholic Church; Teachings on Radio Programmes; Youth Empowerment; Motivation Enhancement Therapy (MET);

Role of National and County Governments; Gaps and Challenges in the Fight against SGA at the Grassroot Level: Corruption, Effective Fight against Illicit Alcohol, Establishment of Faith-based Programmes, Counseling Services, Advocacy on Abstinence.

4.3.1 Alcohol Indulgence, Resultant Effects and Challenges

It is quite in order to evaluate the extent of alcohol indulgence before assessing and discussing activities that the CC has put in place to control the SGA abuse within the study area. The researcher found this approach necessary because any activity geared towards controlling a menace should be informed by the outcome of situational analysis.

In developing countries, the commercial context and ethical issues regarding alcohol production and sale impede activities to counteract the spread of the same. Informal alcohol production is more widespread than formal production by companies. Informally produced alcohol can be more harmful than formally produced ones. It may be adulterated or inappropriately high in alcohol content and its sale and marketing would not be regulated. In developing economies, major alcoholic drinks producers are often doing important work by establishing public health policies on alcohol where they are produced in abundance (Church of England, 2020).

The findings of the study revealed that the most vulnerable group in regard to alcohol consumption is the youth aged between 20 and 35 years (O.I. 15/09/2019). An earlier report established by NACADA (2012) revealed that the most affected by alcohol was youth aged between 10 and 18 years. High risk of exposure starts from age 10 to 14. The report by NACADA was found to be contrary to the findings of the current study. Nevertheless, this is still in order because it as well shows that the age bracket of

indulgence from the time of the NACADA report to the time of the current study has expanded. This implies that more youths are heavily involved in alcohol abuse.

Alcohol has diverse effects, especially when used in excess. Again it should be considered prudent to briefly discuss some of the devastating effects of alcohol before assessing activities that the CC has been involved in to counteract the same. The findings of the current study revealed that alcohol consumption drastically affects health. This implies that its consumption leads to myriads of illnesses such as cancer of the liver, which, in most cases, lead to death. Alcohol was found to be among the leading contributory factors leading to family break problems such as financial constraints, gender violence, separation and divorce. In some cases, alcohol consumption led to isolation, suicidal deaths and spread of HIV/AIDS (O. I., 15/09/2019). The foregoing source further revealed that alcohol consumption led to change of gender roles as women end up being heads of the affected families.

There are numerous challenges that act as impediments to counteracting alcohol consumption. With reference to this, the findings of the current study established that prevalence of corruption has greatly hindered approaches to combating alcohol menace. It was established that distributors and sellers are in collaboration with both the police and judiciary officers. The police appear to be trying to combat alcohol, but their efforts appear to be superficial and seem to be just pleasing the public. Informant of this study revealed that the police are highly involved in collaborating with alcohol brewers, distributors, sellers and drinkers (O. I., 15/09/2019).

4.3.2 Contributions of Pioneer Total Abstinence Association of the Sacred Heart to Alcoholism

The PTAA was founded in 1898 by James Cullen, in response to widespread alcoholism among Irish Catholics as the earlier temperance movement of Father Mathew was fading from memory (Butler, 2002). This is a movement within CC of believers of goodwill who advocates for abstinence to all alcohol consumption. It is not structured and not found in all the CC. The activities of PTAA exemplified by CC in Uasin Gishu County is commendable and notable in this study. First, it advocates for abstinence from alcohol and secondly, is a home grown solution by the Catholics themselves to abstain from alcohol. However, from the findings of the study, the contribution of PTAA, has had little effect in controlling SGA alcohol abuse in Uasin Gishu County. The findings categorically revealed that as much as some believers have heard and read about PTAA, they have witnessed very little impact in its bid to reform alcoholics. However, its operations are slowly gaining ground according to our informant (O.I., 27/09/2019). In Spite of its positive impact some have not heard about it as according to our informant (O.I. 10/09/2019).

Our informant (O.I. 21/09/2019) noted that, PTAA was been involved in agitating for abstinence from alcohol because of its disastrous effects especially caused by SGA. He went on to state that they identified victims and offer them help in counselling and follow up within their "*Jumuia*" meaning home fellowship". This is a notable group observed by the study within the CC. However, their activities are minimal taking into consideration that they are composed of people who give their services on goodwill. Another limitation is that some of the members especially in the rural areas and uneducated may not be fully informed of the PTAA operations. Much of the strength of PTAA would have come from the priests on the pulpit.

Regarding the contribution of PTAA, the findings of the current study established that its effect had not been so much felt in the CC of Uasin Gishu according to our informants (O.I. 23/09/2019; O.I. 20/09/2019). According to these informants, some have not witnessed any alcoholic who had reformed due to its influence. In considering this revelation, it is clear that PTAA has not established itself as a force to control alcoholism within the CC. This could be due to its strong advocacy for abstinence which may not be popular with some CC believers.

4.3.3 Role of Alcoholics Anonymous (AA)

Alcoholics Anonymous (AA) is one of the best and most effective methods to treat alcoholics in the global perspective. The programme is based on the principles of submission to a higher power, then asking for forgiveness for the wrong things that the addicts have done, and efforts to be made to amend for wrong doing. AA is mostly based on Christian beliefs and finding oneself again. The findings of the current study revealed that the few services that were in place to help alcohol addicts were in open places and people who were being helped are known. This has greatly interfered with the process of helping the AA since the principle of anonymity has been compromised according to our informant (O. I. 16/09/2019). The informant narrated that some Catholic Church believers were aware of these services of AA but were afraid that their identities would be disclosed. The findings of this study were found to be divergent with two earlier findings of Kellner (2015) and that of Kitavi (2017).

Our informant (O.I. 21/09/2019) said that “they use teachings of AA to help counsel addicts and their families which have been fruitful in their tasks”. He supports and recognizes the work of AA. Some of our informants (O.I. 10/09/2019) and (O.I. 22/09/2019) said “they are unaware of the existence of AA and their teachings”. This

also points out that the existence of AA and their programmes within the CC are minimal and known by few individuals who may be well informed.

4.3.4 Relaxed Stand of the Catholic Church

For this study, the term, 'relaxed stand' implies permissiveness in putting across assertive stands to the believers. Nasse (2019) thinks that CC faithfuls are tolerant towards alcohol consumption. The CC culture gives rooms to a believer to make informed choices on alcohol intake. They respect the conscience of their believers. On the contrary, Evangelical Christians are intolerant towards alcohol consumption; they condemn the purchase sale and consumption of alcohol (Okon, *et. al.*, 2014).

The findings of the study revealed the apparent stand of the CC on alcoholism contributed to little or no control of alcoholism among the CC believers (O.I. 23/09/2019). One of our informants (O.I. 28/09/2019) noted that, "people attend CC because they respect the traditions of the people and therefore do not condemn alcoholism in totality". This allows room for people to abuse alcoholism. The study encourages strict teachings which support control of alcoholism.

4.3.5 Teachings on Radio Programmes

Radio as a medium of transmission of knowledge has all over the years been on the forefront in educating people on different areas in life. Many institutions including church organizations have used radio stations to impart knowledge to their believers. The CC has also not been left out in championing and transmitting different teachings of the Bible to their believers. Our informant (O.I.26/09/2019) said that, "CC through their Eldoret, Upendo radio programmes reaches out to the youths and educates them on the dangers of alcohol". This is a notable activity but the question remains how many of the alcoholics listen to such programmes and at what time. The CC radio and other

television programmes on both national and local media houses have very little on ways of reducing or controlling alcoholism according to our informant (O. I., 16/09/2019). The informant went on to warn that, ‘for control to be effective, it must be measurable’. This study considers the argument of measurability as important; the CC should consider this in its programmes. The study notes the power of media to influence and teach while advocating for feedback in the programme to even impact more positively. This could be exploited by the CC to create awareness of abstinence from SGA.

4.3.6 Youth Empowerment

The youths were found to constitute the majority of SGA alcohol consumers. One of the glaring reasons for this was idleness that was occasioned by an increased rate of unemployment. The larger the number of unemployed youths in the CC, the greater the rate of consumption of SGA alcohol in the congregation according to our informant (O. I., 15/09/2019). He pointed out, ‘they were aware that the vice was deeply rooted among some youths of the church which prompted the church to capture the vice in their strategic plan (O. I., 21/09/2019). Most vulnerable were the youth between the age of 20 and 35 years according to our informant (O. I., 16/09/2019); because many youths are not in formal employment, idleness easily impelled them to indulge in alcohol consumption and abuse.

In order to counteract the above indulgence into alcohol among other vices, the CC has established the Catholic Agricultural Rural Youth Movement (CARYM) at Soy where they engage the youths in projects. The CARYM has also bought land in Soy in conjunction with donors from Germany on which they do farming, poultry, beekeeping and making church artifacts according to our informant (O.I. 15/09/2019). Whereas this is appreciated, the project is domiciled in Soy Sub-County while other places lack. Such projects should be replicated in other parts of Uasin Gishu County. This was found to

be contrary to findings of Masinde (2014) which revealed that unemployed youths in the villages lacked structures to empower them. At least we have an example in Soy which shows the existence of such organized structures. The CC also has Young Christians Students Association (YCSA) within institutions and Pontifical Missionary Children (PMC) where they assist children who come from alcoholic families (O. I., 15/09/2019). Such undertaking will assist the children access education and make them to have an equal footing with children from other stable families. However, there is need to involve the parents in counseling to have holistic transformation. These findings are clear indications of the activities of the CC in trying to control consumption of the SGA among her youthful believers although on small scale. CC should enhance such gainful projects for their believers especially the youths and other community members.

