Methods in Combating Alcoholism
The Roman Catholic Church’s Response to the “Second Generation” Alcohol in Eldoret Municipality, Uasin Gishu County, Kenya

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Abstract
This research article endeavours to explore the various activities employed by the Roman Catholic Church (RCC) in controlling the “second generation” alcohol abuse in Eldoret Municipality, Uasin Gishu County, Kenya. “Second-generation” alcohol abuse is of great concern, as many people have indulged into it, with negative effects. The RCC has dominant role to play in controlling the abuse, as it is among the most predominant religious institution and has a large following in the area. In its theoretical framework, it has utilized the Structural Functional Theory by Emile Durkheim and Symbolic Interaction Theory by Marx Weber were used its endeavour to unveil the key question. Methodologically, it targeted the Roman Catholic believers, clergy, rehabilitation counsellors, Alcoholic Drinks Control Board and reformed addicts. Purposive sampling (snowball) technique was used to select 14 informants. Data was collected using Interview Guide and Observation Schedule. Among the key recommendations are that: religious institutions, and especially the RCC should initiate more programmes that can counteract widespread abuse of the “second generation” alcohol; the RCC should work hand-in-hand with the Government institutions to educate people on the dangers of the “second-generation” alcohol abuse; the National and County Governments should cooperate and come up with projects geared towards empowering the youths.

Keywords: “Second generation” alcohol, activities, alcohol abuse, abstinence, alcohol consumption.

Introduction
The “Second generation” alcohol is a by-product of illicit traditional brew popularly known as ‘changaa’ and ‘busaa’ which this research article aims to locate its causes, effects and possible control measures. There are other “second generation” alcohol in form of wine, spirits and different brands. This research article is concerned mainly with “second generation” alcohol of ‘busaa’ and ‘changaa’ that is causing a lot of concern to human health and life. This type of alcohol has affected many people in Uasin Gishu County and is becoming a concern to the government and the
society at large. The reason being to the effect that it is a threat to social economic welfare of the citizens in the said area. The research article aims to investigate the role of Roman Catholic Church in controlling “second generation” alcohol in Eldoret Municipality, Uasin Gishu County. The need to engage social institutions in various activities to combat widespread indulgence and abuse of the “second generation” alcohol is critically important. “Second-generation” alcohol refers to adulterated type of liquor that has not followed the right procedure in the process of production. It takes a very short time to intoxicate the consumer and has adverse effects on health. Effects of this type of alcohol in the life of individuals and society at large is grave. It interferes with the operations of the central nervous system and leads to moral decadence in the society. Harmful use of alcohol causes diseases, economic and social burden in societies (WHO, 2014). In the global perspective, there are over 2 billion alcohol users (Colombo Plan, 2016). Alcohol use and abuse contributes to 5.4% of the total burden of disease (WHO, 2010). The continent of Europe leads the globe in alcohol consumption where 73.4% are male drinkers and 59.9% are female drinkers, America seconds the list with 70.7% male drinkers and 52.8% female drinkers, Africa has 40.2% (WHO, 2014).

According to the World Health Organization Global Status Report on Alcohol and Health, harmful use of alcohol led to about 3 million deaths globally in 2016 (WHO, 2019). The contribution of alcohol consumption to global mortality was estimated to be 5.3% which is higher than mortality due to tuberculosis (2.3%), HIV and AIDS (1.8%), diabetes (2.8%) and road injuries (2.5%) (Manthey, et al, 2019). Chemicals meant for industrial and medical use such as formalin, molasses have been abused to make illicit lethal alcohol (WHO, 2014). This level of adulteration is what warrants the produced alcohol be dubbed as the “second generation” alcohol.

The findings from a study conducted by the National Agency for Campaign against Drug Abuse (NACADA, 2012) showed that, use of alcohol and drugs continues to emerge due to unemployment, neglect among the youth. Religion plays vital role and offers opportunities for positive social engagement which promote abstinence from alcoholism (Gomes, et al, 2013; Mason, et al, 2001). The Church, especially Roman Catholic Church among others, use wine in their religious observation during Eucharistic celebration. It is a process loaded with philosophical understanding that is often misunderstood by some. There is extremely pressing need that religious organizations, as well as other social institutions, come up with activities that are directed towards combating the spread, consumption and abuse of the “second generation” alcohol, which, in this research article, concerns the Roman Catholic Church in Uasin Gishu, Kenya.

