

**Roman Catholic Church Response to the Problem of Alcoholism in Siuna Village Kimilili
Sub-County in Bungoma County**

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Master of Arts Degree in Religious Studies at University of Nairobi**

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DECLARATION

I declare that this is my original work and it has not been presented at any college or university for examination purposes.

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This study has been submitted for examination with our approval as university supervisors

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DEDICATION

I dedicate this Study to my loving parents Benjamin and Benedate Kituyi, who have given me every necessary support during my studies.

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I thank the Almighty God for good health and strength that helped me to complete this work. I express my gratitude and sincere appreciation to my supervisors Dr. Mumo and Dr. Kayeli for their intellectual guidance, patience, and encouragement for this study. I am grateful to the University of Nairobi for providing the required assistance like the library with necessary books that were useful for the study and the lecturers from philosophy and religious studies department.

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TABLE OF CONTENT

DECLARATION.....	i
ACKNOWLEDGEMENT.....	iv
TABLE OF CONTENT.....	v
LIST OF TABLES	viii
ABSTRACT.....	ix
MAP OF THE STUDY AREA.....	x
LIST OF ABBREVIATIONS	xi
DEFINITION OF TERMS.....	xii
CHAPTER ONE: INTRODUCTION	
1.1 Background of the Study	1
1.2 Statement of the problem	3
1.3 Research Questions.....	4
1.4 Objectives of the study.....	4
1.5 Justification of the Study	4
1.6 Limitation of the Study	7
1.7 Literature Review.....	8
1.8 Theoretical Framework.....	16
1.9 Research Hypothesis.....	17
1.10 Research Methodology	17
1.10.1 Methodology	17
1.10.2 Research Design.....	17
1.10.3 Population and Sample Target.....	18

1.11 Data collection procedures.....	18
1.11.1 Questionnaires.....	18
1.11.2 Interview	18
1.11.3 Observation Method.....	18
1.11.4 Secondary Data Collection	19
1.11.5 Data analysis	19

CHAPTER TWO: THE SITUATION OF ALCOHOL ABUSE AND ITS EFFECTS ON MEMBERS OF SIUNA VILLAGE

2.1 Alcohol Consumption in Traditional Society	20
2.2 Alcohol Consumption during Colonial and Missionary Period.....	22
2.3 Status of Alcoholism in Siuna Village.....	23
2.4 Effects of Alcoholism on the families of RCC in Siuna Village	31

CHAPTER THREE: BIBLICAL AND ROMAN CATHOLIC CHURCH’S TEACHINGS ON ALCOHOL

3.1 Introduction.....	45
3.2 Biblical Teachings on alcoholism.....	45
3.2.1 Old Testament.....	45
3.2.2 New Testament	48
3.3 Roman Catholic Church Scholars’ Reflection on Alcoholism	51

CHAPTER FOUR: EFFECTS OF RCC RESPONSE AND INTERVENTIONS ON ALCOHOLISM IN SIUNA VILLAGE

4.0 Introduction..... 57

4.1 Guidance and Counseling 57

4.2 Rehabilitation centers..... 58

4.3 Seminars and Workshops..... 58

4.4 Jumuiya 59

4.5 Provision on Biblical teachings on alcoholism..... 59

4.6 Formation of Associations 60

4.7 Effects of the RCC response and interventions on Alcoholism..... 60

4.8 Challenges facing the church 61

CHAPTER FIVE: SUMMARY, CONCLUSION, AND RECOMMENDATIONS OF THE STUDY

5.1 Introduction..... 64

5.2 Summary 64

5.3 Conclusion 65

5.4 Recommendations 67

5.5 Areas for Further Research 68

BIBLIOGRAPHY 70

APPENDICES 72

Appendix I: Questionnaire for the Youths/Parents 73

Appendix II: Questionnaire for Priest/Catechist..... 76

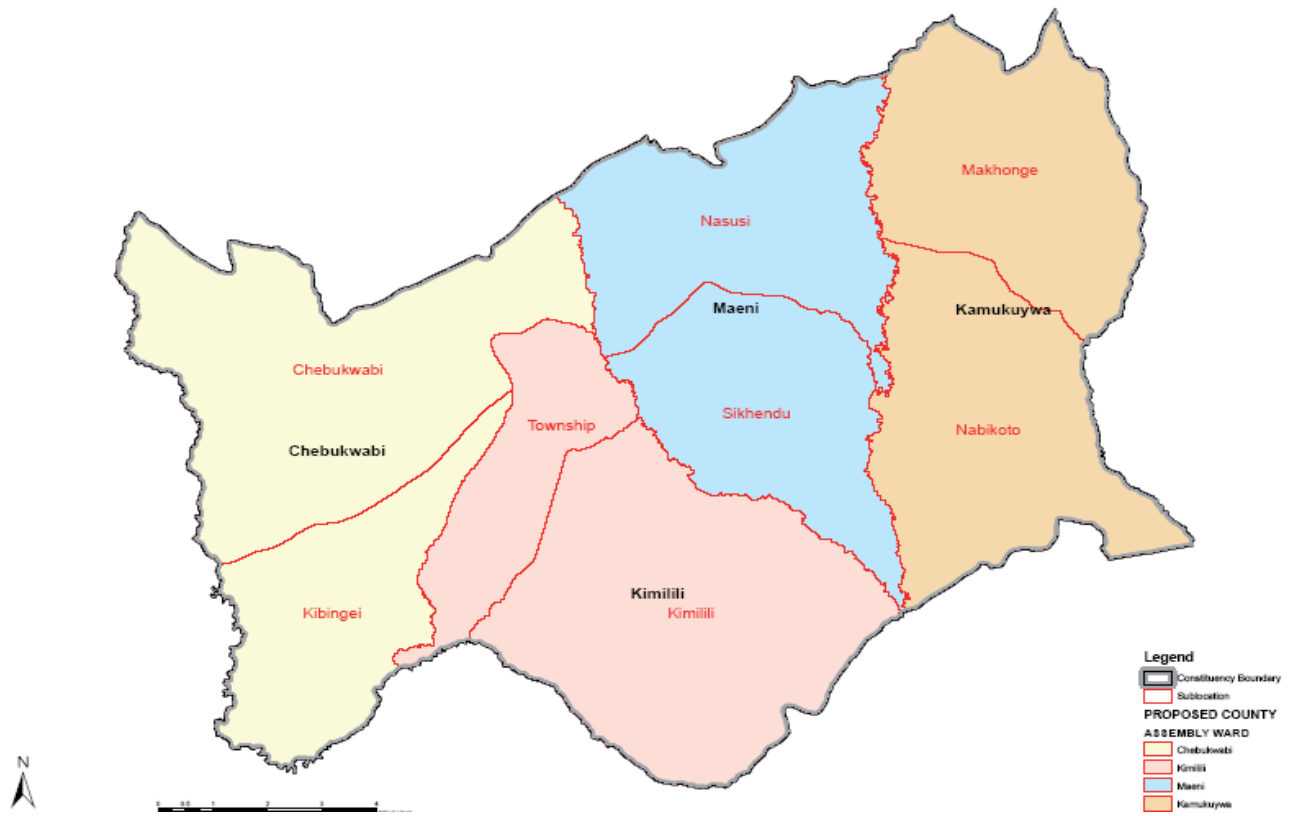
LIST OF TABLES

Table 1.0: Rate of Alcohol consumption in Siuna Village	24
Table 2.0: Easily available and accessible alcoholic drinks in Siuna village	26
Table 3.0: Effects of alcoholism in Siuna village	36
Table 4.0: Addiction cases in RCC in Siuna Village.....	39

ABSTRACT

The study focused on the challenge of alcoholism in Siuna village and RCC's response to it, in Kimilili Sub-county, Bungoma County. The study investigated the state of alcohol abuse in Siuna village and its effects on the people of Siuna village. The study analyzed biblical and RCC teachings about alcohol consumption and evaluated the success of RCC interventions in addressing alcohol abuse by showing the impacts of RCC responses. Adaptation theory by Stanton Peele and Bruce K. Alexander guided the research. The theory gives the basis through which one can be introduced to alcohol and eventually become an addict. One can be introduced to alcohol through social mechanism either from biological parents or relatives who are alcohol users or through communal drinking that involves traditional ceremonies accompanied with traditional brews. The theory also gives the basis through which drunkenness comes about, and it is by the effort of an individual to adapt to the internal and external urge of alcohol with the belief and expectation to experience and enjoy the known outcomes after drinking alcohol. The study sample size was 74 respondents and both open ended and closed ended questionnaires were used. Interviews and observation methods were also used in the collection of data. Inebriation has led to less number of congregants in St. Emmanuel Catholic Church leading to low financial support through tithing and offerings. 98 % of St. Emmanuel Catholic Church followers are aware of biblical teachings and RCC interventions put in place to help them avoid high usage of alcohol, but still level of alcohol abuse is high. The congregants have chosen to ignore the biblical teachings making little impact in responding to alcoholism problem in Siuna village. The situation of alcohol abuse is serious in Siuna village. Traditional ceremonies that are accompanied with a traditional brew like busaa have exposed individuals to alcohol easily. Although chang'aa is illegal, it is also secretly produced and consumed making the fight against illicit liquor to be difficult. In conclusion, St. Emmanuel Catholic Church in Siuna village has put measures in place such as guidance and counseling to help address alcoholism problem. Nevertheless, the church has not succeeded effectively because of lack of support from church members and leaders. This is because those entrusted to act as role models have contributed to the alcoholism problem by selling alcohol. The followers therefore find it problematic to adhere to the teachings on alcohol. This study recommends that RCC needs to consider initiating cultural day and alcohol day both featuring alcoholism as main theme to sensitize the community about use and miss use of alcohol. The church should also consider working with the local leaders, the community, and the police to support one another in addressing alcoholism problem. This can be done by use of billboard and posters, and conduct campaigns to caution people about alcohol abuse in Siuna village

IEBC REVISED KIMILILI CONSTITUENCY COUNTY ASSEMBLY WARDS



MAP OF THE STUDY AREA

LIST OF ABBREVIATIONS

AA	-	Alcoholics Anonymous
ATS	-	African Traditional Society
CBHC	-	Catholic Based Health Commission
CCC	-	Catechism of the Catholic Church
CERC	-	Catholic Education Resource Center
CMA	-	Catholic Men Association
CWA	-	Catholic Women Association
GNB	-	Good News Bible
HIV/AIDS	-	<i>Human Immunodeficiency Virus and</i> acquired Immune Deficiency Syndrome
KBL	-	Kenya Breweries Limited
NACADA	-	National Agency for the Campaign against Drugs Abuse
NDP	-	National Drug Policy
NIH	-	National Institute of Health
NKJV	-	New King James Version
NRSVCE	-	New Revised Standard Version Bible Catholic Edition
NTSA	-	National Transport and Safety Authority
RCC	-	Roman Catholic Church
W.H.O	-	World Health Organization

DEFINITION OF TERMS

Alcoholism: It is a condition of prolonged and excessive intake of alcoholic drinks leading to breakdown in health and an addiction to alcohol.

Mukasa: It is a traditional Bukusu name which is also currently given to the Siuna village elder.

Jumuiya: It is a network of small Christian groups in a parish.

Khukhala kimikoye: It is a bukusu traditional ritual celebrated after two years of death of an old man initiated by bukusu clan elders. It involves preparation and consumption of large amount of traditional beer in remembrance and celebration of his life.

Addiction: It is a state of being inclined/strong zeal towards alcohol. This involves repeatedly drinking alcohol.

Alcohol use: it is a state in which an individual consume alcohol either moderately or highly.

CHAPTER ONE

Introduction

1.1 Background of the Study

Excessive consumption of alcohol has become a great problem in Kenya. According to NACADA, the traditional drinks, wine and spirits and chang'aa are the most easily accessible and highly consumed alcoholic beverages in Kenya both in rural and urban areas. Despite the availability of relevant regulations and measures by the National government to control manufacturing, transportation, and consumption of alcohol, Kenyan communities continue to suffer from alcoholism. For example, as reported by standard media on June 1, 2015, President Uhuru Kenyatta ordered a crackdown on illicit drinking in Kenya, which started in central Kenya and extended to other parts of the country.

Alcohol use and misuse in Kenya has affected Kenyans in positive and negative ways. Alcohol has contributed positively to the growth of the Kenyan economy through paying of taxes to the Kenya revenue authority. Moreover, liquor-manufacturing companies have provided a source of employment to Kenyans. For instance, Kenya Breweries Limited had employed 1,653 workers by 2014, and the number is likely to rise. (EABL 2014) Alcohol drinking in events in Kenya is also viewed as relaxing and enjoyable means of socializing especially in family events and after work. On the other hand, excessive alcohol use has affected human health since no one is immune to its medical, social, family, legal, and economic problems. According to NACADA (2014), job absenteeism, accidents, low job satisfaction, and decreased productivity at the workplace in Kenya is some of the issues associated with high dependency on alcohol.

In Africa, alcoholism poses significant risks that come from homemade drinks extracted from natural products like palm wine and beer. However, sellers add more artificial ingredients to make it stronger and profitable. Although alcohol consumption rate differs in different African countries, the largest alcohol market is South Africa where wine consumption increased by 7% in 2014. (Toesland 2016) Nigeria closely follows it with Orijin alcohol and then Angola marketing Alentejo wine. (Toesland 2016) The growth of the alcohol market in African countries is increasing despite the high taxes, unreliable distribution network, and poor infrastructures. Nonetheless, African countries with high Muslim population have low alcohol consumption like Mali, Somali, Tunisia, and Egypt. Additionally, alcohol consumption patterns in Africa are also increasing with the development of African cities and increased number of middle-class population. The increased number of foreigners in African countries especially Chinese has also opened the market for more alcoholic drinks from international market.

The WHO 2014 report on alcohol status and health, states that consumption of alcohol per person is 6.2litres from age 15 or older and 3.5grams per day (WHO 2014: 28-29). The report further states that 50.1% of alcohol was consumed in the form of spirits worldwide, 24.8% of alcohol consumed was homemade that did not have government control (p30). It is worth noting that 61.7% population in the world aged 15 or older did not get drunk in the past 12 months, and the females tended to abstain than male in WHO regions (p32-33). Previously, it was reported that 16% of drinkers worldwide aged 15 or older drunk heavily that resulted to 3.3million of global deaths in 2012. Other challenges witnessed from excessive alcohol consumption included the global burden of diseases and injuries that are at 139 million people especially in WHO regions. WHO (2014) states that countries with high income in the world have the highest alcohol consumption and a small number of abstainers (34-49).