4.3.7 Motivation Enhancement Therapy (MET)

Motivation or incentives world over enhances change whether behavioral, success in any field or discipline. Social beings feel appreciated and supported when positively motivated. Such motivation can be used in enhancing soberness in an individual. According to the NIAAA (2000), alcoholics and addicts lack strong motivation to be sober. Once they get motivated to be sober by reducing rate of alcohol consumption, there are higher chances than ever that they can be able to eventually stop alcohol consumption and indulgence. This implies that the moment alcoholic addicts find any little motivation, they may easily stop taking the SGA. The findings of the current study revealed that the CC encouraged those addicts within their congregation to see the need of reducing alcohol consumption (O. I. 26/09/2019). Such encouragement greatly motivated them to find sense in reducing the rate of alcohol consumption (O. I. 13/09/2019). This shows that alcoholic addicts mainly need someone to help them see into their alcoholic life. The findings of the current study agrees with earlier assertion

NIAAA, 2000) that MET was an effective activity in helping the alcohol addicts to reform. Therapeutic process is normally undertaken by a qualified psychologist whose main concern is to help the patient find sense in stopping alcohol consumption. The CC should enhance motivation enhancement therapy to bring about behavioural change among believers with issues of alcoholism. Sporting activities and empowering the youths can motivate them to concentrate their energies on beneficial activities and alter their minds. Motivational talks and mentorship should form part of these motivation therapy enhancements will go way in controlling SGA and alcoholism in general.

4.3.8 Role of National and County Governments

This section was deemed to be important to the study in order to understand the various roles played by different stakeholders in enhancing control of SGA so that no one organization or individual can be blamed for the SGA vice. Although it is not covered in the three objectives, but in the course of collecting data from the field the researcher found it necessary to include the same as part of the findings. It is the responsibility of any government world over to ensure security of her/its citizens from any forms of threats to their human survival. This forms what is known as freedom of human rights. Right to life is paramount to any human being as enshrined in the Kenyan constitution and United Nations human Rights Charter. Kenya in fighting substance abuse has enacted laws and regulations which brought NACADA into being and subsequently devolved some of its function to County government and particularly to control alcohol abuse. Such devolved functions brought in among others in different counties, UG ADCB to control alcohol abuse. Our informants (O. I.14/9/2019 and O. I. 16/9/2019) commented on the efforts of Uasin Gishu County government in conjunction with National government through the interagency forum to fight and control alcohol abuse especially SGA. One informant noted that, “they have been able to license outlets which

comply with government policies and regulations, resulting to considerable cuts of outlets from over 4000 bars before the coming in of UG ADCB to less than 1000 in 2019” (O. I. 14/9/2019). Such represents a significant cut that is commendable especially when illegal outlets are downsized.

Our informant (O. I. 14/09/2019) also noted, “illicit alcohol especially SGA of *busaa* and *chang’aa* together with adulterated spirits pose potential threat to human lives in UG County”. He also said that “majority of these outlets are not licensed and operate under cover with make shifts to avoid detection and arrest”. Despite the many challenges from the brewers within and outside the county, the board and interagency team are determined to fight the menace, he said. On the other hand, he said, the UG ADCB are in the process of building a rehab facility in the county for treatment and equipment with life skills project to empower addicts and families on alternative source of income. He recognized the efforts played by NGOs, FBOs and welcomed their full participation in controlling SGA and alcohol abuse while changing source of livelihoods of brewers and addicts.

From the findings of the current study, the government of Kenya has been on the forefront in putting in place proper and stringent control measures that can effectively counteract the widespread use and abuse of alcohol (O.I., 20/09/2019; Observation Schedule, 2019). The case in reference is the NACADA. Our informants (O.I 14/09/21; O.I 16/09/2019) informed the study of the efforts of the Uasin Gishu County government in conjunction with National government through inter agency forum to fight and control alcohol abuse especially SGA. Our informant (O.I 14/09/2019), state that, “they have been able to license outlets who comply with government policies and regulations resulting to considerable cuts of outlets from over 4000 bars and wines/spirits before the coming of UG ADCB to less than 1000 outlets”. He went on to

say that the biggest challenge comes from wines and spirits outlets who apply for these licenses and majority eventually float the rules to sell SGA (spirits). He also said, “illicit alcohol especially SGA of *busaa* and *chang’aa* pose potential threat to human lives for those who consume them”. The outlets are not licensed and keep on operating under cover with make shifts to avoid detention and arrest. Despite the many challenges from the brewers within and outside the county, he said, “The Board and the inter agency team are determined to fight the menace. He also said, “the UG ADCB has plans in place to build Rehabilitation facility in the county and empower addicts, their families and brewers to get new life skills which will assist them get alternative source of income. “He said that they are looking forward to work with well wishers, sponsors, FBOs and NGOs to prevent and treat the problem while changing source of livelihoods. One addiction counselor (O.I 12/09/2019) remarked, “any addiction especially alcoholism is a disease and therefore treatable by health facilities and rehabilitation centres with full cooperation from victims and significant others”.

The CC has endeavored to cooperate with the government to allow other NGOs to establish projects that can assist in educating the people on the risks and dangers of alcohol in general and more in particular, the ‘second generation’ one (O. I., 15/09/2019). The government should do more to engage the religious institutions in controlling alcohol abuse and support their activities to empower addicts and brewers. This implies that the CC in liaison with the government can engage in viable activities to control alcohol consumption in Uasin Gishu County. UG ADCB according to our informant (O.I 14/09/2019) said that, “they have been frustrated by some wines and spirits operators who sell adulterated SGA packed in sachets and sold secretly to their known customers. He went on to say, “Such join the list of illicit operators of SGA of adulterated *busaa* and *chang’aa*.

4.3.9 Gaps and Challenges in the Fight against SGA at the Grassroot Level.

Our informant (O.I 14/09/2019) alluded that of the roles played by the national and county governments, there have been issues in the fight against all illicit alcohol in the county of Uasin Gishu. These are occasioned by factors such as porous borders which are not managed and hence, brewers exploit such and carry on with their illegal activities. Limitation of resources also hampers effectiveness in the fight against illicit alcohol. The war against alcohol abuse is expensive.

4.3.9.1 Corruption

Whereas corruption is a vice fought by the government, there are some unscrupulous personnel who engage themselves in corruption cutting across different departments. This hinders the effectiveness of fight against illicit alcohol. However, the inter agency forum is doing everything possible to see to it that corruption is eliminated so as to enhance fighting against illicit alcohol. Uasin Gishu County Government and the GoK abhors corruption all public servants are required to desist from the practice. Any person found engaging in corruption will definitely face severe disciplinary action (O.I 14/09/2019).

4.3.9.2 Effective Fight against Illicit Alcohol

The fight against alcohol should not be left to the national and county governments. Although it is a devolved function of which UG ADCB is mandated to spearhead the fight against illicit alcohol and control the licensing of licit alcohol, all stakeholders have a role to play and ensure that the society is free from alcohol abuse. The church has a role to play in educating and creating awareness among their believers and members of the community on the dangers of alcohol. The civil society, the education sector, the ‘Nyumba Kumi’ initiative, village elders and government administration have a role to play so as to ensure that the society is protected from SGA and other

illicit alcohol. The county enforcement and police cannot be everywhere at the same time in fighting illicit alcohol. Therefore, everybody is requested to be a brother's keeper and police each other and social vices shall be controlled or eliminated altogether. It is important for all stakeholders to be mindful of others especially the vulnerable groups which are the targets of brewers. The brewers too should be mindful of the health and welfare of alcoholics who are sick and need help.

4.3.10 Establishment of Faith-based Programmes

Evidence-based studies point to the instrumental contribution of faith to substance abuse prevention and recovery. A large majority of cases show that religious and spiritual beliefs and practices lead to lower levels of substance abuse, including reduced likelihood of using various drugs, in the course of a lifetime (Moscati, et al, 2014; Palamar, et al. 2011). For instance, a study by Lyons *et. al.*, (2010) found that up to 82% of clients who experienced a spiritual awakening during substance abuse treatment and recovery were completely abstinent at a one year follow-up compared with 55% of non-spiritually awakened clients.

Faith-based programmes are activities that have been very instrumental in different denominations. These programmes are divided into two: Religion-based substance abuse recovery programmes (RBSARP) and spirituality-based programmes (SBP). RBSARP include those that are carried out by such groups as the Salvation Army and Teen Challenge (SATC), (Adult and Teen Challenge USA, 2018), ATCUSA and spirituality-based programmes include those carried out by such groups as AA. A survey of the Salvation Army's Harbor Light Center in Washington D.C found that participants who chose engagement in spiritual activities improved their chance of successfully completing their treatment programmes.

The findings of the current study as well revealed that the CC has established an AA programme in which they try to help former alcohol addicts get reformed (O.I.,12/09/2019). The informant further explained that as much as the programme was effective initially, those who trained the victims ended up revealing the names of the ones who were undergoing behaviour reforms. The approach denied the programme its initial meaning and goal. This almost discouraged people. Nevertheless, those anomalies were corrected and so far the programme is apparently helpful. The study appreciates such efforts and CC should continue to train their personnel or believers for such great work of helping others.

In 2017, ATCUSA helped, on average, 5826 individuals in their US residential programs each day (ATCUSA, 2018). A seven-year study on Teen Challenge's effectiveness found that, in contrast to those who had dropped out of the programme, those who had gone through it had significantly managed positively to alter their behavior (Bicknese, 1999). A.A. is not only the most widely used spirituality-based support/mutual aid group for people recovering from alcoholism, but also provides inspiration for a multitude of other addiction recovery support groups (BBC Magazine, 2015). Although some have questioned the usefulness of AA, its approach has been solidly appraised for its effectiveness.

The findings of the current study revealed that nearly all FBOs in Kenya in general and Uasin Gishu in particular are owned and sponsored by religious organizations (O. I. 14/09/2019). The informant further advances the explanations by pointing out that, in case the government may have a hand in these organizations, there was no clarity explained to this effect by the clergy to the CC believers. This could also be as well an indication that the church, in liaison with other non-governmental bodies, sponsors these FBOs to operationalize their activities. The study recognizes such limitations and

suggests networking between CC together with other denominations and the government to strengthen and build capacity of all FBOs so as to control SGA.

Considering the preceding assertions, the findings of the current study were found to be divergent with earlier findings of Hein (2014). The study revealed that FBOs in the United States (US) were supported by the government based on the effectiveness of faith-based initiatives to address substance abuse. FBOs are eligible to compete for government grants on the same basis as all other NGOs. Nevertheless, faith-based organizations may use government grants only to the extent that the money goes to non-religious activities in furtherance of a precedence social service (Hein, 2014).