Statement of the Problem

Prevalence and abuse of illicit liquors, including alcohol, has been a persistent menace in many societies of the world including Eldoret Municipality, Uasin Gishu County, Kenya. Alcohol is the most abused drug in Kenya whereby the population of alcohol lifetime usage stands at 6,668,776. The NACADA reports alcohol related deaths, between July 2013 and March 2014, as 841 of which 687 were male and 154 were female. Kisii led with 166 deaths, Kiambu 81 and Uasin Gishu came third with 64 deaths. Uasin Gishu County, within which Eldoret Municipality is located was known for harbouring many “busaa” clubs in the late 1970s. When former President Moi clinched into power, he declared war on this vice, a phenomenon that lead to closure of certain clubs. However, illegal trade on illicit alcohol has continued, leading to the current state of alcoholism and pockets of deaths.

Even in the wake of constitutional reforms in Kenya, much has not been achieved in regard to the way forward in regard to effective activities that would counteract the “second generation” alcohol abuse. With the inauguration of the new Kenya constitution (2010), the country was subdivided into 47 counties which are headed by Governors with County Assemblies. Among these counties is Uasin Gishu County, situated in Western Kenya, which is the focus of this research article. The County has registered third place in high death rates from alcohol after Kisii and Kiambu (NACADA, 2014). Uasin Gishu County is an agricultural area. It is famous for its Maize and Wheat produce, which are mainly consumed in the country. These farming and economic activities, that guarantee food security, are at a risk due to traditional alcohol consumption.

It is critical to appreciate that, increased alcohol consumption in Kenya has been exacerbated by the prevalence of the “second generation” alcohol which has been far much adulterated. Adulteration of alcohol is a new phenomenon that has gripped the Roman Catholic Church believers and other religio-cultural groups in Eldoret Municipality. Once
consumed, this type of alcohol increases the rate of intoxication on the body. The havoc and menace caused by the “second generation” alcohol abuse in the society is evident in many ways, including health deterioration, deaths, violence, accidents, dysfunctional family and economic deterioration among others. The research article investigates the activities of the Roman Catholic Church in controlling “second generation” alcohol abuse in Eldoret Municipality, Uasin Gishu County, Kenya.

The Purpose of the Research article

The aim of this research article was to investigate the role of the Roman Catholic Church in controlling “second generation” alcohol abuse in Eldoret Municipality, Uasin Gishu County, with an aim of establishing prevention, treatment and mitigate strategies. The research article is not subjective but objective in considering the contextual changing face of alcohol, involving SGA busaa and changaa.

Theoretical Framework of the Research article

Structural-Functionalist Theory (SFT) by Emile Durkheim (1858-1917) was used in this research article. The theory has been used to explore the functional role of religion in stabilizing society through social institutions. This theory argues that alcohol abuse is a response to the weakening values and norms in society as it undergoes complex social change (Mooney & Schacht, 1943). “Second generation” alcohol abuse raises fundamental social disruption by the effects it brings on family and society at large. Concerns to reduce rate of alcohol abuse should largely be based on societal perspective and relevant engagements to reduce its devastating effects.

It is imperative to explore causes of the abuse of alcohol in order to inform prevention strategy, which involves coming up with workable activities. The SFT further assumes that when one part of the society is not functioning well, it can cause dysfunction to the rest of the society leading to disruption of life. As much as this research article majorly concerned with the functional role of religion, it did not leave out the interactions within the phenomena since human beings are social beings by nature. For clearer understanding regarding institutions and its dynamism of interaction, the SFT was supplemented by Symbolic Interaction Theory (SIT) by Marx Weber (1864-1920). The SIT helped in exploring the interaction of human beings as social beings which may create opportunities for possibilities of alcohol abuse.

Human beings are social in nature and operate with in an environment of interaction, either to fulfil a cultural, social or religious function. Moreover, his assertions of survival for the fittest ignites the competition for resources and the brewers upsurge their victims through sale of adulterated “second generation” alcohol to the peril of alcoholics. The principles of natural selection so as to edge out the weak are evident in the research article (Vygotsky & Cherry, 2019). In considering the tenets of this theory, it is clear that activities to control the “second generation” alcohol consumption and abuse mainly falls under religious function; in this case, the Roman Catholic Church.