1.2 Statement of the problem

The Study investigated the response of RCC to the problem of alcohol abuse that has led to poverty, death and destruction of family structures in the predominantly Roman Catholic Church in Siuna Village, Bungoma County. Siuna Village has one ethnic group and is mainly RCC in faith affiliation and it was selected because alcohol addiction and abuse cases have frequently occurred and the situation is getting worse by the day.

Although RCC has well established interventions to help address alcohol abuse in siuna village such as use of Jumuiya's, CWA, CMA, legion of Mary, guiding and counseling and use of sermons, alcohol abuse and especially that of Chang'aa and Busaa has persisted. RCC doctrines do not refrain its followers from taking alcohol in fact, alcohol is used in the church rituals especially during mass and it allows its' followers to drink alcohol moderately. Individuals in RCC justify their alcohol addiction with biblical scriptures while parents have failed to protect their children from the abuse of alcohol in siuna village especially in traditional ceremonies that involves preparation and consumption of high amount of alcoholic drinks. This has introduced some people to alcohol use at a very young age. With this kind of situation, are RCC interventions effective in addressing alcohol addiction and abuse among its followers in siuna village?

There is increase in number of alcohol drinking places especially chang'aa and Busaa in siuna village. Despite RCC being the main church in the area, some of its followers engage in alcohol business as a source of income by selling illegal alcoholic drinks like chang'aa. Poverty, low level of education standards and unemployment has forced individuals to engage in alcohol business especially selling chang'aa and Busaa which has ready market both from large and small scale buyers. Chang'aa is illegal and does not require license to sell therefore it is sold in

people's homes and even banana plantations making it difficult for the government authorities to control it. This has caused easy availability and accessibility of alcoholic drinks especially chang'aa causing addiction among different people. This has led to poor health among alcohol heavy users; some have committed suicide and economic struggle which involves selling of households to maintain alcohol use.

1.3 Research Questions

1. What is the current situation of alcohol abuse in Siuna village?
2. What are the effects of alcoholism on the families of RCC?
3. What are the Biblical and RCC teachings on alcohol consumption?
4. What is the response of RCC and its effects to alcohol abuse in Siuna village?

1.4 Objectives of the study

1. To investigate the situation of alcohol abuse in Siuna village.
2. To investigate the effects of alcoholism on the families of RCC.
3. To analyze Biblical and RCC teachings on alcohol in relation to its consumption.
4. To evaluate RCC response to alcohol abuse in Siuna village.

1.5 Justification of the Study

In Kenya, drink-driving cases especially on holidays and weekends have increased and have resulted in accidents on the road. For instance, the Nation Media Group reported a drunken driving accident that took a life of a Lang'ata Military man on 03/12/2017. Another drunken driving incident involving a lecturer from the University of Nairobi that damaged his car but he was fortunate to survive in the incident on 13/09/2017 on Mombasa road (NTV: 13 September 2017). On 22/06/2017 an NTSA officer was also knocked down by a driver under alcohol influence while on duty to crack down drunk drivers causing a serious leg injury as reported by

standard media (KTN: 22nd June 2017). These road accidents have caused health burden to both the government and the victim families in terms of provision of healthcare. Road accidents have led to disabilities and long-term psychological effects to individuals, disorient the family structure by robbing away their dependents, and affect the most productive members of the society. As a result of the vice, NTSA has introduced punishment such as working in morgues to those found drunk driving but their efforts are futile.

Alcoholism has caused different negative challenges in households in the society. For instance, irresponsibility in carrying out family duties like school fees payment among other chores. Moreover, domestic violence, lack of role models in the family and spending a lot of money recovering damages caused by alcoholism has been on the increase. Despite alcohol being an important social factor among Kenyan communities, it has affected individuals' health especially those with high consumption rate. Sournia (1990, 71) argues that high and lengthy consumption of alcohol interferes with the function of the nervous system, causes visual impairment, vomiting, stomach ulcers, cirrhosis of the liver, cardiac damage and fatty change in the kidneys .

According to the World Health Organization report (2015), there are negative results of excessive consumption of alcohol. For instance, alcoholism has caused 3.3million deaths in the world, more than 200 accidents, and 5.1% of the world burden of disease and injuries. In Kenya, alcoholism has affected the Kenyans workforce by altering the work rate and quality because of absenteeism, the impaired judgment at the workplace and showing up late at the place of work (Kaithuru and Asatsa 2015). Individuals have lost their jobs because of alcoholism and sold property to meet the need of alcohol in their blood system thus becoming less productive in their responsibilities

The Government of Kenya has fought illicit alcoholic drinks especially chang'aa and Busaa since they are highly consumed and have adverse effects on the Kenyan communities. The Kenyan government has also amended laws through alcoholic drink control act implementation as provided in the 2010 constitution that has strict measures on alcohol consumers and producers. For instance, the board has minimized the time for selling and taking alcohol, aiming at protecting the health of individuals by avoiding excessive consumption of alcohol. It has also amended that 18 years is the minimum age of persons who can buy alcohol with the sole purpose of protecting the health and life of persons under the age of eighteen (Kenya Constitution 2010). Additionally, there is a high amount of license charge to producers and sellers thus increasing alcohol beverages prices in order to control consumption. According to NACADA (2017), alcoholism problem is still a serious problem to Kenyan societies despite the positive efforts made by the Kenya national government to control and minimize alcohol intake in Kenya.

From biblical perspective, alcohol has many effects both positives and negatives. For instance, in John 10:10 GNB, Christians are promised abundant life such as experiencing life in its fullness. However, just as the thief comes in different ways only to abolish, steal and kill alcoholism can be likened with the said thief in that it is destroying the life of Christian's families through death, property stealing as well as destroying family structures and relationships. Owing to alcoholism, men and women have become irresponsible and uncommitted in marriage leading to single parenthood (Wachege 2003:133).

Through religion, human people within their culture and natural environment are able to define their sense of belonging, origin, purpose, and destiny. Moreover, human beings express their joy, sorrows, hopes, fears, failures, achievements, expectation, and frustrations through religion. Therefore, it is a good platform for reality, origin, and development explanation as well

offers options that are achievable in life. Religion also provides a solution to ethical problems, healthy social interaction and contributes significantly in aesthetic (Mugambi 1996: 5-14).

It is unfortunate that as Kenya's vision 2030 aims at alleviating poverty as one of its objectives alcoholism, on the other hand, seems to be enhancing poverty. This is because individuals spend a lot of money and time to meet the alcoholic needs and sell some of their property to satisfy the demand of alcohol thus causing financial strains in the family. Alcoholism has effects such as alcoholic parents forgetting about their responsibility like paying school fees for their children, yet education is a tool to eradicate poverty. Individuals who go to work while drunk are not able to perform their duties effectively that may lead to loss of jobs or suspensions. For instance, on 13/11/2017 as published by Nation Media Group, a school principal of Mawaka Secondary School reported to duty at the deputy commissioner's office to pick national examination while drunk. This is shameful act especially to people who are supposed to act as role models to children. Alcoholism is an enemy for progressive development thereby alcoholic drinks especially illicit drinks should be prohibited and strict measures put in place to minimize or curb its serious effects so that the vision 2030 is attained.

1.6 Limitation of the Study

The precincts of the survey include illiteracy in reading and writing as well as understanding the questionnaires. The researcher, therefore, had to spend more time interpreting the questionnaires and writing for the respondents. Moreover, a large number of informants were afraid to give information because they thought the researcher was on an investigative mission but with the researcher assurance they were able to respond. The intimidation from alcohol business owners also led to the respondents' fear to freely take part in the survey. A small group

of informants wanted to be bribed by being bought alcohol before or after giving information which the researcher had to buy. It also deemed impossible to get all the questionnaires back as a few respondents did not return due to their busy schedules.

1.7 Literature Review

There are various effects of illicit brew drinking and intervention measures on unemployed youth in Bungoma County. Masinde claims that illegal brew especially chang'aa and busaa in Bungoma County has contributed to unemployment to the youths. Masinde adds that the government and stakeholders should reconsider alcohol policies to enable commercialization of alcohol beverages like chang'aa and busaa to ensure hygiene and safeguard the health of drinkers (Masinde 2014:59). However, Masinde fails to address how biblical teachings on alcohol consumption can be used to address the alcohol abuse.

Kokoya contends that the government continuity of licensing of more drinking points in small populated areas have contributed to alcoholism among its citizens. However, the banning of cheaper illicit brews, which people sell to earn a living, has increased alcoholism than before. As such, poverty increment has made the state of alcoholism to rise because people want to drink to forget about their daily problems (Kokoya 1981). This study aligns with Kokoya findings because in Siuna village, poverty is high and people are in need of money to meet their basic needs and selling of chang'aa seems to be the easiest means since no licensing is required. Chang'aa business is illegal and, as a result, it is readily available to all and sundry. Selling the illicit drinks is therefore done in personal houses or in banana plantations as it does not require a lot of capital to start or sustain and has ready market.

Kanyuru argues that alcohol brands are consumed by any gender provided they could afford to buy. This has contributed to high consumption of alcohol thus increasing the number of

school dropouts in the community (Kanyuuru 2006:14). According to Kanyuuru, money intended in providing the basic needs of the family like paying school fee for children end up being used in alcohol consumption among men leading to financial hardships. Other effects that Kanyuuru mentions is physical violence in the family such as beating children and wives, breaking of household commodities as well as engaging in casual sex that may lead to contracting of HIV/AIDS disease. The main reason for involvement in alcohol consumption among many people is leisure, peer pressure and sense of belonging that leads to alcoholism (Kanyuuru 2006:37-38). However, Kanyuuru has taken initiative to creating awareness on effects of high alcohol consumption on Meru households but fails to give reasons to why individuals abuse alcohol despite knowing its glitches.

Benezet Bujo questions the ethical dimension role of community as well as the suffering of people in eyes of a merciful God. He points that individuals undergo great oppression especially the African people such as poverty. Bujo (1998) discusses the moral norms and understanding as well as acceptance of these moral norms by all people in the community will lead to self-liberation leading to personal freedom to any kind of suffering (133). Finding the role of God in ending the alcohol abuse among the youth, parents, and leaders is very crucial, therefore this study comes in handy to understand God's stand on use and misuse of alcohol through analyzing biblical teachings and also analyse traditional teachings to understand the role of community in addressing alcohol addiction and abuse.

In his book, *Alcohol in Africa*, Bryceson discusses the state of alcohol in African countries with their positive and negative values in the social, economic, and political perspective. Alcohol has contributed to the development of individuals in the community socially, economically and politically in countries such as Tanzania, Uganda, Namibia, Nigeria,

Ghana, Ethiopia, Burkina Faso and Malawi (Bryceson 2002:53-249). Although alcohol has been beneficial to the society in different ways according to Bryceson but he fails to address why alcohol is highly consumed and abused despite availing positive aspects in the society. This study will also will bring out Kenya's alcohol usage situation using Siuna village as case study because Bryceson fails to avail information concerning alcohol usage in his book.

It is an individual responsibility to recognize the addiction he or she is suffering from, and with right self-motivation brings it to an end. Richard in his book, *breathing under Water: Spirituality and the 12 steps*, argues that all human beings are addicts in nature and severe measures or practices are needed to break the habit. Moreover, human beings are addicted to their own way of thinking that keeps them doing the same thing over and over again even when it is not working for them thus becoming their own enemies. Richard argues that to stop the addictive human culture from rising, people must see and face reality and seek to detach from it and build preventive measures to overcome it. Richard adds that people are spiritually powerless if they self-deny the reality of who they are. According to Richard, spirituality is about letting go or surrendering, emptying the mind and filling the heart with the right activities such as music, dance, art, nature, fasting, poetry, and games, which is a path to self-liberation from any addiction (Richard 2011). Richard's work comes in handy in this study but comes short in giving the biblical instructions on alcohol usage that can be used to overcome addiction and avoid heavy usage of alcohol.

Cook, in his book *Alcohol, addiction and Christian ethics* argues that Christian ethics for alcohol usage in society is a matter of morals that is connected to freedom, personal morality and the public good. Therefore, a drunkard needs to adopt ethical criteria to ensure alcohol use does not result to alcohol misuse or addiction. The increase or reduction of alcohol consumption and

well-being can be influenced by the ethical criteria adopted by a drinker (Cook 2006:2-25). Christian theology, scientific, political, and commercial aspects should be considered before alcohol production and use. According to Cook, the prime concerns for alcohol policy should base on ethical principles, easy access to information, freedom from harm, and access to care. Cook's works benefits this study greatly but he fails to show how traditional and Christian ethics on alcohol usage can be strengthened in the contemporary society to address the rising addiction cases and alcohol abuse.

Cannane, in his book, *the hook and I: A Catholic 12-step Program*, argues that the Catholic twelve-step program is to help save one soul against the addiction Cannane claims that the Catholic twelve-step program is not about curing addiction rather it aims at gaining salvation. The Catholic Church has the necessary tools to fight against any addiction to provide salvation. In order to deal with addiction, one needs to have the willpower to submit to striving for perfection. It is worth noting that God is perfect, and the struggle against the addiction is the motivating power to pursue and exhibit perfection. God is not the source of the problems in human life but He has allowed the existence of issues since humans are free beings with the autonomy to choose right or wrong (Cannane 2008:19-57). However, Gods' power is made perfect in human weakness and human salvation is Gods' ultimate goal. Therefore, alcoholism is one of the weaknesses that God can deliver those willing to denounce the vice.

Every church has worshippers who are struggling with the sin of alcoholism. Roy Perkins contends that it is irresponsible for any church to use alcoholic beverages to serve as communion because there could be alcoholic individuals in the congregation working to reach sobriety. Therefore, when they take the Holy Communion served with alcoholic drinks their journey to recovery becomes difficult. The church like the RCC needs to use grape juice instead of wine to

help alcoholics among its faithful followers to reach sobriety with ease (Perkins 2015). Although Perkins points out the use of wine in RCC as a challenge to its alcoholic followers, he fails to report how the RCC has addressed the alcoholism problem among its followers and how the use of wine has affected the church.