The findings of the current study on the ground that FBOs helped in reducing alcohol consumption were found to be consistent with earlier findings of Kellner (2015) in the USA. The study revealed that as much as the Episcopal Church tolerated alcohol indulgence among their believers, there were other faiths such as Islam, Southern Baptist Convention, the SA, SDA and the Church of Jesus Christ of Latter-day Saints that prescribe alcoholic beverages among their congregations.

4.3.11 Counseling Services

The most common and reliably effective way to treat harmful and dependent drinking is by counseling. Counseling Alcoholic Problems (CAP) was initiated in order to help people learn how to deliver alcoholic addicts from drinking problems. CAP seeks to change harmful and dependent drinking by helping people to evaluate their drinking habits (Dabholkar, *et. al.*, 2013). CAP may refer dependent drinkers to a specialist Consultant Psychiatrist counselor to provide additional help to dependent drinkers. The doctor might also do some blood tests to find out the extent of damage caused by alcohol to the body (Dabholkar, *et. al.*, 2013).

Counselling services are essential for effective treatment especially in a rehab facility. Treatment becomes complete when counselling is offered both to the addicts and their family members or significant others. The findings of the current study established that the CC has counseling programmes that are geared towards assisting the alcoholic addicts in Uasin Gishu County in a small set up according to our informant (O.I. 28/09/2019). As much as these programmes were of great help to the victims of alcohol abuse and misuse, there has never been stability of established counseling staff due to high turnover. The findings of the current study are in tandem with that which had earlier been established by Kupa (2019), which revealed that counseling services were sources of solace and restoration for alcohol addicts in Lamu County, Kenya and a study conducted by McLaughlin, *et. al.*, (2013). The study revealed that SGA alcohol abuse presents a great impediment to counseling approaches. For this reason, the alcoholic addicts are not in a position to open up due to unconsciousness arising from alcohol intake and do not honour appointments for counseling sessions (O. I. 16/09/2019). This then means there is a need to have established rehabilitation facilities to overcome such challenges. Our informants (O.I. 12/09/2019; O.I. 21/09/2019) said that, Catholic Church has no rehabilitation in the study area which impedes treatment of addicts'. The study observed that SGA has impacted their victims such that they cannot afford rehabilitation treatment. These are limitations that CC should address for effective control of alcohol abuse.

4.3.12 Advocacy on Abstinence

Abstinence is one of the best strategies that has been used to reduce alcohol consumption across the globe. Abstention is an indicator that is equally relevant to the description of levels and patterns of alcohol consumption. Within the context of alcohol consumption, there are varied types of abstention, each of which has a different effect

on global alcohol trends. Abstention from all forms of alcohol is very prevalent in many parts of the world and, to a significant extent, determines overall levels of alcohol consumption in a population (WHO, 2011).

The findings of the study revealed that the CC through PTAA advocates for abstinence, that is, zero tolerance to alcohol according to our informant (O.I. 21/09/2019). Whereas, the church respects individual choices based on informed conscience on consumption of alcohol, the entrance of SGA should alter the approach and support the programmes of abstinence advocated by PTAA. The effectiveness of this movement is tied to the support given by CC if it is to fulfill its vision.

Debating engagement is a forum where alcoholic issues are debated so as to chart ways of prevention, suppression demand and cut out demand for SGA and alcohol in general. Such debates seem to be absent in CC with other stakeholders for there was no evidence adduced in the study. There have been debating activities regarding consumption of alcohol across the globe. For instance, the Church of England (2020) has been concerned about the consequences of alcohol consumption among its clergy and the members at large. In response to this, the Church has been involved in contributing to public policy debates in supporting regulations to reduce alcohol-induced harm. The Church commented favourably, for example, the 2010 report by the House of Commons Select Committee on Health, which recommended, amongst other things, that the minimum pricing of alcoholic units, mandatory labeling and restrictions on the availability of alcohol (Church of England, 2020). This is an indication that the Church appears to have played a role in deliberations although they compromised.

On the contrary, the findings of the study established that the CC has not been involved so much in debates concerning controlling alcoholism, control in pricing and even in

age limit for indulgence into alcoholism (O. I. 20/09/2019). This was also collaborated by (O. I. 14/9/2019). This implies that, had the CC involved in discourses about controlling alcoholism among its believers, control of the “second generation” alcohol abuse would be realized to some extent.

Another informant lamented on the deplorable situation of non-involvement of the CC in national debates in addressing matters relating to alcohol abuse. Comparing the effectiveness of NACADA with the CC, the informant categorically singled out that the former has been on the forefront in engaging in discussions and educating people on the dangers of drugs and its abuse, and in this case, alcohol (O. I. 26/09/2019). These findings clearly show that the CC has not been in the forefront of advocating for the reduction and controlling alcoholism.

4.4 Contextual Factors Influencing Alcohol Abuse among some Catholic Church Believers in Uasin Gishu County

This section analyzes factors influencing alcohol abuse among some Catholic Church believers in Uasin Gishu County. This was the third and the very last objective of the study. There were a number of factors which the study established as influencers to indulgence into alcoholism. These include; Peer Pressure; Family Environment; Economic Constraints; Availability and Access to Alcohol; Drinking History; Education and Career; Age Factor; Emotional satisfaction; Influence of Media; Medicinal Aspect of Alcohol; Religious Factors and Mental and Psychological Factors

4.4.1 Peer Pressure

The findings of the current study revealed that peer pressure enticed many youths to engage in alcoholism. Our informant stated, “I used to drink with my age mates and especially those who were circumcised together” (O. I. 28/09/2019). As related by some

informants, many young people are highly influenced by their peers and age mates to engage in alcoholism (O. I., 25/09/2019; O. I. 12/9/2019). The findings of the current study were found to be consistent with the earlier findings of Alinsaif (2012) conducted among the Saudi Arabians. The established findings revealed that there was a strong connection between alcohol dependency and friends' influence in alcohol intake. It was also found out to be consistent with later findings of Isanda (2016) in Eldoret, Kenya. His findings established that many youths were influenced in taking alcohol, tobacco and other related drugs by their peers. This was due to close interactions they had together as they grew as cronies.

The other findings of the current study was that some CC believers who were in the same age groups and lived within the same locality highly influenced their peers to consume alcohol (O. I., 13/09/2019). The informant further pointed out that those who were of the same age group easily identified with one another. This situation could easily cement together their intentions and urge to consume alcohol.

To counteract the vice of alcoholism among the peers, the study revealed that there was a need to avail peer education among the CC believers, especially the youths who were found to be extremely prone to the "second generation" alcohol abuse according to our informant (O. I. 28/09/2019). This implies that the CC congregation requires peer educators to help counteract alcohol menace through educating the believers on the dangers of alcohol and the need to consider their bodies as temples of the Holy Spirit.

The findings of the current study is in tandem with earlier assertions of Strange (2006) that peer educators were extremely scarce for interventions regarding social vices such as alienation of the youths from societal expectations both in behavior and following the established norms of the society in which they live. Strange (2006) laments how

difficult it is to find the best peer educator for relevant entrenched vice. This problem has, more often than not, led to failure to initiate effective peer education. Within the same breath, Kristjansson, et al, (2010) found out that adolescent social interactions among peers led to enormous indulgence in alcoholism.

4.4.2 Family Environment

The environment in which an individual resides plays a role in alcoholism according to the informant (O.I. 13/9/2019). She noted that, “it is so because those who come from rich families can easily access alcohol owing to their financial muscle”. This is supported by the work of Hanes (2012) who observed that drinking parents and siblings have a higher propensity to influence their own to engage in alcoholism. Juergens (2018) resonates with this study when he said that family wealth is also a factor. Persons with greater family wealth are at risk to indulge in alcoholism and develop alcohol use disorders.

The findings of the current study also revealed that a number of CC believers, especially the youth, indulged in SGA due to the influence of their drinking parents (O.I, 14/09/2019). The findings of the current study confirm earlier revelation of Keiuwa, (2016), that drinking parents influenced their students to take alcohol. This clearly shows that the youth highly emulate the behaviour of their parents. Therefore, should parents present themselves as good role models; alcohol consumption would either be controlled or reduced to a greater extent.

Family income, as an economic environment, was found to be highly influencing binge drinking among both the youth and brewing women (O.I, 21/09/2019). The informant further stated, “She was married in a family that experienced abject poverty and alcohol

brewing was their sole means of getting reliable income”. She further explains that such a situation forced her and other women in the village to indulge in alcoholism.

The findings of the current study also revealed that some of the youth of the CC consume alcohol because of town influence where they live with their parents compared to those in the rural set up (O.I. 10/09/2019). This finding matches with those of Stafstrom (2012), which established that students from a more affluent and less traditional background were more likely to use alcohol. It is also in line with findings by Mbutu (2009) who said that the family highly influences alcohol consumption among its members. However, the findings of this study were found to be divergent with earlier findings of Sancho, *et. al.*, (2011) which revealed that family (parental) influence had nothing to do with one involved in alcoholism.

The findings of this study revealed that broken family stability contributed to the indulgence of alcohol by some of CC members. One informant expressed that, “my parents separated earlier on and the situation exposed me to alcoholism at an earlier stage since my single mother could not effectively monitor his behaviour when growing up (O. I. 28/09/2019). The findings of the current study was found to be in tandem with earlier findings of Kioko (2005) that children who were neglected by parents were more likely to consume alcohol. Further students who came from broken homes lacked parental advice from parents on social life, including substance abuse. Therefore such students easily fell prey to alcoholism.

The current study also revealed that a number of women were involved in alcoholism due to family pressure. As indicated by one informant who said, “she left her home where they did not brew alcohol and got married in a family where alcohol production formed the main means of income” (O. I. 22/09/2019). The informant had to be

impelled to actively participate in the business and even ended up producing, drinking and selling alcohol. She attributes her woes to the poor family she got married to (O. I. 22/09/2019). Another informant (O. I. 21/09/2019) attested the same experience and claimed, “Her choice in marriage is the source of her brewing problem, trying to make ends meet for family”.

The study found that the majority of men abuse SGA alone without women (O.I.10/09/2019). He attributes these to the vulnerabilities faced by women upon taking SGA. He reported, “Some are raped and violence meted on them and therefore avoid drinking with men”. He went on to state that some women would rather consume alcohol with a relative or spouse to avoid interfering with their marital status. This was divergent from the earlier findings of Mathenge (2016) who revealed that women who drank alcohol preferred drinking with male companions who shouldered the purchase of alcohol.

4.4.3 Economic Constraints

The findings of the study as already discussed above under family environment revealed that economic constraints were among the contributing factors that promoted alcoholism within the study area according to our informants (O.I.22/09/2019; O. I. 21/09/2019). In line with this, the study established that manufacturing alcohol was popular to some people, including some of the Catholic Church believers due to economic constraints. One of the informant (O. I. 10/9/2019) commented, “*kama hauwezi kombora ya mbali tumia mkuki wa karibu*” meaning “if you cannot afford long range missile then use the nearest spear” This statement is allegorical, it means that, legal alcohol is out of reach for some consumers but SGA can substitute because it quenches the thirst, affordable and available. The same informant when asked whether he knew SGA he responded, “ yes, it is my choice of brand because it is pocket friendly

and just one glass satisfy his craving and goes black out forgetting the prevailing problems” (O.I. 10/9/2019). Another informant remarked, “although he works and comes from a rich family, his drinking habits cannot be sustained even upon selling off some important items at throw away prices, therefore he resorts to SGA which is cheaper” (O. I. 25/09/2019). Taking into consideration the view of the above informants shows that lack of finances to finance their legal alcohol has forced them into SGA which is creating a certain class of population to be considered as poor. This is one of the predicaments suffered by addicts and their families which require empathy on them.

Coupled with a readily available market in which those who consume the liquor are many, high indulgence in alcohol is prevalent (O.I, 13/09/2019). She also said that, “SGA has helped her educate her children because the husband is also an alcoholic and therefore cannot support the family”. The findings of the current study align with the earlier findings of Kituyi (2018) in Siuna which revealed that high levels of poverty compelled people to sell *chang’aa* in order to meet their basic needs. The study in Siuna also found out that *chang’aa* does not need an established premise to conduct sales. Instead, it is sold in houses and in banana plantations. Again, it does not require a lot of capital to start or to sustain the business.

The other observation that the current findings established was that those whose with affluent family background tend to indulge in alcohol consumption compared to those who hailed from relatively poor families (O. I. 16/09/2019). Another informant said, “Youths from rich families are their potential customers who pay unlike the poor who ask for credit” (O. I. 20/09/2019). This revelation concurs with earlier findings of Keiwa (2016) which established that youths from higher economic status abuse alcohol to a greater extent.

4.4.4 Availability and Access to Alcohol

Our informant said that, “access to, and availability of alcohol especially cheap *busaa* and *chang’aa* has helped him quench his thirst without traveling far incurring more expenses” (O. I. 23/09/2019). This was also corroborated by another informant who said that focus of law enforcers on homes has shifted dens of illicit alcohol to mobile maize plantations and forest” (O. I. 10/9/2019). This is also observed by Hanes (2012), noting that not all merchants are vigilant on the extent of selling alcohol to their customers. He said that people are allowed to buy alcohol for themselves and sometimes minors. It was established that alcohol was readily available and could easily be found anywhere anytime one was in need. Those who take alcohol have unique networking to the extent that they could easily identify with their own who drink alcohol, (O.I. 16/09/19).

The findings revealed that negligence in the enforcement of the Alcoholic Drinks Control Act (2010) has rapidly increased access to alcohol. This makes local brews and alcohol too available, which in turn leads to escalated alcohol consumption. One informant bragged that, “*pesa huvunja mlima*” meaning, “they use money to close the eyes of the law enforcers” (O.I 22/9/2019).

Apart from being readily available, illicit drugs such as alcohol were as well easily accessed. The findings of the current study revealed that alcohol could easily be accessed by a number of drinkers at will to promote the interest of those who wanted money in exchange for selling alcohol (O.I.22/09/2019). It is also agrees with a report conducted by NACADA (2015) which established that many households (49.9%) are involved in the activities of brewing, buying and reselling of brews, thus increasing its access.

4.4.5 Drinking History

The current study revealed that those who hailed from certain lineage in which alcohol was consumed, in most cases ended up being binge drinkers, (O. I. 15/09/2019). One informant admitted, “He goes drinking with his father and comes home together” (O. I. 23/09/2019). This is a pointer of how family lineage can be a great factor in alcohol abuse. This is corroborated by Editorial Staff of Alcohol.org, (2022) who said hereditary qualities and family ancestry are the most corresponded with chance of alcohol use jumble; truth be told, hereditary gamble is about portion of the issue, while family ancestry is the other half. Positively, hereditary qualities are gone down through families, yet family ancestry likewise remembers the climate for which one was raised. Youth misuse, parental battles, and psychological maladjustment in close relatives all add to the gamble of fostering a dependence on medications or alcohol (Editorial Staff of Alcohol.org, 2022).

The study revealed that most of those who were affected by drinking history were male youth and men (O. I. 12/09/2019). This shows that for alcoholism to be reduced or controlled, the past history of the alcoholic has to be properly established as is done in rehabilitation centers. This would save the males too extensively. The findings also indicate that most males appear irresponsible, hence unnecessarily overburdening the female folk with family responsibilities.

Juergens (2018) acknowledges that the study by saying history plays an indomitable role in digging deep into the past life of an individual. He points out that an individual’s drinking history heavily impacts their likelihood of developing alcoholism. A person with a long history of drinking is more likely to turn into alcoholism than those who have been drinking alcohol for less time. At the same time, individuals who have consumed more alcohol are more likely to become alcoholics than individuals who have

consumed less alcohol. Alcohol abuse rewires the brain to desire and depend on the same, (Juergens, 2018).

4.4.6 Education and Career

The current study revealed that those who are in the same profession tend to form cliques which initially bring them together. In the long run, they end up drinking. This was the same as those who either schooled or are schooling together, (O. I. 23/09/2019). Another informant said, “Those who went to school together have the tendency of meeting together through the alumni group” (O. I. 16/09/2019). This kind of socialization mostly involves those aged between 20 and 35 years. Majority of those in these alumni groupings take alcohol and easily influenced the few who were not, since taking alcohol was normal to them. The CC believers who find themselves in these groupings end up heavily consuming alcohol (O. I. 16/09/2019).

The revelation of the current study was found to be consistent with earlier findings of Boit, *et. al.*, (2016) that there was a high prevalence of alcohol abuse among students who were within the same academic year of learning. This attachment was associated with environmental adjustment and the newly-found freedom from home. It was also associated with exploration adventure and testing alcohol experience. For this finding, education, within the aspect of the academic years of learning, presented a clique of alcohol drinking indulgence.

4.4.7 Age Factor

The current study, established that stopping drinking was difficult since they started at an early age, and as such they were already addicted (O. I. 25/09/2019). This was also attested by our informant (O.I. 12/09/2019), who intimated that, “while counseling addicts, many have confessed to have started drinking at an early age because of

parental influence and peer curiosity, therefore discontinuing abuse takes time”. Another informant (O. I. 25/09/2019) reported that, “he hangs out with “*Bakule*” meaning one with whom he was circumcised, although not learned as he is”. This attests how in African Religion the rites of passage influence some youths to abuse alcohol. Age plays a cardinal role in enticing positioning an individual for alcoholism. An individual’s age has a strong influence on the likelihood of alcohol abuse. Alcohol intake and abuse tends to commence at the late adolescence or in early twenties, and reaches peak in the mid and late twenties. It starts reducing by early thirties. Persons who are in their early to mid-twenties are the most likely to engage in alcohol abuse and eventually suffer from alcohol use disorders. The younger the individual starts drinking alcohol, the more likely they are prone to increase in alcohol abuse later in life (Juergens, 2018).

The findings of the current study revealed that most of those who consumed alcohol were the youth, which was contributed by the fact that they were adolescents and as such were influenced by their age-mates. Since most of them were exposed to drinking at a tender age, they had to continue with their drinking behaviour to reflect back their age adventure experiences according to our informant (O. I. 23/09/2019). The findings of the current study were found to be consistent with that of Keiuwa (2016) which established that alcohol use tends to be more experienced in adolescents. Most of those who started consuming alcohol at the stated stage had low chances of quitting alcohol.

The findings of the current study on the fact that the majority of those who took alcohol were youths were found to be divergent with two earlier findings. One, was that of Ndegwa, *et. al.*, (2017) that alcohol consumption increases with age. The findings showed that those who were below 22 years had low consumption of alcohol compared to those who were 22 years and above. This disparity in findings could be related to the

socio-economic background of the population that was sampled for the study. Two, were the findings of Boit, *et. al.*, (2016) which found no association between age and the level at which one is involved in alcohol consumption.

4.4.8 Emotional Satisfaction

The current study also revealed that some believers in the CC indulge in alcohol because one informant observed, “they want to feel the other side of themselves which they are uncertain about, and which could only be revealed when they are under the influence of alcohol” (O. I. 15/09/2019). Another informant explained that there was nothing good in alcohol after being attracted to it, but he puts it clear that, “the curiosity to feel the extent it can take one when drunk is what makes people get enticed into alcohol indulgence as it happened to him” (O. I. 23/09/2019).

The study found out that stress is one of the factors which contributes to alcohol abuse, (O.I. 28/09/2019). He reported that the economic stress made him to drink alcohol and wasted a lot of his resources. This is congruent with earlier findings of Munyua, *et. al.*, (2014) that stress was the main factor for alcoholism among high school students. Majority of those who indulged in alcohol wanted to get rid of stress. Again, the findings of the current study had been earlier on, echoed by Connie (1994). The study established that young people who hailed from depression-prone environments felt greatly alienated and hopeless to the extent that they desperately yearned for use of alcohol with high anticipation that consuming alcohol would perhaps provide answers to the feelings of personal stress and inadequacy.