In her book *is alcohol a gift from God*, Maria Gifford argues that most religions in the world believe that alcohol is a gift from God but reverence for its effects has made human beings believe otherwise. Gifford explains that alcohol is indeed a gift from God because its discovery is still anonymous. Gifford claims that in the early century, alcohol was used as medicine and medical practitioners prescribed it to extremely ill patients as a painkiller. Beer was also mandated to lactating women as a way of life to help them in quick recovery. Besides, alcohol was consumed in social events such as weddings, funerals, elections, and construction of new building and liquor as it was referred to as water of life. It was believed that alcohol consumption increased health and vitality of a person (Gifford 2010:2-15). Gifford gives the benefits of alcohol, but she fails to address why alcohol consumption is causing more problems despite having the medicinal value and being a gift from God.

Harkins gives his struggle experience with alcoholism having recovered from it. He describes the problems he experienced as an alcoholic and provides way out that helped him to achieve sobriety (Harkins 1996:44). On dealing with depression, Harkins identified that addiction was the problem and realized he had no power to overcome it. For that reason, he depended on God's power by accepting and putting the depression problem into the hands of God that helped him restore good health (Harkins 1996:44). Besides, dealing with forgiveness and acceptance was a problem; therefore, he sought forgiveness from God. The grace of God is sufficient and does better on the people's issues (Harkins 1996:66-67). In connection with the study, alcoholics

experience the same problems and therefore submitting the issue to God's power is essential to reach sobriety. Harkins benefits this study by showing away out from addiction but he fails to show ways through which alcoholics can submit to God in order to be redeemed from addiction and abusing alcohol.

In extending alcohol education, Nikolai (2010) deliberates that alcohol education should be emphasized to people by involving the government in regular community meetings addressing alcohol issues. Moreover, alcohol education programmer in schools, use of media, use of posters on the roads, and campaigns for alcohol education should be made mandatory. This idea helps create awareness and play a role in encouraging healthier and more moderate behavior in the society concerning alcohol use. Nikolai fails to address how biblical and traditional teachings on alcohol usage can be incorporated with media, posters, campaigns and also government programs in addressing alcohol addiction and abuse in the society.

Mary, in her book, *Sister Ignatius: Angel of AA* argues that alcoholics who have managed to reach sobriety need to be awarded with a sacred heart badge (Mary 2001:19). The badge will remind them of what they have achieved and offer prayers to Jesus because the emblem also symbolizes a healing of an individual and forgiveness of sin committed against Jesus. Mary illustrates that those recovering from alcoholism need to offer the prayer to Jesus repeatedly invoking God grace, which will tune the heart and mind in the virtues of the prayer. Mary connected the study with biblical perspective that alcoholics can be helped to remain sober and recover fully through awarding.

There are twelve steps of alcohol anonymous initiated by co-founder Bill Wilson to help alcoholics reach sobriety. Firstly, for an alcoholic to reach sobriety, admittance that one is powerless over alcohol and one's life is unruly without God's help. Secondly, one can believe in

a power that is greater to restore him/her to sobriety. Thirdly, an alcoholic has to surrender his/her will and life to God. Fourthly, an alcoholic needs to make a record of the things he/she did and did not do at the end of the day. Fifthly, an alcoholic needs to confess to God, to self and to third party on the nature of the damages he/she has done throughout the day. Sixthly, an alcoholic need to be fully ready to have God eliminates all flaws in his/her personality and meekly seeks Gods guidance. Eighth, alcoholic needs to make a list of individuals he/she has harmed and be willing to make amends directly to those individuals daily. Tenth, an alcoholic needs to take the personal account of wrongs and work towards correcting the mistakes. Eleventh, alcoholic needs to seek God have will and power each day through prayers and meditation. Twelfth, an alcoholic needs to put into practice eleven principles in all his life affairs each day (AA 2001:561-566). In connection to this study, it comes in handy to help alcoholics in Siuna village reach sobriety by adapting the twelve steps.

The spiritual exercise of Ignatius of Loyola focuses on meditation, contemplation, and discernment of spirits. As such, meditation emphasizes on pondering on the fundamental principles that guide human life, and contemplation is more about feeling than thinking by relying on imaginations to place ourselves in a scenery of the gospel of Christ Jesus by praying via the scriptures. On the other hand, discernment of spirit involves being conscious of the heart movement and detect where it is leading people thus aids in making upright choices. Ignatius benefits this study by showing away to capture and reflect on the essential life values that can guide people via reflecting on the God's boundless love for human well-being.

The theology of Hope by Jurgen Moltmann, a theology with an eschatological foundation focuses on the hope that comes with the resurrection of Christ. Moltmann argues that hope for Christian's faith is found in Christ resurrection and that they find consolation in their suffering

from divine promise against suffering. In connection to this study, the resurrection of Christ is a good reminder of Christ is suffering that he endured and never gave up until he overcame it. Therefore, through resurrection alcoholics are encouraged to seek divine intervention and be willing to cease form the habit. Resurrection is the reminder and hope for alcoholics to reach sobriety if soberness is the goal they want to achieve.

Maynard, in his book *To Slake a Thirst: The Matt Talbot way to Sobriety*, argues that alcohol is a gift from God and using it excessively and horribly does not make alcohol evil besides the fact that it is loved, makes it such a powerful gift from God. To overcome an addiction, one has to fall in love to stay focused on a better drink. In this case, God particularly in the person Jesus Christ should be on the lead. One systematically fall in love with Jesus Christ through praying for escalation of love for Jesus and with time one gives up the pleasures of alcohol for the love of Jesus Christ (Maynard 2000:15-22). In connection to this study, Maynard idea challenges alcoholics in siuna village to seek Jesus, fall in love with him and his teachings on alcohol usage, and seek his help through prayers and teachings to reach sobriety.

In her book, *Seed of Grace: A Nun's Reflections on the Spirituality of Alcoholic Anonymous*, Molly as a recovered alcoholic argues that alcoholism is a physical and mental disease. At some point in life, people are powerless over things that make them sad, lost and in a sorry state. Going through the AA program, Molly developed the deeper relationship with God developing her spirituality through meditation in forgiveness, thanksgiving, humility, community, and peace of mind and freedom. Through AA spiritual programme, one can hear their true feelings, faults and motivations with uncommon honesty thus discovering the link between the experience of being saved from alcoholism by faith in a loving God and truth and practices of the religious traditions (Monahan 2001: 48-52). Molly argument links to this study

to show where alcoholism has rendered alcoholics powerless over themselves making them suffer by experiencing health, social and economic problems, relationship with God can restore the power. To reach sobriety and acquire freedom just as she did, one needs to develop a deeper relationship with God through prayer meditation. Molly does not show how alcoholics can develop a relationship with God and reflect on their spirituality in order to overcome alcohol addiction and abuse by practicing biblical and traditional teachings on alcohol usage.

1.8 Theoretical Framework

This study used adaptation theory by Stanton Peele and Bruce K. Alexander. Adaptation theory has two levels: Social Learning and Adaptation level, and Social-Psychological Adaptation level. Social learning and Adaptation level state that the expectations and beliefs about alcoholism and drug use influence the behavior and rewards associated with alcoholism. Therefore, addiction in this view comes about as an effort by individuals to adapt to the internal and external urge of alcoholism to serve the desired function. The Social-Psychological level, on the other hand, states that alcoholics are aware of their drinking habits and drugs they use hence the outcome of usage is known. Alcohol and drug use has the ability to affect ego and other psychological matters like child rearing and maternal love. Nevertheless, social groups and way of life have a strong influence to alcohol and drugs use which leads to alcohol and drug addiction. Conversely, this theory challenges alcoholics in the sense that if the same character introduced him/her to specific alcoholic drinks and drugs it is not too difficult for the same character to win them from alcohol and drugs addiction.

Adaptation theory benefits this study in understanding the expectation and beliefs that makes alcoholics comfortable to an extent of looking forward to having more alcohol in order to enjoy and believe in alcohol usage, which has made them addicts. The theory also benefits the

study in understanding the root source of alcohol abuse in Siuna village. With this idea, the study was able to acquire the impacts of alcoholism in Siuna village effectively. The theory assisted in the research as it challenged alcoholics to stop drinking alcohol, minimize, or control their drinking problem as the way forward to address the issues of alcoholism in Siuna village. This theory also shows that social and personal issues can introduce individuals to alcohol knowingly as a way to forget about their personal problems, but they eventually become addicts to alcohol and drugs.

1.9 Research Hypothesis

1. Despite the availability of well outlined interventions and teachings to address alcoholism problem by RCC, its liberal attitude towards alcohol use has affected RCC effectiveness to address alcoholism problem and contributed to alcoholism problem among its followers.

1.10 Research Methodology

1.10.1 Methodology

1.10.2 Research Design

The study was done using a case study research design. The investigation dealt with the problem of alcoholism and how RCC has addressed it in Siuna village. This research design gave room for detail description of the behavior of the group as a whole according to the information from the field study. For example, we learned that state of alcoholism in Siuna village is high and the problem of addiction is not only affecting the people from RCC but also other churches and the whole village including alcohol abstainers and alcoholics. Besides, there are intervention put in place to help address the problem yet the minimal impact is obtained. With this research

strategy, a proper endorsement to address alcoholism problem was made for the church and to the village as a whole.

1.10.3 Population and Sample Target

The study populations were the members of Siuna village; the youths, parents/guardians, the RCC leaders and Siuna village authority. The targeted population was a sample of seventy-four respondents selected using simple random sampling method, twenty-four youths and thirty parents/guardians, ten RCC and five village leaders, and five police officers.

1.11 Data collection procedures

1.11.1 Questionnaires

Both open and close-ended questions were used. Questionnaires were issued to the respondents, and it helped to acquire adequate information from a large number of responses from Siuna village.

1.11.2 Interview

Face to face, interviews were conducted with RCC leaders like St. Emmanuel Catholic Church chairperson, priests, and catechist, and village leaders like Siuna village chief, mukasa and law enforcers the police. It provided in-depth information about alcoholism in Siuna village thus meeting the study set objectives.

1.11.3 Observation Method

There was direct observation on human behavior and interactions on traditional ceremonies like “Khukhala Kimikowe,” a ceremony held to remember the dead old men in the community, which is accompanied with busaa, and songs sung around the grave with busaa in a pot before they start drinking it. Chang’aa is also sold illegally and secretly in such ceremonies in the evening. This helped in acquiring such information on alcoholism in the study area.

1.11.4 Secondary Data Collection

The Jomo Kenyatta Memorial Library has provided information concerning this study from published works like written books, articles, theses, internet, journals, and unpublished information such as dissertations.

1.11.5 Data analysis

The information acquired from respondents has been analyzed using the descriptive method and conveyed using descriptive narratives. The final study results have been compared to secondary data for clarity and helped to come up with practical and achievable recommendations for RCC to effectively address alcoholism problem in Siuna village

CHAPTER TWO

THE SITUATION OF ALCOHOL ABUSE AND ITS EFFECTS ON SIUNA VILLAGE MEMBERS

2.1 Alcohol Consumption in Traditional Society

In traditional societies in African countries, alcohol use has been part of the African lifestyle for centuries. In many African customs and traditions, public alcohol consumption plays an important role. For example, alcohol was used in local trade during buying and selling of land, settling of disputes, life events, and cycles of nature. Rites of passage were also celebrated with drinking of alcohol. There was invoking of God, ancestors, and spirits by pouring alcohol on the ground as a way to engage in the living affairs. As such, alcoholic drinks in Africa were consumed as food because they are made from subsistence crops such as maize, millet, sorghum and are also homemade like porridge. A large proportion of the total grain harvest in most African countries goes into brewing (Greer and Moberg 2001:192).

According to Elizabeth Heath, the Akan of Ghana used palm wine during naming rituals, marriage, and funeral ceremonies. However, libation of alcohol cemented family and community relationship with the spiritual world. In nineteenth-century, alcohol was used as currency in southern Nigeria (Heath 2010:80-81).

In his book, *Facing Mount Kenya*, Kenyatta gives the significance use of alcoholic beverages in the Agikuyu community. For instance, the sugar-cane beer or calabash of honey had fundamental role in various occasions like marriage proposal, settling disputes, and wedding ceremonies, buying land, initiation and constructing a hut. Moreover, communions with ancestors were rituals performed to pour out or sprinkle beer for the spirits (Kenyatta1978:232). Elders in Tiriki were spotted carrying a four-legged stool, Tiriki elders clothing and seven and

eight feet long beer drinking tube. The Tiriki elders' drank beer collectively as they discussed and settled disputes presented to them in the community courts. Nonetheless, the traditional beer in the Tiriki community was mainly for fostering community solidarity and because there were taboos that guided and restricted people from high consumption of the beer there were no likelihood of abuse (Sangree 1962:7-8). According to Mukhwana, the Mumias Luhya drank busaa as refreshment drink after work since it was offered as a sign of appreciation and sacrifice. Besides, it was used as medicine, used in festivals, and given as bride price (Mukhwana 2009:32).

In nineteenth-century, Kenyan communities especially central Kenya consumed alcoholic beverages habitually (Susanna and Robin 1991). In these communities, alcohol was made from millet, honey, and sugar and it was only produced when raw materials were adequate. Drinking of liquor was seasonal, and it occasionally encouraged heavy drinking since the beer was perishable. Although individuals struggled with addiction, drunkenness was accepted since alcoholic drinks had both ritual and social significance. For instance, the beer was consumed when a homestead was opened in the community, when honoring the ancestors by sprinkling on the ground, in marriage negotiation to sanctify the new bond between the families' lineages and as a signal to discuss important issues like conflict resolution. In these communities, production of a large amount of beer showed a man's access to labor and raw materials. It signified wealth.

By 1910, the Central Kenya was entirely controlled by colonialist and they undermined the stability of established drinking guidelines (Susanna and Robin 1991:166-178). In essences, Colonialist increased refined sugar supply in Kenya, which increased beer availability and consumption causing a rise in disruptive drunkenness behavior such as alcohol-related murder cases. By 1912, export of spirits in East Africa was forbidden and other regulations to govern

beer manufacturing and consumption were imposed in Kenya (Susanna and Robin 1991:166-178). However, the restriction on spirits did not offer a long term solution to the alcohol menace.

2.2 Alcohol Consumption during Colonial and Missionary Period

The missionary enterprise benefitted from the colonial government in Africa. Initially, missions in Kenya were awarded 3,000 to 6,000 acres of land for their mission stations. Nevertheless, as time passed on, the colonial governments reduced awarding of land to missionaries to ten and five acres (Sundkler and Steed, 2000:559). Although the missionary enterprises have benefitted from colonial government policies, the European missionary societies condemned liquor traffic in Africa. Rum, brandy, and whiskey among others were alcohol beverages exported to African countries from Europe. As such, European missionary societies assumed and hoped that the colonial powers will put an end to liquor traffic in Africa as they supported the colonial power in its acquisition of colonies in Africa.

During the scramble for Africa by Europeans settlers, Europeans interfered with the purposes of alcohol in African communities. Europeans settlers introduced alcoholic beverages to Africans and were used in the barter trade system. In this trade, European alcoholic beverages were exchanged for African gold, Ivory, slaves, and euro-African agreements. After the abolishment of the slave trade by Europeans in Africa, alcohol was still used as a payment method for Africa palm oil, Ivory, timber, gold and other essential goods from Africa. High consumption of alcohol in Africa, therefore, increased and caused more damage to the Africans that the colonial powers met in 1889 to sign an agreement to limit European liquor exportation to African countries (Greer and Moberg, 2001:193).

Missionaries and African chiefs established an organization for alcohol temperance in African colonies. High intake of alcohol in Africa during colonial period made the colonialist to

form strict liquor laws that applied to even the indigenous beer to protect their interest. Colonial powers acquired more territories for power and market for their goods including alcoholic beverages, which were a source of revenue. After independence, African countries came to appreciate the value of alcohol revenue. As a result, Alcohol industry increased in independent states and alcohol generated revenue for such governments in Africa. For instance, by July 14, 1991 alcohol had generated between seven and eight percent revenue in Kenya, Tanzania and Zimbabwe (Heath 2010:82-83). This was the highest value ever to be recorded.

2.3 Status of Alcoholism in Siuna Village

Since the advent of modernization in Siuna village, alcohol abuse has intensified. Traditional beer is still made and consumed in traditional ceremonies such as wedding, funeral, and circumcision but other types of alcoholic beverages have been included. Initially, it was only traditional beer that was consumed in traditional ceremonies, but today alcoholic drinks such as Guinness, pilsner, tusker, Balozi, Allsopps and spirits such as Legend, Moonwalker, blue moon, and chang'aa are also consumed.

In the contemporary society, busaa no longer possesses its original value as before. This is because it was prepared by a specialist only in special occasions but in the modern society, it is prepared by anybody at any time in personal homes provided one knows how to prepare it. In this study, findings perceive busaa as the mostly preferred alcoholic drink by older age individuals as refreshment while the youths prefer wine and spirits. Modernization has undermined the value of traditional ceremonies. This is because the modern generation in Siuna village has not been sensitized on the significance of traditional practices by elders. Nevertheless, the groups do not seem to have interest in learning their customs.

The economic demands in the contemporary society have reduced the number of traditional ceremonies in the community and busaa is less brewed after harvest. Modern diseases have also affected and discouraged consumption of beer in an ordinary common pot although it is still practiced. Although, the effects of high intake of alcohol in the contemporary society including traditional beer have changed, the use of traditional beer as a gift in conventional ceremonies instead of money is preferred. Availability of illicit and poisonous brew in the modern society has made individuals opt to produce traditional beer in small quantity in personal homes especially during major holiday such as Christmas.

2.3.1 Rate of alcohol consumption in Siuna village

Table 1.0: Rate of Alcohol consumption in Siuna Village

Rate of alcohol drinking	No. of Respondent	Percentage%
Heavy	17	29.3
Moderate	27	46.6
Low	11	18.9
Non-drinkers	3	5.2
Total	58	100

According to the respondents, 29.3% agreed that the rate of alcohol drinking is heavy, 46.6% say it is moderate while 18.9% say it is low and there are 5.2% abstainers. There are only three local bars in Siuna village selling alcoholic drinks manufactured by Kenya Breweries Limited like beer, spirits, and whiskey. Nevertheless, spirits are also highly consumed because they are cheap, readily available, and accessible to the people of Siuna village. Although Kenya Breweries

Limited alcoholic drinks are affordable, 44.9% prefer to go for chang'aa and busaa, which are way cheaper than Kenya Breweries Limited drinks. A bar owner in Siuna village confessed that Kenya Breweries Limited alcoholic drinks are less consumed in the area compared to chang'aa and busaa because of their availability and accessibility, and also the difference in prices (Personal Interview: 12th December 2017). According to the research, there are thirty known drinking places for chang'aa in the area although according to the police officer there are more than thirty.

2.3.2 Highly Consumed Alcohol Beverages

The police, chief, mukasa and the locals both from RCC other churches agree that chang'aa is highly consumed than any other available alcoholic beverages in Siuna village (Personal Interview: 22nd, 20th, December 2017). Traditional alcoholic drinks are highly consumed in Kenya followed by wine and spirits from KBL both in rural and urban areas (NACADA, 2012). There are more chang'aa alcoholics because chang'aa is cheap to prepare and purchasing; one cup of chang'aa is Ksh. 100 and half a cup is Ksh. 50. Although chang'aa is also rationed according to the money one has, but the minimum amount is Ksh. 20. According to chang'aa and busaa brewers, not all stations sell both chang'aa and busaa as Busaa is expensive because people have stopped selling their maize for food conservation (Personal Interview: 3rd January 2018). Among the KBL alcoholic drinks available locally, the cheapest alcoholic drink goes at Ksh. 75 such as moonlight and blue moon spirits. These are also highly consumed although not as much as chang'aa because of its accessibility according to a bar owner (Personal Interview: 12th, December 2017).

2.3.3 Availability and accessibility of Alcohol

The research found out that different alcoholic drinks are available in Siuna village; those manufactured locally especially busaa and chang'aa, and those manufactured by Kenya Breweries Limited. Chang'aa and busaa are the only alcoholic drinks that are easily accessible although chang'aa is highly available and easily accessible than busaa and Kenya Breweries Limited alcoholic drinks as shown in table 2.0. This is because chang'aa has a ready market as consumers buy in both small and large quantities.

Table 2.0: Easily available and accessible alcoholic drinks in Siuna village

Type of alcoholic drinks	No. of Respondents	Percentage%
All alcoholic drinks	4	8.2
Busaa	8	16.3
Chang'aa	15	30.6
Chang'aa and Busaa	22	44.9
Total	49	100

2.3.4 Deaths caused by high intake of Alcohol

The study found out that alcoholism has caused deaths as a result of high consumption of alcohol as well as drunk driving. Nine people have been reported dead and many others go unnoticed in Siuna village. According to Hanford (1985) and WHO (2014), alcoholism has led to 15 million road accidents every year in America and 2.5million death of people due to alcohol diseases and injuries in the world.

2.3.5 Reasons for Drinking Alcohol

According to the adaption theory as explained in chapter one, one can easily perceive and identify why there is alcoholism problem in Siuna village. This is possible through seeing and meeting excessive alcohol consumers and sellers, and listening to their stories. Peele and Alexander's adaption theory is endorsed because of how alcoholism is a challenge in Siuna village. Alcoholics are absolutely aware of what they drink and the outcome of alcohol drinking. The alcoholics are driven by both the internal and external urge and expectation to experience the end results of alcohol. These expectations have made some individuals to become regular alcohol consumers leading to addiction.

Alcohol consumers consume alcoholic drinks especially chang'aa because it is a sweet, refreshing, and energetic drink as well as give them the warmth they require to sleep. This is because alcohol helps them forget their daily personal problems and are able to sleep peacefully. According to a 34-year-old married man, alcohol is a complete warm blanket at night because he can sleep peacefully after indulging in the alcohol drinking (Personal Interview: 19th December 2017). To him, he prefers buying chang'aa to food. Any money he acquires is meant for alcohol just to achieve the expectation of a peaceful and good sleep. In addition, because he knows that the next day he will face the same problems, he drinks every day to forget about his problems eventually becoming alcoholic. To sustain alcohol intake with the little money he has, he is tempted to steal household items such as maize, eggs, utensils, fence posts and sell them at a lower cost(Personal Interview: 19th December 2017).

One of the priests of St. Emmanuel Roman Catholic Church in Siuna village has taught church followers that excessive alcohol consumption is terrible and if they have to drink, they should drink moderately (Personal Interview: 16th December 2017). However, because of

ignorance and low turnout of people in the church, there has been misinterpretation of Gods teaching concerning alcohol consumption. Alcoholic members from the Catholic Church have misinterpreted bible verses about alcoholism and used them to their advantage. For instance, a verse like 1Timothy 3:3, Paul advises and encourages Timothy to drink a little wine because of frequent digestion problem, which hindered Timothy from spreading the word of God. Many have used this verse to justify their consumption of alcohol and end up consuming excessive chang'aa leading to addiction. Another misinterpreted passage is from John 2:1-11 GNB where Jesus was asked by his mother Mary at a wedding in Cana in Galilee to perform a miracle and turn water into wine. In this verse it is not mentioned anywhere people getting too drunk and becoming alcoholics later. However, alcoholics in Siuna village have used this verse as a justification to become chang'aa drunkards.

It is more surprising to realize that one of the leaders of St. Emmanuel Roman Catholic Church in Siuna village sells chang'aa in his home (Personal Interview: 18th December 2017). This has made alcoholics in the church and chang'aa sellers to continue with the same business in their homes. In the letter of Paul to Timothy, the characteristics that church leaders and church helpers should possess before serving in the church are well outlined. For instance, those who desire to serve as church leaders should desire excellent work, must poses no fault, must have one wife, be sober-minded and not drunkards and not violent men, have self-control, be orderly in what they do, must welcome strangers in their homes, be gentle, peaceful and must not love money. Moreover, leaders should be able to manage their families well and make their children to obey them. They must also be respected by the people outside the church so that they will not be disgraced and fall into the devil's trap. A man with these qualities can take care of the church of God (1st Timothy 3:1-7 GNB).

Church helpers, on the other hand, must have good character and be sincere, must not drink too much wine or be greedy for money, hold the true faith revealed to them by Christ Jesus with a clear conscience. Their wives must be of good character and must not gossip, must be sober and honest in everything and be tested if they are fit to serve. The helpers must have only one wife and be able to manage their children and family well. Those with these qualities will win and can stand boldly and speak about their faith in Christ Jesus (1st Timothy 3:8-13 GNB). Due to ignorance, church members may not know such qualities that a church leader and helper should possess before serving the church and therefore a large number of church members see no problem with their church leaders. According to another priest, there is a poor way of selecting church leaders due to a high level of ignorance, low educational level and a few professionals in church members.

In St. Emmanuel Catholic Church, alcoholic members have chosen to ignore and refused to put in practice the teachings in relation to alcohol consumption. According to catechist Douglas, followers claim to understand and follow the teachings yet they have become alcoholics (Personal Interview: 18th December, 2017). Such individuals are parents, relatives, friends, and neighbors to many other people in the village. According to adaptation theory, one can become an alcoholic through social mechanism from alcoholic biological parents, relatives, friends, and neighbors who they live within the same area. With this mechanism, a lot of growing young men and women in the same area are highly likely to be alcoholics. Here is a practical example that confirms the adaptation theory that was encountered during research in Siuna village. There is a primary school teacher who is 55 years old who drinks chang'aa three to four times a week and sometimes daily according to his own desires (Personal Interview: 3rd January 2018). He has seven children, four boys, and three daughters. The first child who is a

son turned out to be chang'aa addict, although he was doing well in his business. The son got married and was blessed with two children but due to drinking chang'aa every day, marriage problems cropped up and he became very abusive and demeaning to his wife. He called her names such as an old woman (nyanya mzee) yet she was a youth. He could also loudly embarrass and disrespect the wife in public and became a laughing stalk in the village. The wife sought for help, but the situation kept worsening, and the business collapsed. As a result, the wife went back to her parents, and the man became bankrupt, sold some of the property he had acquired and decided to be a taxi motorbike rider (Personal Interview: 3rd January 2018).

Another practical case encountered during the research in Siuna village confirming adaptation theory is a family where the father is the “omukasa” of the village, his wife is a chang'aa and busaa brewer, and they have eight children, seven sons, and one daughter. All the sons were traditionally circumcised, and each son's ceremony was accompanied by a traditional brew of busaa and chang'aa. Four sons became chang'aa and busaa addicts while another son managed to start a shop business and married a woman from a chang'aa brewing home. The shop business failed, and they completely ventured into chang'aa selling business (Personal Interview: 15th December 2017). The other three are just alcoholics who spent all their earnings in chang'aa and busaa. All the alcohol use and abuse cases in this family are clearly adapted from the biological parents and ethnic drinking and the circle will continue even to grandchildren if the current situation does not change.

2.4 Effects of Alcoholism on the families of RCC in Siuna Village

2.4.1 Effects of alcoholism on Health

Alcoholics spend a lot of money in buying alcoholic drinks especially chang'aa in Siuna village. The problem is they drink a lot of chang'aa, but they do not eat properly. Through questionnaires and personal interviews, it was realized that a healthy meal like a cup of milk is Ksh. 20 while a cup of chang'aa is Ksh. 100. Alcoholics who drink each day have developed poor eating habits. Moreover, they have low food appetite as they prefer buying chang'aa to a good healthy meal. They lose weight and water in the body, become weak and are not able to do or carry out tasks like manual work. With continuous consumption of excessive alcohol, the body's immune system is weakened making the body vulnerable and easier target for diseases such as pneumonia and tuberculosis. At this stage, alcoholics can easily contract and die of these diseases because their bodies have become weak and vulnerable. According to National Institute on alcohol abuse and alcoholism, drinking too much of alcohol affects the heart and can cause problems such as cardiomyopathy that involves the stretching and drooping of heart muscles, arrhythmia that involves irregular heartbeat, stroke, as well as high blood pressure. A teacher confesses having lost a domestic manager to HIV/AIDS through alcoholism (Personal Interview: 11th December 2017).