One of our informant who is also a counselor pointed out, “some indulge into alcoholism because alcohol would satisfy their emotional quest of life” (O.I. 24/09/2019). In their bid to do this, most of them admitted that they felt relieved after

taking alcohol (O.I. 24/09/2019). However, the findings of the current study were divergent with earlier findings of Knylchala, *et. al.*, (2015) that revealed otherwise. It, instead, indicated that those who exhibited harmful use of alcohol were associated with higher anxiety symptoms and depression among many people. As well, those who indulged in alcoholism, after getting anxiety and depression symptoms exhibited high risk alcohol use more than those without the symptoms.

4.4.9 Influence of Media

The findings of the current study revealed that some of the CC believers and people in general were influenced into indulgence in alcoholism by the media (O.I. 24/09/2019). Another informant admitted that the media's advertisements and promotion strategy was irresistibly enticing since one would feel like he/she was a social misfit without taking alcohol. Sometimes, the viewer could not have been in a position to know even the new brands in the market. But the media comfortably brought this to their attention (O. I. 12/09/2019). This was a clear indication that the media, whose advertisements may not be properly regulated by the concerned authority, would end up influencing people to engage in alcohol consumption. Although SGA is not advertised in the media, but other advertisements made by manufacturers marketing their brands of licit alcohol may influence SGA consumption.

The findings of the current study revealed that upon watching advertisements in the media, one of the CC believers desired to take alcohol the way he watched it demonstrated in the media. Such heart-searching advertisements induced the viewers with great craving for alcohol. One of such craving advertisements in the media was when the "Pilsner" brand was being advertised as "*beer imara kama simba*" (Beer that stands strong and firm like a lion). This particular advertisement stated the informant,

“greatly influenced some drinkers” (O.I. 10/09/2019). This shows that some CC believers need to be helped in shaping their conscience.

The findings above were found to be congruent with earlier findings of Ndegwa *et. al.*, (2017) that alcohol intake had a relationship to media influence. There was also a significant association between alcohol intake score and celebrity influence to start drinking. Those who indicated that they were influenced by the celebrities in the media were also higher than those who were not influenced by celebrities. This is therefore a clear indication that the media has a strong magnet in terms of its influence on people to start taking, or continue consuming alcohol.

4.4.10 Medicinal Aspect of Alcohol

One of our informants said that “Alcohol possesses medicinal value” (O.I. 23/09/2019). The findings of the current study revealed that some CC believers indulge in alcoholism because it has the capability of treating myriads of illnesses. For instance, one informant narrated how, “On a few occasions he got invaded by a severe stomachache coupled with influenza and after taking alcohol, the maladies immediately disappeared” (O.I. 25/09/2019). Such assumptions are flawed and self-deceptive because SGA is toxic and has no prove of any medication. SGA camouflages as alcohol but is deadly in itself. This is a clear indication that, even if one would not intend to drink alcohol but found oneself sick, they would quickly resort to alcohol. With time, such would be within the group of alcoholics.

The findings of the current study were found to be congruent with earlier findings of Masinde (2014) that many alcohol abusers preferred “*chang’aa*” because they believed it could cure flu and stomach ailments such as typhoid and diarrhea. Further, the main reason for preference of “*chang’aa*” to “*busaa*” for medicine was that it was more

potent and took a longer time to sober up. This allowed for faster and more effective healing process.

In view of the above, it would be prudent if the CC stood strong to demystify the Scriptures that the members use to justify the medicinal aspect of alcohol. This will counter the argument that alcohol has medicinal value. This argument can also be criticized since not all people are sick every time to warrant alcohol use every time. Moreover, SGA is a killer by itself and has no healing effect.

4.4.11 Religious Factors

The findings of the current study revealed that, in one way or the other, the CC influenced their believers to consume alcohol. This was very much pronounced in the church's conspicuous silence on the matter since it does not condemn alcohol according to our informant (O.I, 25/09/2019). One informant claimed, 'if Christ could change water into wine in Cana wedding (John 2:1-10), then who would stop them from alcohol intake?' (O.I. 28/9/2019). The scenario reflects different contexts that need proper interpretation especially to some populations in order to make informed choices.

The philosophical interpretation of some scriptures such as the understanding of Eucharistic celebration (transubstantiation) can be abused to mean permissiveness to take alcohol by the CC (O.I. 14/09/2019). The CC observes Eucharistic celebration as an important sacrament (O. I. 15/09/2019). Whereas Eucharistic celebration is a sacred observance, there is a need for breaking down the understanding of some terms for lay people to avoid misinterpretation. As Apostle Peter said in 2 Peter 3:16 that 'the letters of Apostle Paul contain some things that are hard to understand, which ignorant and unstable people distort to their own destruction'. It attests that indeed there are

scriptures which need proper interpretation, that is, theological, philosophical, cultural and historical understanding for lay people to comprehend.

The study also as revealed by our informant said that “the church respects individual conscience in making their informed decisions” (O. I. 15/9/2019). The right for choice as dictated by one’s conscience is worth noting and respected, however in the prevailing circumstances posed by hazardous SGA in human toll should concern all. There is death in the bottle or cup of SGA and other alcohol when one is dependent and therefore people should be guided in order to make informed decisions. This is corroborated by one of our informants who said that he regretted having started drinking (O. I. 25/09/2019).

The findings of the current study established that some men were more involved in alcohol consumption compared to women. This has left a number of women subjected to overwhelming family responsibilities that were supposed to be done by their husbands who have since fallen prey to the grip of alcoholism (O.I. 14/09/2019). Another informant stated that, “some of these men who indulged in alcoholism were committed CC believers who used their devotion to camouflage their drinking habits” (O.I. 28/9/2019).

The study also established that African Religion through rites of passage play some role in alcohol intake among some CC youths. Our informant (O.I. 25/09/2019) who earlier on was quoted saying that, ‘I hang out with my “*Bakule*” (which means, one who was circumcised with) although he is not learned as I am’. This rite of passage has a cultural bonding effect among the initiates prompting them to do certain things together such as alcohol abuse. This is corroborated with the study of Cherus (2014) which explained

that Christianity needs to assume full responsibility in dealing with vices posed by socio-cultural change especially in the displacement of African Religion.

Our informant (O.I 15/09/2019) noted “CC respects the cultural heritage of a community especially those in line with Christianity”. This is a very good intention and CC should keep on challenging certain practices that could endanger human life. The big challenge is how to separate the border lines between licit alcohol, illicit alcohol and SGA, for the obvious reason that one may start with licit alcohol but end up with consuming SGA. The question is when do we advise people to be moderate in their drinking when a deadly drink is in the house? It is a challenge because many of the rural people are poor and what may be available for them is SGA. This study finds the context of alcohol among the locals in Uasin Gishu is slippery and may end up being victims of SGA. This calls for the CC to re-evaluate some stand points worldviews in order to confront emerging issues among their flock in different contexts and save generations.

4.4.12 Mental and Psychological Factors

In the modern world, there is an increase of mental and psychological problems faced by people because of health issues or stressed related problems which may not be easily identified and unless somebody is attended to by the medics. Our informant (O.I 12/09/2019) alluded that some addicts have mental illnesses which forces them to use drugs. He went on to argue that, “some addicts have used drugs for a while and has resulted to mental illness”. He also said that stress related problems have psychologically impacted people, forcing them to use alcohol. These are new phenomena that need the help of psychiatrics working with counselors so that the victims can be helped. Many have been diagnosed wrongly because the root cause has not been adequately addressed. Therefore, mental and psychological factors can influence alcohol abuse among the CC believers.

4.5 Summary

The chapter set out to address the three objectives of the study which aimed at investigating the teachings of the CC in addressing the ‘second generation’ alcohol abuse; activities of the Catholic Church in controlling ‘Second Generation’ alcohol abuse and contextual factors influencing alcohol abuse among some Catholic Church believers in Uasin Gishu County.

In the first objective, Priests who take wine influenced their believers to take alcohol and that the CC was silent in teaching against alcoholism because of its respect for freedom of choice and conscience. The study has highlighted different sacraments conducted in the CC which could influence alcohol indulgence among some believers. Misconception and misinterpretation of Bible verses negatively influenced some CC believers to get involved in alcohol. The commonly misinterpreted ones are 1 Timothy 3:3 and John 2.1-11. Lastly, addiction was seen as one of the elements in drinking that increased the level of indulgence into alcoholism.

Based on the findings of the study within the context of this objective, the teachings of the CC generally fail to strictly teach abstinence on alcohol and especially SGA consumption. Further analysis and observation shows that the CC is more concerned with what comes out of a man defiles but not what enters in. If one can control what comes out then there is no problem. Such reasoning does not encourage abstinence and hence does not offer any preventive measures in alcohol intake. Another observation shows CC teachings are universally tailored and in some cases misses the contextual needs of the congregation, especially the emerging local threats. From the story of Nadab and Abihu in Leviticus 10: 10-11, God prohibits priests to use wine and strong drinks. Proverbs 31:4-5 prohibits kings from using wine and strong drink. Christian believers are considered as priests and kings since they are referred to as a chosen

generation and members of royal priesthood. For this reason, whatever laxity the teachings of the denomination may be, the Bible is totally against the use of alcohol. One of the earliest guides for pastors, the Book of Titus, tells a church leader to address drinking problems in the church and to instruct people “not to be slanderers or addicted to much wine” (Titus 2:3). The need has not changed much.

The second objective explored activities of the Catholic Church in controlling ‘Second Generation’ alcohol abuse in Uasin Gishu County. Discussions on resultant effects and challenges of indulgence into alcoholism have also been explained. Some of the key findings of the study in relation to activities geared towards controlling alcohol were as follows: contributions of PTAA for the Sacred Heart of Jesus to Alcoholism, role of alcoholics anonymous, relaxed stand of the Catholic Church, teachings on radio programmes, youth empowerment, motivation enhancement therapy, role of government, establishment of faith-based programmes, counseling services, advocacy on abstinence and debating engagement. From the findings of the study, it has been generally observed that, given the many activities discussed, alcohol consumption may overwhelm the society if at all the spread of its production, sale and consumption is not checked by the concerned institutions. As much as the CC may not do much, but is as well obliged to play her part as required, much of the concern of alcoholism, which devastates the youths, should be a concern of combined institutions. Above all, these institutions should be championed and spearheaded by the Government of the day which has a constitutional role to protect its citizens through legislation and implementations of viable policies.