2.4.2 Effects of alcoholism on Marriage

A 32year old lady in the area of study got married to an alcoholic husband whose high intake of chang'aa led him to become a thief in their own house in order to sustain the habit (Personal Interview: 19th December 2017). He steals maize in their house preserved for food, and when hidden from him he snatches it from the wife or the children on their way to the posho mill. This behavior has affected their marriage in terms of development as a family; rather they

have sunk into poverty such that they are not able to afford basic things in the house. It has caused the man to forget about his responsibility like buying food for his family and instead he has left such responsibilities to his wife (Personal Interview: 19th December 2017).

According to other respondents, men have become weak and are, therefore, not able to sexually satisfy their women. As a result, women have become sexually vulnerable to other men who fulfill their sexual needs. In this way, adultery is promoted. For example, a woman confessed to having a child who does not belong to her alcoholic husband (Personal Interview: 19th December 2017). From biblical perspective, men are encouraged not to have children with other women who are not their wives because those children are like strangers. However, men are to be faithful to their wives and show them love just as Christ loved the church. They should also enjoy each other company (Proverbs 5:15, 19). According to 1Corinthians 7:2-5, men and women are encouraged to marry and get married to avoid falling into sexual immorality. In addition, a man has to fulfill his duty as a husband and a woman to fulfill her duty as a wife, and each should satisfy each other's needs.

Christians either alcoholic or non-alcoholic should show love to their neighbors (Matthew 22:39). To love God, one should also love their brothers and sisters (1st John 4:21), and with love for brothers and sisters one cannot back stab them by sleeping with their wives because of the current situation. Instead, one should help them to solve their marriage problems because what God has put together cannot be set apart (Mark 10:7-9). Sleeping with another man's wife is hazardous because a jealous husband has no limits in his vengeance and he will neither agree to any payment, nor any amount of aptitude to settle the case (Proverbs 6:29, 34-35). Alcoholism has led to destruction of the family structure by interfering with marriage set up.

For instance, A 34-year-old woman confesses having left her husband for two years because of his high consumption of alcohol and beating her each day (Personal Interview: 11th December 2017).

Alcoholics forget to go back to their homes and rather spend the night in the drinking sprees and come back home in the morning. According to the police, there is a case of a male primary school teacher who went to drink chang'aa like any other day and drunk excessively. He was found dead lying on the roadside the following day yet he was the breadwinner of his family (Personal Interview: 22nd December 2017). Alcohol has also left women without husbands due to death. A large number of women are the owners of chang'aa business in Siuna village compared to men. This has made them vulnerable to casual sex with other married men in the village, and there is a case where the research encountered a married woman selling chang'aa who got pregnant by his customer yet the customer had a wife and children. This has led to marriage and family breakdown to the extent of using charms to punish one another due to jealousy.

One of the police officers in Siuna village confessed that use of chang'aa regularly has made him and other colleagues to forget about their homes, wives, and children. In return, they agree to protect their alcohol business (Personal Interview: 22nd December, 2017). Through this manner, the police have started off other families in the area where they relocate when transferred by the government to provide security and fight against illicit brew. This not only happen in Siuna village but also in other areas that they have worked leaving their wives to be single mothers.

2.4.3 Effects of alcoholism on the families

Influence violence and crime

According to one of the respondents, alcoholics and those selling alcoholic drinks commit much misconduct. When alcoholics get drunk, they reveal some of the secrets such as the adultery they have committed and theft to all who care to listen. They also expose those involved in use of charms. In such cases, violence erupts because one party involved in these activities is unhappy and plans to eliminate the culprit are put in place secretly. This is done through poisoning alcoholic drinks or being attacked while on their way home. Such scenarios have led to serious crimes, hatred, and conflict between family members according to the locals in Siuna village.

Some of the respondents agreed that alcoholism influences violence and crime. They confirmed that alcoholism had influenced violence, sexual assault, unwanted sexual attention, and sexual coercion. The respondents further explained cases of elderly abuse whereby people in alcoholic family neglect elderly members. They also talked of the neglect of children by parents and caregivers.

A parent respondent confessed that his son comes home drunk and attacks his family verbally with vulgar language thus causing enmity between him and the family (Personal Interview: 28 December 2017). Relatives harassing alcoholic family members for over depending on alcohol instigate disunity among them such that they dodge one another and they also do not show up for the family meeting because of the fear of harassment and accusation.

Economic distress

Through personal interviews with alcoholics in Siuna village, it was realized that alcoholics are not able to control their desire and consumption of alcohol and that is why they go

to the extent of stealing from their families to satisfy their alcohol needs each day (Personal Interview: 19th December 2017). For instance, they steal maize, eggs, and chicken and fence posts when their wives are not available at home and use the items as alcohol payment modes. Alcoholics covered in the study do not have steady jobs but rather depend on casual jobs for instance weeding and road and house construction where they are paid daily wages. The problem is that they spend up to the last coin on chang'aa for themselves and their friends. An alcoholic respondent confessed that he spends a day's earnings on buying chang'aa rather than buying food for his family (Personal Interview: 19th December 2017). This also means the responsibility of feeding the family is left to the wife who does not have a steady job just like him. These habits have made them poorer each day because they do not focus on savings and development, investing in their children's education and instilling moral values in their families but instead their children inherit their character and behavior.

Suicide cases

According to the research, 62.5% of the respondents as shown table 3.0 below agreed that a high intake of alcohol has led to committing of suicide. Timothy Wekesa from Siuna village confessed (Personal Interview: 23rd December 2017) that he had lost a young brother to alcoholism. The brother committed suicide by taking a poisonous drug while drunk.

Table 3.0: Effects of alcoholism in Siuna village

Effects	No. of Respondents saying yes	Percent %	No. of Respondents saying no	Percent %	Total No. of Respondents
Affects person's health	52	100	0	0	52
Affects marriage	52	100	0	0	52
Promotes prostitution	50	96.2	2	3.8	52
Influences violence	51	98.1	1	1.9	52
Induce crime	49	92.5	4	7.5	53
Cause economic distress	48	94.1	3	5.9	51
Commit suicide	30	62.5	18	37.5	48
Family conflict	52	100	0	0	52
Road accidents	50	96.2	2	3.8	52
Engage in casual sex	50	96.2	2	3.8	52
Early pregnancy	47	90.3	5	9.6	52

Road accidents

According to the research, 96.2% of the respondents agreed that high intake of alcohol has led to road accidents especially motorbike accidents while 3.8% disagree as shown in 3.0. In Siuna village, it was realized that 20 people had injuries on their bodies due to driving motorbikes while drunk. There were those who had leg and face injuries while others had lost some teeth, developed psychological problems, and brain abnormality due to severe accidents. In Kenya, there have been drunken driving cases especially during holidays and weekends, and this has caused accidents on the roads leading to death according to the NTSA. For instance, nation media group reported a drunk driving accident that took the life of a Lang'ata Military man on 03/12/2017 and another drunk driving incident involving a lecturer from University of Nairobi, that damaged his car but he was fortunate to survive the accident on 13/09/2017 on Mombasa road (NTV: 13th September 2017). NTSA has recently introduced working in morgues as

punishment to those found drunk driving. On 22/06/2017 an NTSA officer was also knocked down by a careless driver under alcohol influence while on duty to crack down drunk driving cases causing a severe leg injury to the officer as reported by standard media (KTN: 22nd June 2017).

Engaging in Casual Sex and Early Pregnancy

According to the research, 96.2% of respondents agree that alcoholism in Siuna village has made the youths to engage in casual sex while 90.3% of respondents agree that alcoholism in the village has led to early pregnancies as shown in table 3.0. Douglas, a Catechist from St. Emmanuel catholic church pointed out that sexual immorality is high and there is low control of it in Siuna village (Personal Interview: 18th December 2017). According to Kunhiyop in his book African Christian Ethics, Sexual immorality, abortion cases were unheard of in traditional African society. In African traditional society, pregnancy out of wedlock was a taboo and never heard off because girls and boys in ATS were taught by their mothers and fathers accordingly thus instilling in them moral values including original values that guided them from behaving otherwise.

Alcohol has the power to stimulate sex hormones and enhances sexual desires in both men and women, but women are more vulnerable to sex and are sexually active than men when drunk and it motivates them to drink more according to a study done in Argentina (WHO 2005). This is because women sexually give themselves to men when drunk. As a result, the Argentine government intervened by implementing policies to prevent or minimize Argentine women from drinking alcohol in social areas like commercial bars and night clubs curbing sexual behavior.

School Dropout and Low Educational Level and Standards

According to 80% of the respondents, it was clear that young people have dropped out of school because of alcoholism. Young people, especially from alcoholic homes, have dropped out of school to help their parents in running of alcohol business at home. Through this, young individuals get fully immersed in the alcohol business and forget about school or put less effort in schoolwork and along the way; they drop out and completely take charge in alcohol business. Such parents have made their daughters vulnerable to early marriage and early pregnancies especially during their adolescent period because they get to meet people of the opposite sex every day in their home as they sell alcohol.

Parents in alcohol business have also focused on making money by selling alcohol and forget to educate their sons and daughters. They also forget to get involved in school activities involving their children education such as attending school meetings and supporting teachers. This has affected Siuna village as pointed out by catechist Douglas that there are low education standards because of alcoholism.

Promotes Prostitution

According to this research, 96.2% of respondents agreed that alcoholism has promoted prostitution in Siuna village as shown in table 3.0. According to a World Health Organization report of 2005, alcohol enhances sexual behaviors in both men and women but it is more active in women than men. This has, therefore, motivated them to drink and has made men and women to engage in sex. Through this, alcoholic men and women have contracted HIV/AIDS, they get injured and end up having unplanned pregnancy (WHO 2005).

2.4.4 Effects of Alcoholism on the Church

According to 46.8% of respondents from St. Emmanuel Catholic Church, there are between one to five addiction cases in the church. 21.3% agreed that there are addiction cases between six to ten while 12.8% agreed that alcohol addiction cases in the church are between eleven and fifteen, 14.8% agreed that alcohol addiction cases is above sixteen in the church, and 4.3% agree that there is no addiction case in the church as shown in table 3.0.

Table 4.0: Addiction cases in RCC in Siuna Village

No. of Addicts	No. of Respondents	Percentage %
1-5	22	46.8
6-10	10	21.3
11-15	6	12.8
Above 16	7	14.8
None	2	4.3
Total	47	100

Other two catechists of St. Emmanuel Catholic Church pointed out that there is a high level of ignorance in the Catholic Church, low number of professionals and low education standards that has affected the church in terms of bible scripture understanding. It has also affected the church when choosing church leaders because the chosen leaders are not well equipped or qualified to hold a position in the church. In turn, it has led to poor decision making in church. It is clearly mentioned in the bible the characteristics of a church leader in 1st Timothy 3:1-7 that church leaders should desire excellent work, must pose no fault, must have one wife and be sober-minded and not drunkard and violent man. Moreover, leaders must have self-

control, be orderly in what they do, must welcome strangers in their homes, must be gentle, peaceful, and must not love money. Leaders should be able to manage their family well and make his children to obey them with all respect. As such, the people outside the church must also respect them so that he will not be disgraced and fall into the devils trap. A man with these qualities is, therefore, able to take care of the church of God.

According to an informant, there is a low turnout of church members in the church because of alcoholism. With this, there is inadequate support from those who come to church in terms of financial support through offerings and tithes. People do not tithe and give offering as required if they do, it is very little according to the church secretary (Personal Interview 11 December 2017). This is against God's teachings on offering and tithing according to Malachi 3:10-12. The chapter encourages people to bring full amount of their tithes to the house of God so that there will be plenty of food there and God will open the window of heaven and pour all kinds of good things in abundance, and He will not destroy any crop but bless them.

According to catechist Mamati and Douglas in a (Personal Interview 18th December 2017), alcoholism has and is destroying family structure, unity, and love. In addition, such families have opted not to come to church because they do not want to meet in any way whatever. Alcoholism has caused food insecurity among a large number of Catholic Church members in Siuna village thus affecting the church regarding financial support since church members contribute very little in offerings, tithing, and church harambees thus slowing church development. The church leaders, the priests, church musicians, church guards don't get enough to support themselves, yet they should eat and earn from the church specially from the offerings and tithes that should be brought in plenty in the house of God by God's people (Nehemiah 13:4-13). And also those who preach the message of Christ Jesus should get a living from it as ordered

by the Lord just like men who execute duties in the temple earned their food from the temple (1st Corinthians 9: 13-14). Due to ignorance and illiteracy, there is a high level of immorality influenced by alcoholism, like high sexual immorality and lack of self-control according to catechist Douglas (Personal Interview 18th December 2017). Catechist Douglas also related what is happening to Siuna village to Galatians 5:19-21, that people get drunk and become immoral, use of charms, become enemies and fight, jealous, angry and ambitious, separate in different groups and be envious of others.

2.4.5 Effects of alcoholism on Police and local leaders

The police in charge in Siuna village confessed that the fight against alcoholism is a problem especially chang'aa (Personal Interview 22nd December 2017). It is a big challenge because Chang'aa brewers seek protection from use of charms against police officers who want to capture and interfere with their alcohol business. This has made police officers afraid to capture the chang'aa brewers because of charms. Nevertheless, when one of the chang'aa brewers is captured, the minimum jail term is three years. It is also a problem to fight against alcoholism because alcoholics have teamed up with brewers to throw stones to police officers when trying to capture them, have also established hideouts and drinking zones in large banana plantation, therefore, becoming difficult to identify and capture them (Personal Interview 22nd December 2017).

Corruption among the police officers who have become tired of fighting against the alcoholism problem in Siuna village have decided to partner with chang'aa brewers in business (Personal Interview 22nd December 2017). Corrupt police officers provide protection and avoid interfering with the illegal alcohol business since they are given free chang'aa every week or given bribes. These have made police officers ineffective and lost respect among non-alcoholic

individuals in Siuna village. Police officers have also forgotten about their original homes and families because of alcoholism.