The third and last objective addressed the critical analysis of contextual factors influencing alcohol abuse among some Catholic Church believers in Uasin Gishu County. The established factors that have been discussed are as follows: peer pressure,

family environment, economic constraints, availability and access to alcohol, drinking history, education and career, age factor, emotional satisfaction, influence of media, medicinal aspects of alcohol, religious factors and mental and psychological factors. In view of these revelations, it can be concluded that we have an amorphous and permissive society which acts as a breeding ground for indulgence into alcoholism. It should therefore be the role of the community to purposefully decide to assertively participate to eradicate alcohol consumption. The influence of media has also been identified as among the leading causes of indulgence alcoholism.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents a summary of findings, conclusions and recommendations based on the findings of the study. The study set out to investigate the role of the Catholic Church in controlling SGA abuse in Uasin Gishu County, Kenya. The study addressed three objectives: first, sought to investigate teachings of Catholic Church addressing the SGA abuse in Uasin Gishu County, second to explore the activities carried out by Catholic Church in controlling SGA alcohol abuse in Uasin Gishu County and thirdly, it was set to critically analyze contextual factors influencing some Catholic Church believers in Uasin Gishu County to consume alcohol.

5.2 Summary of Findings

A summary related to the findings of this study has been based on key areas. These include: demographic information of the informants, the approach to the study, critical theological and health observation analysis and the objectives of the study.

5.2.1 Demographic Information

The information of the study participants were based on the following. These included age, gender and status. In reference to age, the participants who were interviewed were ages 25-65 years. Most of those interviewed were above 45 years and the average age of participants was 45 years. In regard to gender, there was a mixture of male and female. The male participants were more than the female ones. This might imply that either many females were shy or did not want to involve in the study due to cultural orientations. Status of the participant was also a concern. By 'status' the researcher meant issues as follows: those who were continuing to drink; those who were once

alcoholics and are recovering from addiction; the clergy (priests, fathers, bishops and chaplains) and the brewers.

5.2.2 Approach to the Study

The study was conducted in Uasin Gishu County. It was qualitative in nature and used snowball sampling to identify the participants. Since the collected data was qualitative, the researcher analyzed the findings by discussing the assertions of the informants in line with the objectives of the study.

Research Methodology and Design used was derived from discussion of a philosophical paradigm which created profound understanding on the research adventure. The study chose social constructivism since the study that was conducted was qualitative in nature. Descriptive survey research design was employed.

The study was informed by a sample size of 16 who participated in the interview process as allowed by qualitative research on attainment of saturation. The informants were 18 years and above and were specifically affiliated to the Catholic Church. Purposive sampling (snowball) was used to select the participants for the study. Interview Guide (IG) and Observation Schedule (OS) and documents analyzed were used for data collection. Validity and reliability tests were done by conducting a pilot study in the neighbouring Nandi County which collaborated with the findings of this study.

The researcher identified the potential informants before the actual data collection. Data was collected during the month of September, 2019. After the organization of data was organized according to the objectives of the study and analyzed by verbatim discussions to interpret meaning and context. Ethical considerations were upheld by seeking permits from relevant authorities and informed consent from the informants.

5.2.3 Theological and Health Critical Observation Analysis

It is always important to keenly observe a phenomenon so as to critically examine it holistically and thereby recommend the way to address. This is clearly demonstrated by God when sending Jeremiah to go to the Potter's house and watch what goes on in Jeremiah 18:1-6. This is the word that came to Jeremiah from the Lord: "Go down to the Potter's house and there I will give you my message". So I went down to the Potter's house and I saw him working at the wheel. But the pot he was shaping from the clay was marred in his hands, so the Potter formed it into another pot, shaping it as seemed best to him.....NIV.

Jeremiah went and observed how the pot spoiled and remolded again in the hands of the Potter. This study analogically saw the destruction of human life in the hands of merciless brewers and competing to destroy the human pot, that is, the body through toxic adulterated SGA. The remolding will not be done by brewers but by CC, other Christian faiths, family, community, health workers and change agents including the government.

The study observed that the majority of addicts and reformed addicts suffered bruises and others had scars on their faces. It revealed cases of violence and neglect on those abusing SGA. Some showing psychological problems associated with their drinking. The toll is taking on them and One of the informants said, "I regret having started using SGA which has affected my male functionality and two spouses left me at different times and now my job is at risk" (O. I. 25/09/2019). He also said that "although he comes from a well off family, his drinking habits could not be sustained by his salary and family, hence sales off any item that belongs to him or family at a throw away price to sustain his drinking habits'. He went on to say that, "financial constraints have caused me to drink SGA". One informant narrated how he lost a comrade to second general

alcohol and prays that it will not happen to any one of them (O. I. 10/9/2019). They have a sense of belonging to each other for they understand each other well and share. One informant said , “reaching home after a drink of SGA is a problem because of the almost instant black out experienced and may end up sleeping outside in the open air exposing themselves to danger and accidents' (O. I. 23/9/2019). Physical outlook shows health deterioration and loss of weight due to lack of eating well. There is evidence of uneasiness in talking before taking SGA and brightens up when high. They exhibit exhaustion, stigma and rejection and need counseling and periodic mental checkup. Therefore there is a need for them to be helped not only by the Catholic Church but by all especially the family and community around.

5.2.4 Teachings of Catholic Church

The first objective of this study investigated teachings of the Catholic Church addressing the SGA alcohol abuse in Uasin Gishu County. The study revealed that priests who take wine influenced their believers to take alcohol. The CC was conspicuously silent in teaching against alcoholism due to their general worldview on alcohol. The incoming of SGA complicates their worldview considering that it is a contextual phenomenon that requires urgent redress through their teaching. It is clear that the teachings of the CC generally influence some of their believers to indulge in alcohol consumption. Teachings are vital for any transformation to take place and deal with SGA. Teachings deal with a little yeast which will spoil everything good, Galatians 5:9. One cannot preach abstinence to SGA and fail to address alcohol in general.

Some scriptures are controversial and some believers would abuse alcohol in the pretext of such scriptures. The priests in most cases only advise believers to avoid evil activities while drunk. There is an assumption that only what comes out of a person makes one evil. Such complicates the situation because SGA is a killer and whether one talks right

or is not violent is not an issue their health is at stake. Persistent abuse of controversial scriptures should be addressed by CC so that are corrected and believers both the rich and the poor get assisted not to detour to deplorable health concerns.

Alcoholism was found to be rampant among some CC believers and some priests abused wine or alcohol. The Eucharistic celebration which is among the seven sacraments in the church, somehow encouraged indulgence into alcoholism by believers who may not understand its sacredness. The CC treats alcohol as a cultural way of life and does not condemn it wholesale. The study found out that some of catholic faithful even prepared, took and sold alcohol in their homes.

The CC supports alcohol consumption in moderation since the practice had been embedded in the teachings of the church for centuries, monks brewed beer to support their monasteries. This entrenched drinking culture and tradition encouraging the believers to overlook the teachings of the Bible. Due to pressure of work and endless loneliness, many priests indulged in alcoholism. Alcoholism among some CC priests is of great concern to this study. Moderation of other forms of alcohol may be possible but moderation of SGA is near impossible because just a little sip is able to kill and maim an individual.

Heavy indulgence by some priests influence the faithful to take alcohol; this eventually damages and tarnishes the CC. The believers especially those who drink remain unperturbed and the vice continues unabated. In the light of SGA, something must be done by CC to salvage the situation before it goes out of hand. Alcoholism has been entrenched among some CC priests and believers. The believers justified their involvement on the ground of influence incurred on them by the drinking priests. To

this, the believers lamented that it was difficult for them to stop drinking considering that the CC was silent about alcohol.

Eucharistic celebration being one of the most important sacraments in CC is observed and believers have high regard for the same. However, the use of wine even in a small way may somehow influence some believers to consume alcohol. SGA is lethal and its consumption is not always in large quantities. The small amount has the capacity to cause harm and injury. Whereas it is important to observe the sacred practice, all efforts must be made to constantly remind the believers its meaning and denounce abuse of the same as a source of socialization and pleasure. Such will translate to control of SGA and alcohol in general.

Interpretation of the Bible was also found to be a concern. Some sections of the Bible teaching on alcohol were misinterpreted by some of believers to their advantage. Their central argument was that Christ made wine at Cana of Galilee hence; nothing should bar them from drinking alcohol. The CC in controlling alcohol should consider borrowing leaf from other teachings and practices of other denomination without necessary losing their identity. Teachings of the SDA church and the Pentecostals could be considered especially with the emergence of SGA. Continued uptake of alcohol among some CC believers leads to addiction, which results into the damage of vital body organs such as the brain and liver. Alcohol consumption also depresses and lowers down brain activity; this is essential for human survival and productivity. Excessive alcohol consumption is among the leading causes of death for most consumers.

5.2.5 Activities of CC in controlling SGA abuse

The second objective explored the activities carried out by Catholic Church in controlling SGA alcohol abuse in Uasin Gishu County. The study established that the Pioneer Total Abstinence for the Sacred Heart of Jesus to Alcoholism endeavoured to teach CC believers to fully abstain from taking alcohol. However, their influence was not effectively felt among the CC believers in Uasin Gishu because the movement is not spread across the CC grassroot levels.

The study also found out that there are no rehabilitation centres established by CC in the study area and this disadvantaged victims of addiction in finding a place where their alcoholic lifestyle could be reformed. The study also revealed that the CC had programmes on radio during which they taught the Word of God. However, the study could not independently verify content in this activity that taught their believers to avoid alcohol. Strong advocacy against general alcohol could not have passed their alcoholic audience who did not acknowledge such radio programmes. This implied that their outreach programme did not reach the audience.