According to the police officer in a (Personal Interview 22 December 2017), culture has contributed to the high level of alcoholism in Siuna village. It is through a culture that chang'aa brewers take advantage of cultural ceremony and sell chang'aa and police have found chang'aa even from Uganda in such ceremonies at night. Police respect the culture of people of Siuna village, and they know it must be accompanied with traditional brew especially busaa in cultural ceremonies such as circumcision, 'khukhala Kimikoye' but for the ceremony to take place and busaa to be brewed; they must seek permission from the police first. Initially, according to Partanen, busaa brewers got permission to brew busaa from assistant chief (Partanen 1991:87), but this study has pointed out new developments that busaa brewers only seek permission from the police only. This is because of the changes in the administration police department that have prohibited its officers from working with elders and chief to execute their duties in the village. The local leaders like Mukasa, chief, church leaders are involved in chang'aa business and use the Nyumba Kumi initiative to inform their fellow chang'aa brewers whenever there is an arrest issued in the village so that they can hide from police (Personal Interview 22nd December 2017). This has made police work difficult especially on trying to eradicate alcoholism problem in Siuna village. Although Chang'aa is illegal and it is prohibited from being brewed but chang'aa brewers are still available and have partnered with corrupt police officers in chang'aa business.

In the cultural ceremonies that were accompanied with a traditional brew like busaa among the Bukusu community, only circumcised youths, married men, and women past menopause were allowed to take traditional brew (Partanen 1991). Today according to our findings among the Bukusu community, in the same cultural ceremonies there are no restrictions

to any gender and age. Through these cultural ceremonies, individuals are introduced to alcohol at a very young age and develop to alcoholics as they grow. Initially, it was busaa that was allowed in the cultural ceremonies, but today chang'aa is also used secretly in the same events.

The attempts that the police have made to arrest chang'aa brewers from Siuna village is frustrated by the court process since the culprits are released and immediately go back to brewing chang'aa. The police from Siuna village are against the Nyumba Kumi initiative because it has made their work very difficult. This is because people from the same area inform and protect their neighbors and friends who brew alcohol from being arrested. Nyumba Kumi act as spy for alcoholic brewers thus the police can hardly arrest them and maintain security in the village is a difficult task. Siuna village police admitted that there are more than hundred theft cases related to alcoholism reported to them. A large number of people have reported to police that their pets such as chickens, goat's, rabbits among others are stolen and used as a mode of payment for alcohol in the area (Personal Interview 22 December 2017). Chang'aa brewers have also confessed to having received live chicken as payment for chang'aa from their customers. According to area chief of Siuna village, the political class contributes to alcoholism problem because they take advantage of the unemployment and poverty level in the area to lure people in voting for them and they dish out money during campaigns (Personal Interview 20th December 2017). Because of the dire need to meet basic needs, end up voting for the politician who bribed them and therefore leaders with the capacity to lead do not get a chance to be voted in since they may not have the money to bribe the supporters. The chief also pointed out that domestic helpers seek for green pastures to work in Nairobi, Kisumu, and Mombasa cities to stay away from homes that brew chang'aa and busaa. Since they have faced direct effect of alcoholism from their homes such as their parents focusing on making money through selling alcohol, negligence of

parents in educating their sons and daughters as well as children dropping out of school, employment as house helps is the only short term solution at their disposal. According to the chief, alcoholism problem will continue being a problem in Siuna village because it is not properly addressed and there are no professional teachings available.

CHAPTER THREE

BIBLICAL AND ROMAN CATHOLIC CHURCH'S TEACHINGS ON ALCOHOL

3.1 Introduction

According to the priests and catechists from St. Emmanuel Catholic Church in Siuna village there is no difference between Roman Catholic Church teachings and biblical teachings about alcohol consumption (Personal Interview 18th December 2017). This is because the Roman Catholic Church daily teachings are according to the biblical scriptures as inspired by God. It was also clear from the St. Emmanuel priests and catechists, the Roman Catholic Church does not restrict its members from taking alcohol, but it emphasizes on moderate drinking. This chapter focuses on the miss use and positive use of alcohol from biblical scriptures and different RCC scholars' reflection on alcoholism.

3.2 Biblical Teachings on alcoholism

3.2.1 Old Testament

Reflection on the use of alcohol in the Scriptures lead to various positive contexts that is acceptable to God. For example, righteous men in the bible used wine positively like Abraham when he met high priest Melchizedek; he was blessed by the high priest while presenting wine to him (Genesis 14:18–20). God asks the Israelites to offer wine to him as an offering (Exodus 29:38–40), and wine is poured on the altar during offering it to God (Numbers 28:7). Another example of wine and beer being a blessing from God is seen in the instructions God gave to the Israelites to bring it to him as tithe and enjoy it in the presence of God (Deuteronomy 14:22-26). Loss of alcohol is also a punishment from God as well as a sign of disobedience among the Israelites during the time of Moses (Deuteronomy 28:39). God also dried up the source of alcohol of the disobedience people (Hosea 9:2).

The cases of abstinence from alcohol in the bible are for peculiar purposes. For example, God forbids Aaron, his sons, and his generation not to go in God's presence after drinking wine and beer (Leviticus 10:9). Aaron and his family were only forbidden from taking wine and beer when they went before God but after the sacrifice and offering, they could drink and enjoy it after. It is worth noting that the consequences were deadly if they disobeyed the Lord (Leviticus 10:1-3). Another example is seen where kings were ordered not to drink or desire strong drinks but only under certain circumstances especially when administering justice to people (Proverbs 31:5). Generally, those who abstained did so in order to deny themselves something good as evidence of their supreme devotion and willingness to suffer loss for God's sake.

There is the use of wine as a spiritual symbolism for redemptive revelation for salvation blessings. As such, it likens the blessings of salvation itself to the free provision of wine. Isaiah 55:1 is a calling for everyone who thirsts to come drink the waters and wine, as well as those with no money to come and buy. Hosea also uses wine production as a sign of future redemptive blessings where he says God's renown will be like the wine of Lebanon (Hosea 14:7).

Adverse consequences of drinking alcohol are pointed out in different occasions involving different people. For instance, in the case of Noah, he is the first man to plant and have a vineyard (Genesis 9:20-26). After he drank wine from the vineyard, he became drunk, took off his clothes, and lay naked in the tent. The scripture also gives the consequence of drinking wine and getting drunk. According to the National Institute of alcohol abuse and alcoholism, wine is capable of affecting the brain functionality, change the mood behavior, as well as affect the coordination of various organs. Therefore, Noah under the influence of wine, his thinking ability was affected that he undressed and laid naked this was a clear indication that he had consumed alcohol excessively. After nursing his hangover and realized that he lay naked, he cursed his son

Ham who saw his nakedness when Noah lied on the tent. This could have been avoided if he had taken moderate amount of alcohol. one would deduce that he was under God's control since God controls the actions of the wise and righteous people as well as controls what they love and hate (Ecclesiastes 9:1). Therefore, to any Christians of this generation, drinking too much alcohol should be avoided since it can bring shame, harm, violence or conflict between families or in worst-case scenario, it can lead to pronouncing of curses by parents to their sons and daughters like in the incident of Noah..

Drinking too much alcohol or illicit drinks is associated with misery, complaints and trouble and bruises (Proverbs 23:29-34). These are some of the characteristics of drunkards, and should act as a warning to all people and especially non-drinkers to stay away from alcohol. Alcoholics and non-alcoholics are aware of consequences of indulging in too much alcohol. According to the research, these qualities clearly describe and relate to chang'aa alcoholics in Siuna village. Therefore, such teaching should be adopted, meditated, and adhered to by members of St. Emmanuel Catholic church in Siuna village so that even the young people at home or at school in schools can also learn. When biblical instructions are taught to the young according to (Joshua 1:8), the teaching will not depart from their mouth as they grow but they will keep talking about them day and night and adhere to what they say, and their life will be prosperous

Consumption of too much wine as a church leader is a vice understanding the message from God will be challenging (Isaiah 28:7). Too much alcohol intake makes a people loud and foolish since drunkenness can be likened to stupidity (Proverbs 20:1) In relation to this research alcoholics have faced and are still facing the effects of intoxication. For instance, one respondent lost his business and wife due to too much drinking chang'aa and now lives in regrets.

Associating with people who drink too much wine is unwise since one can be reduced to a beggar (Proverbs 23:20-21). In relation to this research, genetic theory states associating with drunkards who are parents, relatives or friends, can introduce one to alcoholism. Biblically, pregnant women should be careful not to take wine or beer while pregnant (Judges 13:4). Medical reports by the World Health Organization agree with the Bible that a pregnant woman should not drink alcohol. A woman who drinks alcohol may harm the growing baby in her womb because alcohol can pass from mother's blood to the baby's blood damaging growth cells. Other effects of alcohol on pregnant woman include a child with a small head, flat face and narrow eye openings, growth problem, congenital disabilities and miscarriages, stillbirth, learning, behavior problem, feeding and bonding problems. Therefore, women in St. Emmanuel Catholic Church should adhere to such teachings from the bible for their own well-being (11 John 5:3).

3.2.2 New Testament

There are many instances in the New Testament that wine is employed figuratively. For instance, Jesus uses wine to represent his blood (Luke 22:17-18). In his last meal with the disciples, Jesus gives thanks to God, shares a cup of wine with his disciples, and told the disciples to drink it for it is his blood of the covenant, which is poured for the forgiveness of sin, and he will not drink it again until the kingdom of God comes. By faith in His blood, believers sins are forgiven (Romans 3:25-26). By drinking His blood, there is hope for eternal life (John 6:53). Similar teaching in Romans 5:9, infers that by the blood of Jesus, believers are justified in God's sight and there is peace with God (Colossians 1:20). Followers of Jesus are also redeemed and set free from sin (Ephesians 1:7), brought near to Him (Ephesians 2:13), ransomed from futile ways (1 Peter 1:18-19), cleansed of all sin (1 John 1:7), and sanctified (Hebrews 13:12).

By His blood that is likened with wine, consciences are cleansed (Hebrews 9:14) to instill the boldness to draw near to God in the Holiest Place (Hebrews 10:19).

Jesus converted water into wine in his first miracle in the wedding in Cana of galilee and publicly drank it. This act distinguishes him from his forerunners in the ministry of God like John the Baptist who fasted and drank no wine. Jesus ate and drank in different occasions and as a result he was identified with gluttons and drunkards, a friend of tax collectors and other outcasts (Luke 7:33– 34). This did not make the son of man afraid of criticism but He used the situation to challenge those criticizing him. In Hebrew tradition, the wine was very popular at weddings. From His first miracle, Jesus inexplicably produced more than one hundred and twenty gallons of fine wine for the wedding feast (John 2:6-11). Jesus, in effect, multiplied the blessing of joy and happiness for the bride and groom.

Peter is also an advocate against drunkenness (Acts 2:15) and strongly puts forward that drunkards will not inherit the kingdom of God (Galatian 5:19-21). This is because drunkenness a vice just like immorality, fighting, adultery, witchcraft, thieves, incest and people with such qualities will not see the kingdom of God (1st Corinthians 6:10). Alcoholics, therefore, should avoid getting drunk, instead yearn to filled with the Holy Spirit to produce fruits such as love, joy, peace, patience, kindness, goodness, faithfulness, humility and self-control and no law is against such things (Galatians 5:22-23). The Holy Spirit also helps to direct lives and satisfy not only the desire of human nature but also oppose the human nature wants. Unfortunately, the spirit and the flesh are enemies and are always in conflict (Galatian 5:16-18).

According to the gospel of Paul to Romans, all foods may be eaten, but it is wrong to eat anything that causes someone to fall into sin. One should always aim at acting out of love (Romans 14:15-21). The best thing to do is to refrain from eating or drinking things that will let

ones brother and sisters fall into sin. People should aim at things that bring and promote peace, righteousness, and joy, which the Holy Spirit gives freely. In relation to our research, alcoholic drinks like busaa that are meant for enjoyment and cheering people up should be taken in moderate quantities. However, due to ignorance, people have overindulged in alcoholic drinks like chang'aa making their brothers fall in to sinful acts such as violence, family conflict, and prostitution and road accidents. As much as people are allowed to do anything, it is also clear that not everything is profitable therefore one should not be a slave of things including alcohol (1st Corinthians 6:12).

According to Paul, a little wine would help solve Timothy's digestion problem (1st Timothy 5:23). In regard to this verse, Christians should not misinterpret and use it as an acceptable item to excessively consume alcohol and become addicts. It was somewhat encountered during research that people in Siuna village quoted this verse as a reason to drink alcohol and eventually became addicts. It is biblical for Christian leaders not to be drunkards, violent men, and women, not love money but be gentle and peaceful (1st Timothy 3:3). According to our research, drunkards are prone to violent, conflicts and the love of money is high because they steal from their neighbors to meet their daily need of alcohol. The book of Timothy, however, encourages Christians both alcoholics and non-alcoholic in Siuna village to be gentle and peaceful people and keep off from indulging in excessive alcohol consumption.

All and sundry must obey the regulations set by the government. The government of Kenya has set laws to protect its citizen from indulging in alcohol consumption aimlessly especially illicit ones like chang'aa. For instance, Kenyan government laws on alcohol control act in the 2010 constitution states that any persons intending to produce or manufacture any alcoholic drink or to operate a business for selling alcohol shall seek an application to describe

the nature of the business. Moreover, a form will be issued from district committee to be allowed to run the business (constitution 2010). The Kenya laws should be respected since no authority exists without God's permission (Romans 13:1) and the existing one like Kenyan government authority has been put there by God. In the study area, it was realized that chang'aa is sold in hidden places like banana plantations and in peoples' houses and all of them have no permission to be sold because it is illegal.

3.3 Roman Catholic Church Scholars' Reflection on Alcoholism

In the contemporary Christian practices, Rachel Black claims that religious drinking rituals are practiced. In the Roman Catholic mass, the priest raises a goblet of sacramental wine above his head then offers a prayer to God as wine symbolizes Jesus Christ's blood. The wine is shared with the congregation in the communion, through this; worshippers express their belief and acceptance of the church doctrines and reinforce their membership in the RCC (Black 2010:75-76).