The findings of the study further established that the CC had made gigantic steps in empowering the youth. The Church had projects through which the youths were empowered so that they could not have time to think of indulgence in alcoholism. This was quite encouraging. There were also faith-based programmes where they counseled the alcoholics and taught them on the dangers of alcohol so that they abstain from the same. In reference to this, the findings of the study revealed that sessions where abstinence was taught had very few attendances; this could be as a result that the practice of abstinence was not aggressively taught from the pulpit by the clergy.

The study found out that there were debates across the globe and Kenya in particular that sought to reduce or control alcohol consumption among their citizens. Nevertheless, there was no independent information to support that CC has been participating in these debates. The study findings pointed out that, the advocacy by the Church of England had been in turn emulated by the ACK. The ACK had been advocating for reduction and control of alcohol and more so, that their believers and prelates should not at all take alcohol.

5.2.6 Factors Influencing alcohol abuse among some CC believers

The last objective of the study analyzed contextual factors underlying alcohol abuse among some Catholic Church faithful in Uasin Gishu County. The study established that there were key factors which influenced some CC believers to take alcoholic drinks. The study established mixed responses in this objective. One, that those who exhibited strong religious commitment to their congregation had lower chances of engaging in alcoholism compared to those who did not. Two, that, the more one was committed to the church, the more he/she was enticed into drinking alcohol with respect to priests who abuse alcohol. This implied that being far or near to the work of God both influenced alcohol consumption in one way or the other.

The study also revealed an element of peer pressure as a very strong contributor to indulgence into alcoholism by the youths. Peer pressure was found to be the leading contributor to this effect. This was followed by the family environment. The findings of the study revealed that the environment in which one is accustomed to largely influence one to embrace good or otherwise. Most of those who took alcohol were found to be influenced either by their parents, siblings, or relatives with whom they closely interact.

Economic constraint was also found to be a contributing factor to indulgence into drinking alcohol. A number of informants lamented that had they been well off, nothing would drive them into taking cheap, adulterated alcohol which would end up destroying their lives and families. As much as at times they had no money, availability and access to alcohol even on debts impelled them to take alcohol. The informants narrated their experiences with cheap alcohol. In most cases they regretted their actions after a drinking spree. Others admitted that sometimes, they took alcohol to console their poverty status.

Drinking history and alcohol advertisements also drove the CC believers into drinking. Some informants admitted that alcohol consumption was a family lineage affair, and stopping the vice would be a serious disgrace to the ancestors. Again, the extent and the posture in which alcoholic drinks are advertised were quite enticing. Much of such indulgences into alcoholism can be concluded to be as a result of permissiveness in the society. Advertisements of alcoholic drinks should be controlled since it affects many CC believers.

SGA has contributed to ill health and psychological problems to its victims and their families. The addicts' outlook status shows neglect and suffering that need counseling and medical attention. They have been dislocated in many things and redress is required to recover and restore them.

5.3 Conclusion

The study was concerned about the role of the CC in controlling SGA abuse in Uasin Gishu County. There appeared other areas such as effects of alcoholism on health and family. In view of this, conclusions would encompass both the objectives of the study

as well as the overlaps in other findings. Therefore, based on the findings, the study makes the following conclusions:

- a) That the CC in Uasin Gishu has moderately allowed alcohol consumption among their believers by failing to critically address the vice in her/its congregation through teaching and role modeling, therefore face danger in the face of SGA. The CC has philosophical standpoints on Eucharistic celebration and some controversial Bible verses which is not fully understood by some believers and visitors attending their masses hence open to abuse.
- b) The CC has engaged in some activities that are geared towards rehabilitating alcoholic addicts but less in activities that aim at controlling and reducing SGA consumption. The activities of PTAA and AA movements in the study were notable though limited. Majority of the rural congregations have not heard of their activities. There is a contradiction between the teachings of PTAA and some world views of CC.
- c) There are contemporal, phenomenological and contextual factors that compel CC believers to take alcohol. These include; peer influence, stress, economic constraints, religious factors, unemployment and media. Peer influence strongly compels the CC youth and believers to take alcohol and as such the youth who are the majority in the society are in great danger of SGA. The influence of these factors should inform strategic response from CC.
- d) SGA camouflages itself as normal illicit *busaa* and *chang'aa*, yet its adulteration makes it deadly and hazardous to human consumption, resulting in death and permanent health problems of poor victims. The study finds no possibilities of positivity in its consumption whatsoever.

It can be concluded that though the CC has somewhat addressed the problem of alcohol abuse, there are still many gaps in dealing with the problem. The study comes up with some recommendations in the next section.

5.4 Recommendations of the Study

Based on the findings of the study, the following recommendations are presented for consideration:

- a) The CC should challenge its traditional world view and teaching in the light of SGA. The CC and other religious organization in the spirit of ecumenism can come up with a common Bible-based teaching about alcohol and which should commonly be taught by all churches in Uasin Gishu, in particular and Kenya at large. CC can also interpret Bible scriptures in a contextual manner without being too philosophical for correct informed choices. Teachings against SGA should be enhanced and formulated. There should be a combined effort by all denominations, the community, civil society as well as Government institutions and agencies such as KEBS for surveillance and NACADA to campaign against second general alcohol consumption among the people and more so believers while voicing concerns of injustice on addicts and their families.
- b) The CC should support the activities of PTAA on abstinence and AA on treatment and create awareness among their believers on their existence. There is need to harmonize the teachings of PTAA and the world views of CC. The CC should generate policies and theological teachings that are geared towards enhancing abstinence. This can be achieved by designing workable policies that would provide incentives to those who were once alcoholics and have since exhibited marked levels of abstinence within a

certain time span. They should also build affordable rehabilitation centres in the study area in order to help the alcoholic addicts. Currently, the only CC nearby rehabilitation centre is at Asumbi in Homa Bay County, while the rest are private and one at MTRH. The CC, National Government and the County Governments together with other FBOs and NGOs should work hand-in-hand to initiate projects that would economically empower the youths. They should also seek to provide permanent employment where possible while at the same time encourage youths to join Technical and Vocational Education and Training (TVETs) for skills empowerment in order to create self-employment. The government should employ paralegal helpers to champion for the rights of the addicts and their families while protecting them from exploitation.

- c) The CC should strategically find ways of dealing with the contextual and emerging factors such as peer influence, stress, economic constraints, religious factors, unemployment and media that influences the abuse of alcohol. They should create awareness among their believers on their dangers so as to be on the cutting edge, for prevention is better than cure. The CC should seek home grown solutions to the phenomenologically contextual factors that is emerging and invading the space of their believers with ability to influence alcohol and SGA consumption among some of their believers. They should lobby and sensitize the National Government and the County Government, civil society, community and Faith Based organizations to keenly work towards preventing the production, sale and consumption of SGA. The CC should strengthen and equip home prayer groups (Jumuia), Young Christian Students Association, Pontifical

Missionary Children (who assist children from alcoholic families) and Catholic Agricultural Rural Youth Movement at Soy, among others, so as to offer preventive, empowerment and transformation services against the presenting contextual factors that enhances SGA and alcohol consumption among some believers.

- d) In matters of policy, NACADA in conjunction with county governments should from time to time partner with religious organizations among other stakeholders to foster debating engagements and understanding on the emerging substance abuse and SGA in order to build their capacity of preparedness through national and regional conferences.

5.5 Suggestions for Further Research

The study focused on the role of the Catholic Church in controlling SGA abuse. The researcher observed a concern that needs to be addressed by future studies in relation to alcohol. The study therefore suggests that a study be conducted on the effects of alcohol abuse on household income and family stability.

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APPENDICES

Appendix I: Interview Guide for the Study

SECTION A: Demographic information

1. What is your name?
2. What is your age bracket?
Below 30 years () 31-35years () 36-40 years () 41-45 years () over 50 years ()
3. What is your level of education?
University () College () Secondary () Primary ()
4. Are you employed?
5. Which religion are you affiliated to?

SECTION B: Teachings of the CC Addressing ‘Second Generation’ Alcohol Abuse in Uasin Gishu County

6. Please explain what you understand by Alcohol abuse?
7. a) Have you ever used any type of alcohol?
b) If yes what led you to use alcohol?
8. Explain what you know about SGA?
9. What are the terms used to describe addicts?
10. What are the key teachings of the CC in addressing SGA abuse?
11. How does your religious group instill moral system so as to control alcohol abuse?
12. Suggest any ideal situation or way forward to enhance alcohol control by Catholic Church?
13. a) Kindly explain any controversies that arise from the teachings on alcohol.
b) What is the general standpoint of CC on alcoholism? To what extent do they or don't they support alcohol consumption?

SECTION C: Activities Carried Out by the CC in Controlling SGA Abuse in Uasin Gishu

14. What have been challenges in controlling SGA abuse?
15. Do the CC play any role in controlling SGA Abuse?
16. Which kinds of activities does the CC are involved in controlling the SGA Abuse?
17. What is the position of the Catholic Church on alcohol?
18. Explain the strategies put in place to prevent and sensitize believers and communities on the dangers of alcohol by Catholic Church
19. How many rehabilitation facilities does the Catholic Church have within the county?
20. How does the Catholic Church support alcohol addicts?
21. Does the CC emphasize that the abuse is bad or its badness is only emphasized to a section of believers?
22. Do you think the teachings of the CC are Biblical enough to enable people to stop the vice?
23. Are there established rehabilitation centres that aim at directing their concerns toward controlling the vice of alcoholism?
24. Are there other activities you may want to suggest that the CC adapt in order to control alcoholism?
25. What activities do you have that target the following specific sectors of populations?
 - a) Youth
 - b) Women
 - c) Men
 - d) Vulnerable in society
26. Explain the role of the Pioneer Total Abstinence to Alcohol (PTAA)
27. Explain what you know of Alcoholics Anonymous (AA)

SECTION D: Factors Influencing Alcohol Abuse among the CC Believers in Uasin Gishu County

28. Do some believers in the CC take alcohol?
29. What are some of the reasons for your answer?
30. Explain how the teaching in the CC encourage or discourage believers from taking alcohol.
31. Which group do you think is the most vulnerable in terms of alcohol abuse and why?
32. Explain how prevalent alcohol abuse is among Catholic adherents? And if prevalent why?
33. Which key teachings in particular from the Bible do you think can easily influence believers of the CC to indulge in alcoholism?
34. Are there some Bible verses quoted by the CC believers which encourage alcohol uptake?
35. Would Jesus recommend alcohol consumption among the CC believers today?
36. If Yes, why? If No, then why?
37. In your opinion, are there possibilities that the teachings of the CC on alcoholism or their silence on the same encourage alcohol abuse among their believers?

SECTION E: Catholic Clergy, Addiction Counsellors and UG ADCB Officials.

38. Explain whether wine taken during Eucharist influences people to take wine
39. What roles do you play to enhance SGA control?
40. What activities do you have to engage your youths with?
41. Explain the policies in place which help in addressing second generation abuse.
42. Explain what you do with addicts that need help.
43. Are the CC clergy vocally advocated against alcohol abuse in congregations within their jurisdiction?
44. During administration of the Lord's Super in the CC, do believers see it as symbolical or this influences them to take alcohol?
45. Explain how effective are the activities carried out by Catholic Church to control SGA.

Appendix II: Request to Participate in the Interview as Part of a Doctoral Thesis

I am a Doctoral student pursuing Doctor of Philosophy in Religion. The theme of the thesis is “the emerging alcohol trends”: *the role of Catholic Church in controlling alcohol abuse, and I am interested in finding out – Prevalence of Alcohol Abuse*, how Catholic has controlled alcohol abuse, how they can enhance control so as to reduce negative impact on human development and realization of Kenya Vision 2030. To figure this out, I would like to interview 16 people aged over 18 years. The questions were about opinions on role of Catholic Church in controlling alcohol abuse. As part of the task, I will also try to find out something about prevalence of alcohol abuse in UG County. I want to use the tape recorder and take notes while we talk. The interview will take about an hour, and we get together to agree on the time and place. It is voluntary to join and you will be able to withdraw at any time, without having to justify or explain this any further. If you opt out, all the collected data about you will be anonymous. Your data will be treated confidentially, and no individual will be able to be recognized in the final thesis. Anonymous information and recordings will be deleted when finished.

If you would like to be in on the interview, please sign the consent statement.

If there are any questions please call me at 0715446165 or send an e-mail to elijahmatelong@yahoo.com. You can also contact my supervisor at Moi University.

The study is reported to the Ministry of Higher Education department of Research.

With best regards

Consent Decree:

I have received written information and I am willing to participate in the study.

Signature _____ Phone Number _____


Appendix III: Observation Schedule

Objectives/Areas for Observation	Observation Made
<p>1. Teachings of Catholic Church Addressing the ‘Second Generation’ Alcohol Abuse</p> <p>a) Eucharist</p> <p>b) Believers perception and behaviour after Eucharist</p> <p>c) Believers reaction to Bible verses on Wine</p>	<p>i.</p> <p>ii.</p> <p>iii.</p>
<p>2. Activities Carried out by Catholic Church in Controlling the ‘Second Generation’ Alcohol Abuse</p> <p>a) Visit to Rehabilitation Centres</p> <p>b) Empowerment Project at Soy</p> <p>c) Attending YCSA session</p>	<p>i.</p> <p>ii.</p> <p>iii.</p>
<p>3. Contextual Factors Influencing Alcohol Abuse Among Catholic Church Believers</p> <p>a) Grouping Peers</p> <p>b) Session with unemployed youths</p> <p>c) Watching TV Alcohol Advert with few CC believers</p>	<p>i.</p> <p>ii.</p> <p>iii.</p>

Appendix IV: Permit from NACOSTI

THIS IS TO CERTIFY THAT:
MR. ELIJAH KIBIEGO CHERUS
OF MOI UNIVERSITY, 0-30100
ELDORET, has been permitted to conduct
research in Uasin-Gishu County
on the topic: THE ROLE OF ROMAN
CATHOLIC CHURCH IN CONTROLLING
"SECOND GENERATION" ALCOHOL
ABUSE IN UASIN GISHU COUNTY, KENYA
for the period ending:
11th, October, 2019

Permit No : NACOSTI/P/18/53312/25270
Date Of Issue : 13th October, 2018
Fee Received :Ksh 2000



Applicant's Signature

Director General
National Commission for Science,
Technology & Innovation



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: 254-20-221047
2241340, 01105712010420
Fax: 254-20-218749, 218749
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Wajaki Way
P.O. Box 9622-0100
NAIROBI-KENYA

Ref No. **NACOSTI/P/18/53312/25270**

Date **13th October, 2018**

Elijah Kibiego Cherus
Moi University
P.O. Box 3900-30100
ELDORET.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *"The role of Roman Catholic Church in controlling "second generation" alcohol abuse in Uasin Gishu County, Kenya"* I am pleased to inform you that you have been authorized to undertake research in Uasin Gishu County for the period ending **11th October, 2019.**

You are advised to report to **the County Commissioner and the County Director of Education, Uasin Gishu County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a copy of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.


GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Uasin Gishu County.

The County Director of Education
Uasin Gishu County.

Appendix V: Ministry of Education Permit



**REPUBLIC OF KENYA
MINISTRY OF EDUCATION**

STATE DEPARTMENT OF EARLY LEARNING & BASIC EDUCATION

Mobile : **0721820731**
Email: cdenuasingishucounty@yahoo.com
: cdeuasingishucounty@gmail.com
When replying please quote:

County Director of Education,
Uasin Gishu County,
P.O. Box 9843-30100,
ELDORET.

Ref: No. **MOEST/UGC/TRN/9/VOL III/133**

11TH SEPTEMBER, 2019

Elijah Kibiego Cherus
Moi University
P.O Box 3900-30100
ELDORET

RE: RESEARCH AUTHORIZATION

This office has received a request from your Institution to authorize you to carry out research on "*The role of Roman Catholic Church in controlling "Second generation" alcohol abuse,*" Within Uasin Gishu County.

We wish to inform you that the request has been granted for the period ending 11th October, 2019.

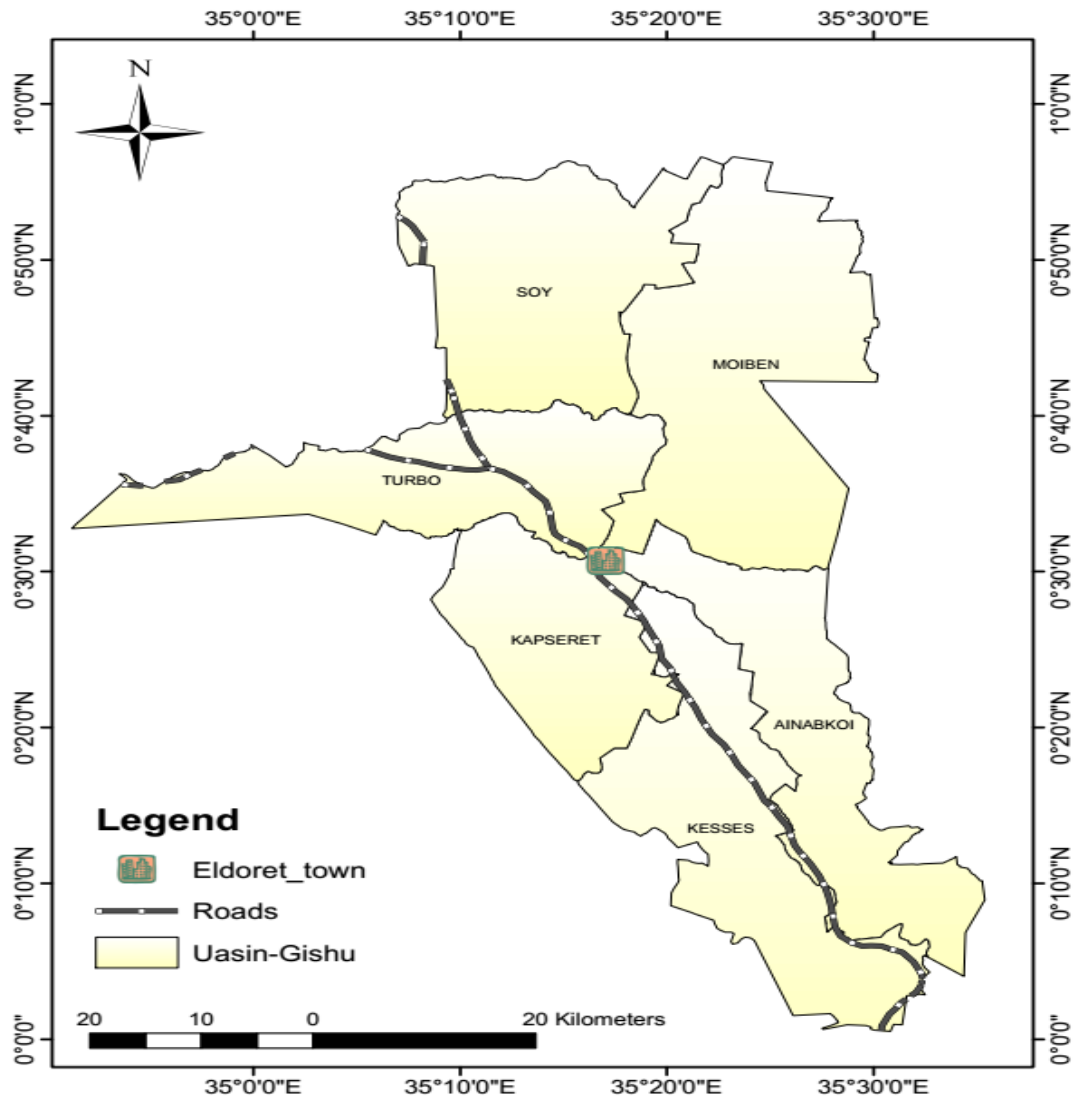
The authorities concerned are therefore requested to give you maximum support.

We take this opportunity to wish you well during this data collection.

Psinen Michael
For: County Director of Education
UASIN GISHU



Appendix VI: Map of Uasin Gishu County



Source: Moi University Department of Geography and Environmental Studies GIS Lab

Appendix VII: Interwoven Causes of Alcohol Abuse