In *The Prohibition Hangover*, Garret Peck asserts that the Catholic Church believes in transubstantiation in that bread and wine served at the Eucharist transforms literally to the body and blood of Christ. According to Peck, drinking alcohol is acceptable by the Catholic Church so long as it is not abused since wine is a blessing from God. Therefore, it is to be enjoyed. A person can be an alcoholic without offending God because sin is the heinous action committed. Pecks also reasons that the Catholic Church authority in the Vatican has always insisted that alcohol is necessary for the sacrament. Looking at Catholic Church leadership in the Vatican is dominated by the French and Italians, and France and Italy are the leading wine producing countries. Peck acknowledges that wine is included for a priestly meals as well as seminary sponsored parties, dinners, and gatherings. Alcoholism has been a problem among Catholic

priests contributed by priesthood social consumption of wine when they lead mass in partaking Holy Communion. Bishops in America have established alcohol treatment centers specifically for priests, deacons, monks and Nuns (Peck 2009: 181-184).

The RCC has adopted the twelve steps program of Alcoholic Anonymous as a way to address alcoholism problem among its followers. Alcoholic Anonymous is an international program established in 1935 by Bill Wilson and Bob Smith in the United States of America to help all alcoholics in attaining sobriety. The twelve steps include;

1. I admit I am powerless over alcohol today, and that my life is unruly without God's help today.
2. I have come to believe in power greater than I that will restore me to soundness today.
3. I turn my will and my life to God today.
4. I made a record of my day at the end of the day, on the things I did and did not do today.
5. I admitted to God, to myself and to other person on the nature of the harms I have done today.
6. To become fully ready to have God remove all those flaws of personality today.
7. I meekly ask Him to do so today.
8. I made a list of individuals I have harmed and became willing to make amends to them today.
9. I made direct amends to those individuals today.
10. I took personal inventory today to admit it when am wrong.
11. To seek God's will and power to carry it for me today through prayers and meditation.
12. Through these steps, I have had a spiritual awakening, therefore, will try to put into practice these principles in all my life affairs today (AA 2001:561-566).

Through the above steps, Pope Francis as Catholic Church leader believes individuals can be saved from alcoholism problem, but the steps should not be forced on alcoholics. (CERC 2012) Pope Francis has insisted on evangelizing to alcoholics with actions. For instance, showing active alcoholics how good life is without alcohol. In 2008, in a rehab center, the pope led by example where he washed the feet of twelve people recovering from alcohol and drug addicts in Buenos Aires. (CERC 2012)

Pope Francis, as an Archbishop of Buenos Aires fought against drugs trafficking in school in 2011. (CERC 2012) In his view, students should not be trapped in alcohol or drugs because they kill it is worth noting that it is culture of darkness and death that gives freedom of oppression, and promises vain happiness. Alcoholism is darkness, and it hinders parents especially alcoholic parents from having a meaningful conversation with their children, hinders children from experiencing the joy of playing with their parents and also hinders parents from showing true love to their children.

Although Bishop Carroll was criticized by Dr. Stanley Jones, a missionary and evangelist for his practices, Bishop Carroll gave the following RCC teaching about alcohol consumption. He said that when laws were made against the drinking of alcohol was supported by Dr. Stanley Jones. Bishop Carroll taught that alcoholic drinks are a naturally good as a gift from the creator. When God created the universe, He saw that it was good. Therefore, when alcoholic drinks are used in moderation, it can and does contribute to man's natural happiness and well-being (The converted catholic magazine 1949:67).

Paul Sofranko, in his book, *Recovery Rosary for alcoholics and addicts* helps catholic alcoholics to reflect on their recovery and relationship with others and ultimately with Christ Jesus. This can be achieved through reciting rosary. Through prayers, alcoholics will be

meditating on scriptural passages. In another book *The Stations of the Cross for Alcoholics* by Paul Sofranko, he also encourages catholic alcoholics by linking their struggles with alcoholism with Jesus Christ suffering on his way to Golgotha for his crucifixion. The path to sobriety is a long task, and painful therefore, alcoholics need to have a passion for recovery to reach sobriety. The way to the cross for alcoholics is a way to achieve a sober self and Jesus on his way to the cross was helped by Simon of Cyrene to carry the cross, and Veronica cleaned his face therefore Jesus is also ready and willing to help the recovering alcoholics to their way to sobriety.

John Paul II pointed out in his teaching that alcohol and drugs are the main threat in the society facing young people and are caused by people trying to find liberty, escape suffering, pressure, lack of meaning in life, and lack of moral values.(2005) The humanity should seriously reflect on the challenges because people in modern life are seeking personal satisfaction, peace, happiness from alcohol and drug use that will only offer artifice of liberty and untruthful promises of glee and eventually all these lead to traders of death. According to John Paul II, use of alcohol and drugs damages human health and frustrate their lives. John Paul II in his teachings encouraged the government to protect its citizens by enforcing alcohol and drug laws to promote the common good. The government should not legalize both soft and hard drugs because it will destroy the health and lives of potential users. The Pope pointed out that offering values of love and life to potential users is the best way of fighting drug abuse. Love in the family is a powerful weapon in fighting drug abuse since the role of the family is crucial in providing education on drugs (CERC 2001).

John Paul II in the discussion of peace pointed that alcoholism; drugs, banal sex contact, and exploitation are the obstacle of development of the whole person and destruction of family structure (2005). Yet, the family is the determinant of development or lack of development in the

family and the entire society. Children from families with care, love, and full of hope will show growth and help in growth of others. On the contrary, children from families without hope, love, and care will be forced to do anything to survive and becomes a regular occurrence. Therefore, families should be responsible for shaping their families with Christ love, care and compassionate for good development in the family and society at large.

The institution of Eucharist in the last supper where Christ Jesus took wine and declared it to be his blood, and a loaf of bread to be His body (Matthew 26:26-29 NRSVBCE), he requested his disciples to do the above in remembrance of him (Luke 22:19 NRSVBCE). This has been continued in the celebration of the mass of RCC up to date. Drinking alcohol is not a sin, and God created alcohol for joyful celebration (Ecclesiastes 9:7 NRSVBCE), and alcohol becomes a problem and a sin when consumed in excess. Drunkenness interferes with proper thinking and judgment leading to disastrous consequences. Jesus was accused of being a glutton and a drunkard, and his first miracle was changing water into fine wine (John 2:1-12 NRSVBCE) but it did not nullify use of alcohol. St. Paul has also been against drunkenness in his letters multiple times (Romans 13:13 NRSVBCE). Catholics are required to respect governing authority because it works in common good of all, for instance, Kenya government Act law on alcohol, individuals below eighteen years old, are not supposed to drink or to be sold alcoholic drinks. This is to protect youths from becoming alcoholics and prevent them from taking alcoholic beverages.

In the Catechism of the Catholic Church, Christians are encouraged to work together for the attainment of a pleasant living environment with food and clothing, housing, healthcare, primary education, employment, and social assistance (CCC 2288:1146). This is because God has entrusted human beings with the responsibility of taking care of physical, life health and the

needs of the others for the common good. The asset of temperance positions, Christians need to dodge any kind of excessive use of food, tobacco or medicine, and alcohol because it endangers their own lives and that of others (CCC 2290:1146). Catholic Christians are encouraged to avoid the use of drugs because it imposes severe injury on human health and points to indecent penalties that constitute straight collaboration in evil, which is dissimilar from the moral law (CCC 2291:1146). Catechism has clearly stated the country's authorities must protect its citizens from alcoholism, drugs and pornographic, and provide safety, good health services and employment to its citizens (CCC 2211:1145).

CHAPTER FOUR

EFFECTS OF RCC RESPONSE AND INTERVENTIONS ON ALCOHOLISM IN SIUNA VILLAGE

4.0 Introduction

This chapter focuses on the response and interventions on alcoholism by RCC in Siuna village. According to the priests, catechists and other church leaders such as chair, and members, the church has not addressed alcoholism problem properly. However, the church has focused on the following interventions for assistance to address alcoholism problem; guiding and counseling, sending alcoholics to rehab centers in Kisumu and Eldoret, seminars and workshops every year, use of Jumuiya's, door to door visit by catechist, emphasis on Bible teachings as well as formation of association such as CWA, CMA, CBHC and Legion of Mary. Through these interventions, they aim at helping the willing and committed alcoholics, guide church members on alcoholism problems, and encouraged members to avoid excessive alcohol consumption.

4.1 Guidance and Counseling

St Emmanuel Catholic Church leaders in charge of administering guidance and counseling services concentrate on helping any individual with alcoholic problem to overcome it by emphasizing social, emotional, and personal development. Through church announcements by the church secretary, those with alcoholism problem join guidance and counseling services through registering with the church secretary (Personal Interview 11 December 2017). Guiding and counseling team deals with the willing and committed individuals to walk the talk. According to the church, only two people have been courageous and came out to be helped with an alcohol addiction problem. Although alcohol addiction cases are at 46.8% ranging between

one and five, 21.3% ranging between six and ten, 12.8% ranging between eleven and fifteen and above sixteen at 14.8% in the church.

Guidance and counseling services sensitized people on the effects of drinking alcohol. Through the word of God, they are also counseled on the consequences of being drunk and the amount of alcohol to consume. The counseling teams go to an extent of visiting their homes to keep encouraging them towards sobriety. If the alcoholism problem persists, they send willing people to rehab centers but the number is limited since funds from the church cannot support a larger number. Priests and catechists are involved in guiding and counseling services through sermons in the church, during ceremonies such as weddings, funerals and thanks giving.

4.2 Rehabilitation centers

Rehabilitation is an act of restoring something to its original state. In this case, alcoholic individuals are restored to their original state of sobriety. St Emmanuel Catholic Church has also involved rehabilitation centers in helping alcoholics in the church reach sobriety. The rehab centers are only required when alcoholics are willing to go for rehabilitation although the church is financially unstable to facilitate a large number to rehab centers. The church has worked with Eldoret and Kisumu rehab centers according to church chairperson (Personal Interview 11 December 2017), although responsible parents have taken the role of taking their own sons and daughters to rehab centers including both Catholic and non-Catholic parents.

4.3 Seminars and Workshops

St. Emmanuel Roman Catholic Church in Siuna village organizes seminars and workshops for youths every year during December holidays. Through the seminars and workshops, youths are educated on the effects of alcohol and drug abuse and affected families are helped financially. The youth are also taught on the call to holiness, witnessing Christ in the

society, reconciliation, self-esteem, and self-control (Personal Interview 15 December 2017). Church members are also educated on the alternative businesses that they can initiate other than alcohol business

Through seminars and workshops, the youths are instilled with good moral values that will not only help them abstain from alcohol but also aid in teaching their friends and relatives both at school and home hence becoming role models. The challenge faced by the organized teams is that not all youths show up or attend the seminars and workshops organized by the church.

4.4 Jumuiya

According to church secretary in a (Personal Interview 11th December 2017) St. Emmanuel roman catholic Church is organized in Jumuiya's; St. Kizito, St. Joseph, St. Peter, St. Mary, St. Lusaria, St. Luke's, St. Michael and St. Augustine. The Jumuiya members meet every week to conduct meetings. Each Jumuiya has its own leadership, and through them, they discuss about the word of God, they contribute money for church projects and also help the church in guiding and counseling services. They help solve marriage problems, family conflict, provide food where necessary, encourage one another, and help alcoholics among the group by visiting them and holding Jumuiya meetings in their homes. Through Jumuiya's church members have also been sensitized to doing other business other than alcohol business and encouraged members to drink moderately. Through Jumuiya's, family problems such as marriage issues, family conflict, and alcohol addiction are solved.

4.5 Provision on Biblical teachings on alcoholism

Biblical teachings are also used by St. Emmanuel Roman Catholic Church to guide church members from becoming alcoholics and also drink moderately. RCC does not prohibit its

followers from drinking alcohol that is why they emphasize on moderate drinking. According to catechist Douglas (Personal Interview 18 December 2017), church members have misunderstood the scriptures in relation to alcohol consumption and they tend to defend themselves using the same scriptures as to why they drink. For instance, as encountered during the research, a 50-year-old man quoted the story of Jesus changing water into wine and letter of Paul to Timothy advising him to take a little wine for his stomach sake (Personal Interview 14 December 2017). These scriptures have been misunderstood and misinterpreted in favor of alcoholics, therefore, convincing the alcoholics otherwise becomes very difficult.

4.6 Formation of Associations

St. Emmanuel Roman Catholic Church has various association groups for both male and female to help address problems like alcoholism among its members according to priests, catechist, chairperson, and secretary (Personal Interview 18th and 1th1 December 2017). The associations include CBHC, CWA, CMA, and Legion of Mary. These associations help to fight ignorance among its members by educating them on the dangers of alcoholism and restricting its registered members from brewing, taking, or selling alcohol. These associations have also mobilized church members to contribute funds to facilitate church programmes

4.7 Effects of the RCC response and interventions on Alcoholism

According to the respondents who have adhered to the church interventions and teachings had the following to say:

1. The lessons have helped them to become moderate alcohol consumers, and keep off from illicit brew like chang'aa.
2. The interventions facilitated by the church have helped them to quit drinking alcohol and others have reduced alcohol intake.

3. The Bible teachings have helped Siuna people to control their drinking levels.
4. It has helped build up good character and non-alcoholic people in the village, in turn, being role models to their families and others by guiding and counseling them where necessary.
5. Enabled alcohol abstainers in the village to associate and relate well with alcoholic individuals without discrimination.
6. More people have joined the church associations.
7. Through Jumuiya's both men and women have been empowered financially through 'Chama' and are able to start alternative business such as shops and groceries

4.8 Challenges facing the church

The church liberal attitude on alcohol is a challenge in addressing the problem. The RCC has allowed its followers to consume alcohol moderately. The RCC priests also drink alcohol making it challenging to address alcoholism problem effectively.

According to the research, the RCC in Siuna village has good initiatives that if appropriately implemented, it would help alcoholics both RCC and non-RCC members. The saying 'mlevi anapenda mlevi mwenzake', meaning alcoholic's love one another and they drink and operate together can be used to salvage the alcoholics. Therefore, alcoholics can help one another to get over alcoholism problem as AA advocates that alcoholics need to help one another to overcome alcohol addiction problem. According to the study findings, the alcoholism problem is not adequately addressed, and there are no serious teachings and professionals to handle the problem both in the church and in the village.

According to St. Emmanuel Roman Catholic church respondents, the church has followers who pretend to be upright people when playing leadership roles and yet they are

chang'aa brewers, consumers, sellers and charm users. This is a problem for the church and against the Gods teaching to those in charge of God's word (1st Timothy 3:1-13).

There is ignorance and misinterpretation of the bible scriptures as pointed out by one of the catechists (Personal Interview 18 December 2017). Having ignored the scriptures in relation to alcohol consumption, there is zero chance for one to understand the scripture and even put it into practice. People in the church especially chang'aa brewers and alcoholics have misinterpreted the Bible teachings in relation to alcohol consumption and have used it to their own advantage. This is not only a problem to RCC but also to the whole village since the menace will be deep rooted in the society.

Another challenge is the unstable means of living, which has pushed people to take shortcuts into finding easy money. For instance, chang'aa business has become easy because one can purchase from large scale brewers and sell it in home area. According to one of chang'aa businessperson from RCC, Chang'aa trade does not require government license, it can be sold any time in any preferred place (Personal Interview 3rd January 2018). For that reason, chang'aa is sold in personal houses, banana plantation, but they keep watch of the police officers to avoid being arrested. It is worth noting that the minimum jail term for the culprit is three years especially chang'aa brewers and sellers from Siuna village. It is also through this business that the alcohol sellers meet their daily basic family needs.

Use of charm is a challenge that is associated with alcoholism problem in Siuna village. Alcohol businesspersons have used charms to protect their business against police officers creating fear among the law enforcers (Personal Interview 22 December 2017). Nevertheless, the church should not be afraid to fight against use of charms that is destroying families in the society. Finance is another challenge facing the church; there is inadequate funding to support

church programs initiated by the church to address the alcoholism problem. There is low contribution of funds to the church because of alcoholism problems according to the church catechist (Personal Interview 18 December 2017).

Culture is another challenge to the church in addressing alcoholism problem. Primarily, cultural ceremonies have exposed people in the community to alcohol at a very young age up to the old generation. Despite the efforts of the church through its interventions among its members to help overcome alcoholism problems, the community cultural ceremonies such as circumcision and Khukhala Kimikoye still provides a platform for drinking.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS OF THE STUDY

5.1 Introduction

This chapter focuses on the summary and conclusion of the study after exploring and analyzing the findings in order to draw and point out areas for further research and give clear and achievable recommendations to see alcoholism problem adequately addressed.

5.2 Summary

In summary, the value and use of traditional beer in ceremonies have changed because of modernization. The traditional beer is easily available thus consumed each day. Modernization has distorted the significance of traditional beer in ceremonies. This is because the elders do not teach the young generation its value thus leading to high intake of modern alcoholic drinks. Fundamentally, the alcohol consumption in Siuna village is high and there seem to be no solution in the near future. Chang'aa and busaa are the most readily available and accessible alcoholic drinks in Siuna village. Through the effects of alcoholism, the well-being of people in the society has been affected, and the development progress of individuals and the society has been affected.

The catechists and priests have made alcohol related teachings available in Sunday sermons. Although alcohol consumers know the biblical teachings, they tend to ignore and continue to drink. The church is affected by alcoholism in that there is low turnout of people in church during Sunday sermons. It is unfortunate that the biblical teachings about alcohol consumption are only left for church leaders thus bearing minimal change. Participation of church members in supporting church programs to address alcoholism is minimal, and the need for those programs does not reach the intended people such as addicts.

RCC in Siuna village has brought forward interventions capable of addressing alcoholism problem. The interventions have led to positive results from the willing participants although at a minimal levels. This is because there is insignificant support from church members and participants suffering from alcohol abuse and addiction. The interventions have a financial challenge and lack of professionals on matters of alcoholism recovery. Through the interventions, church members have supported one another by visiting the affected, opening grocery business, and farm work employment for the willing participants instead of the alcohol business. There are role models from different profession like teachers who have offered to offer guidance and counseling, and daily support to the addicts. The interventions have been left for propagation to the church leaders thereby having minimal change in addressing alcoholism.

5.3 Conclusion

The study found out that alcohol consumption rate is high in Siuna village. Highly consumed alcoholic drinks are chang'aa and busaa. Modernization has paved way to accessible to almost all kinds of alcoholic beverages sold in Siuna village. KBL alcoholic drinks are available and accessible but selling is within the stipulated timeframe. Chang'aa is highly available and easily accessible thus many local opt to consume it as opposed to busaa and KBL alcoholic drinks.

In our findings, a large number of women brew and sell chang'aa and busaa compared to men, but the consumption is vice versa. Use of charms is also used in alcohol business by alcohol brewers especially chang'aa to protect their business, and safeguard them from being arrested. There is also a high number of alcohol drinking places specifically chang'aa. Busaa is expensive, and it has no regular consumers compared to chang'aa. Busaa is highly available and on-demand during traditional ceremonies in the village.

St. Emmanuel Roman Catholic church in Siuna village has well-outlined interventions to help respond to alcoholism problem. For instance, the church holds seminars and workshop every year during December holidays for alcoholism related problem. The church is also organized in small Christian communities like St. Kizito, St. Joseph among others that helps the church to meet its obligation. The Jumuiya contribute money to support the church plans and programs like facilitating alcohol addicts to rehab programmes.

It was also surprising to realize that a large number of people from Catholic churches do not know about Bible teaching concerning alcohol consumption. Although there are individuals who knew about the teachings, others knew nothing about the teachings. The RCC faces a high level of ignorance, low education standards, and a low number of professionals. This has led to misunderstanding of bible scriptures and teachings in the church in relation to alcoholism. The only beneficiaries are congregants who attend the church but the addict's ignorance keep them away.

Alcoholism affects both non-alcoholic and alcoholic individuals in the society. It has slowed development, affected education and health sector, caused violence and crimes, led to early pregnancy, family conflict, and theft in the village. For instance, alcoholic's in-group organizations steal from people in the village particularly chicken, which are highly reported to the police. Alcoholism has also affected civil servants like teachers, police, accountants in that they become unproductive at work and eventually lose job.

As such, alcoholism problem should not be left for the church leaders, police, teachers in schools and local and national leaders alone rather each person in the village including alcoholics should assist in addressing the problem. Alcoholism is and will continue being a problem in Siuna village because of the condition and lifestyle of the people. It is, therefore, crucial to

encourage people to love one another as the bible teachings illustrate. In this case, people in Siuna village should love one another unconditionally, especially the alcoholics.

5.4 Recommendations

A committee with professionals in Siuna village should be formed by the church to specialize in addressing alcoholism challenge. This can be accomplished by offering guidance and counseling services, hold family gatherings, clan and community meetings and use media like local radio station (west FM), use of posters on the roads, and serious campaigns on alcohol education to sensitize people on alcohol use and miss use. Individuals who seek solace in alcohol should not be condemned. In fact, they should be loved and involved in campaign against alcoholism.

The community should initiate and organize cultural day annually for cultural dance, games and drama competitions featuring alcohol use and miss use as the main theme, and invite dignitaries such as the president and other visitors across the globe to watch, cheer and empower the locals. The winners in the competition should be awarded and more so offered scholarships that promote education and talent. The community also should organize an alcohol day for responsible drinking to sensitize people on effects of alcohol as a way to address the alcoholism problem in Siuna village. Families should also be encouraged to help their loved ones struggling with alcohol addiction to quit or reduce consumption.

The government should consider adding another administrative police post in Siuna village to meet the demand and address alcoholism problem effectively. The Nyumba Kumi initiative should be reformed because it frustrates and makes police work difficult since people hold back relevant information on whereabouts of chang'aa brewers and sellers. It also works as

a spy for chang'aa brewers to protect each other on the alcohol business whenever police issue arrest warrant.

Parents should take responsibility of ensuring their sons and daughters go to school and be focused and committed to helping them to develop good character. Through knowledge and skills, ignorance and low education standards are eradicated in the community. Schools should nurture and develop the idea of schools as community for learners as it creates a sense of belonging, attachment, and protection for learners. The school also should run social campaigns against alcoholism problem, which can change attitude and behavior around alcoholism.

5.5 Areas for Further Research

a) Alcoholism and Education

A research study should be done on how alcohol use and miss use has affected the education process of individuals. A study should also be done on how education can be significant on dealing with alcoholism in the community.

b) Civil servants and alcoholism problem

Alcoholism has made civil servants unproductive in public offices because it has slowed development, poor service delivery, and low standard of employment. Civil servants have lost their jobs, and others have died due to alcoholism yet they were breadwinners of their families thus enhancing poverty. Therefore, a research should be carried out to address alcoholism and civil servants.

c) Alcohol and marriage

Alcohol has destroyed and is destroying marriages. Through the influence of alcohol, drunkards have engaged in casual sex with both married and unmarried, including incest thus committing adultery, causing unplanned pregnancies and the spread of HIV/AIDS. Therefore, a research study should be done to help address marriage problems.

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APPENDICES

APPENDIX I: QUESTIONNAIRE FOR THE YOUTHS/PARENTS

My name is Raphael Nakitare Kituyi, a student in the Department of Philosophy and Religious Studies, from the University of Nairobi. I will be conducting a field research as a fulfillment for my masters' of Arts degree. The title of this research is; Roman Catholic Church response to the problem of alcoholism in Siuna village Kimilili sub-county in Bungoma County. This questionnaire handed to you is intended to help me acquire information about Roman Catholic Church and alcoholism problem in Siuna village. I will highly appreciate your co-operation.

1. What is your age?

15-25() 26-30() 31-35() 36-40 () 41-46() 46-50 () 51-55() above 60 ()

2. What is your gender?

Male () Female ()

3. What is your educational level?

Certificate () diploma () degree ()

Any other specify.....?

4. What is your career?

5. a) Do you drink alcohol YES ()NO ()

If yes, how often do you drink?

Daily () 1-2times a week () 3-4times a week ()

Any other specify.....

b) How would you rate yourself in drinking of alcohol? High () Low () Moderate ()

Do you drink alone or with other persons?

Alone () with others ()

If you drink with others, are they mostly: Youths () Adults () Both ()

How do you rate the drinking patterns of people in your village?

Heavy () Low () Moderate () Abstainers ()

6. a) Which type of the following alcohol beverages do you drink?

Busaa () Chang'aa ()

Any other specify.....

b) Why do you prefer the drinks?

.....
.....
.....

c) What types of alcohol beverages are easily accessible?

d) How many alcohol drinking places do you know in your village?

1-5 () 6-10 () 11-15 () Above 16()

7. a) What is your religious denomination?

a) Catholic

b) Any other specify.....

b) Mention any three biblical teachings on alcohol consumption that you know?

- 1.
- 2.
- 3.

c) Has the above teachings helped you in any way YES () NO ()

If yes, give reason

.....
.....

d) If you are catholic, mention any three Roman Catholic Church teachings on alcohol consumption that you know?

- 1.
- 2.
- 3.

e) Has the above teachings helped in anyway? YES () NO ()

If yes, give reason

.....
.....

8. How many alcohol addiction cases do you know in your among Roman Catholic Church members?

1-5 () 6-10 () 11-15 () Above 16()

9. What has the Roman Catholic Church done in addressing alcoholism problem in your village?

- a)
- b)
- c)

10. Deaths that you know caused by excessive alcohol consumption

1-5 () 6-10 () 11-15 () Above 20 ()

11. Has alcohol done the following in your village?

- a) Affect a person's health YES () NO ()
- b) Affected Marriage YES () NO ()
- c) Promote prostitution YES () NO ()
- d) Influence violence YES () NO ()
- e) Induce crime YES () NO ()
- f) Cause economic distress YES () NO ()
- g) Commit suicide YES () NO ()
- h) Family conflict YES () NO ()
- i) Road accidents YES () NO ()
- j) Engage in casual sex YES () NO ()
- k) Early pregnancy YES () NO ()

12. What recommendation can you give to Roman Catholic Church to help address excess alcohol consumption in your village?

.....
.....
.....

APPENDIX II: QUESTIONNAIRE FOR PRIEST/CATECHIST

My name is Raphael Nakitare Kituyi, a student in the Department of Philosophy and Religious Studies, from the University of Nairobi. I will be conducting a field research as a fulfillment for my masters’ of Arts degree. The title of this research is; Roman Catholic Church response to the problem of alcoholism in Siuna village Kimilili sub-county in Bungoma County. This questionnaire handed to you is intended to help me acquire information about Roman Catholic Church and alcoholism problem in Siuna village. I will highly appreciate your co-operation.

1. Indicate your gender. Male () Female()

2. Your academic qualification

Certificate () Diploma () Degree ()

Any other specify

3. How long have you served as a priest/catechist in Siuna village parish?

.....

4. What is your understanding of alcoholism?

.....

5. Do you drink? YES () NO ()

If yes, why

.....

.....

6. What are biblical alcohol teachings in relation to alcohol consumption?

a)

b)

c)

7. What are the Roman Catholic Church alcohol teachings in relation to alcohol consumption?

a)

b)

c)

Has the above teachings helped to worsen or improve the state of alcoholism in your parish? Yes () No () Give reason?

- a)
- b)
- c)

Is there any difference between biblical and Roman Catholic Church alcohol teachings? YES () NO () Give reason?

- a)
- b)

8. Have you encountered cases of alcoholism problem among your parish members?

YES () NO () if yes, how have you addressed the above problem?

.....
.....
.....

9. Are there alcohol addiction problem among the parish members? YES () NO () if yes, how have you addressed the

problem?.....
.....
.....

10. Are there any other programmes in the parish that are used to address alcoholism and addiction problem? YES () NO () if yes, how effective has this programmes worked?

- a)
- b)
- c)

What challenges have you experienced when implementing and using these programs?

- a)
- b)
- c)

11. Has your parish properly addressed alcoholism problem in your village? If yes, how?

.....
.....
.....

12. How many members of your parish have died due to excessive consumption of alcohol?

1-5 () 6-10 () 11-15 () 16 and above ()

13. What other effects of excessive consumption of alcohol has affected your parish?

- a)
- b)
- c)
- d)

14. What would you recommend to be done by the parish and the community to address alcoholism problem in your parish and elsewhere?

.....
.....
.....
.....