Research Methodology

The findings of this research article addressed in this research article was done in Eldoret Municipality, Uasin Gishu County in Kenya. The researcher adopted philosophical paradigm to select methodology used in the research article. Philosophical Paradigm was found to be beneficial in creating profound understanding on the right methodological design for a research adventure. The researcher applied social constructivism since the research article was qualitative in nature. The approach vividly elucidated an understanding of social research as has been favourably argued by Creswell (2013).

The researcher employed descriptive survey research design whose benefits are strongly advocated by (Tromp, 2006; Orodho, 2003). The choice of this design enabled the researcher to select the right methodology, the right research instruments and the kind of data analysis. In addition, research design refers to the structure of research that gives guidelines towards achieving the desired objectives (Kombo, et al, 2011; Kothari, 2014 & Kumar, 2011).

The research article targeted a population of the Roman Catholic believers, clergy, rehabilitation counsellors, administrators, Alcoholic Drinks Control Board (UG ADCB), reformed addicts and addicts within Eldoret Municipality,
Uasin Gishu County. Purposive sampling was employed to select the participants for the research article. Within the context of purposive sampling technique, the researcher employed snowball sampling to get informants for the research article. The researcher identified key informants who knew the area well and the targeted groups especially brewers and drunkards from RCC. After interviewing 14 informants, the researcher realized that, a point of saturation had been attained and stopped further interviewing. The research article therefore relied on a sample size of 14 participants.

Data was collected using two instruments. These were Interview Guide (IG) and Observation Schedule (OS). The tools of data collection were chosen because of the nature of the research article was qualitative. OS was used to collect data from the informants in real-life situation. This was so because, the researcher collected data among the brewers and consumers besides other informers.

Data collection entailed a procedure of four stages, which included collection of secondary data from books, journal articles, internet sources, magazines, published and unpublished theses and dissertations. The next stage was a pilot research article to test validity and reliability of data-collection instruments in order to enhance validity and reliability of responses. The pilot research study was done in Emgwen Sub-county, Nandi County. The third stage was to identify potential informants through the snowball approach and pre-visiting them. The last stage was the actual collection of primary data from the field.

After the collection of data, it was cleaned, organized and analysed (Kombo & Tromp, 2006). The researcher used Document Analysis since data collected was qualitative in nature. Documents that the researcher came across formed part and parcel of data collection and were analysed to find out the extent to which alcohol consumption was widespread. These included pictures of illicit brews that were found hidden. Others included recent photos indicating how a catholic priest went to bless the opening of a bar and restaurant.

Ethical issues were considered by the researcher. The following institutions were consulted for permits: Moi University, the National Commission for Science, Technology and Innovation (NACOSTI) and the Uasin Gishu County Government. The researcher explained (to the informants) the purpose of the research before they accepted to be interviewed. In a nutshell, the informants gave their informed consent and voluntarily participated in the initial research without instances of coercion.

Previous Studies on Research Problem

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

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

The Anglican Church in South Africa is concerned with reconciling souls that have been devastated by alcohol back to the Church. However, this has been faced with immense challenge. The Church is particularly concerned with the families and priests that have been marginalized and stigmatized due to effects of alcoholism. This, the Church is
Alcohol abuse and consumption is a common practice among the Episcopal Church clergy and believers. The Church has been for many years faced with an immensely increasing population of alcoholic addicts. The concern had been, on several occasions, raised in international conventions of Episcopal Bishops. Most of their clergy confessed that they have been undergoing recovery from alcohol for many years. The Church has been involved in various activities geared towards ways and means of reducing alcohol consumption. This includes guidelines on how, when and where alcohol may be served. That, alcohol dispensing must be closely monitored and those showing signs of intoxication must not be served. That, during the time of serving alcohol in Church, one adult must not drink and oversee the activities, and that food should be served during the time of serving alcohol (Kellner, 2015). These submissions reveal two issues. First, that, the Church has established traditions and programmes favouring alcohol consumption among the believers. Second, increased rate of consumption has awoken them to undertake activities to control its consumption.

As much as the Church has been concerned in carrying out activities to counteract the spread and use of alcohol, the community has also been at the centre of campaigning for the same. This is according to a research that was conducted by Kariuki (2013, see also Gathogo 2001) in Murang’a, Kenya. The community was aware of the consequences of alcohol abuse on the individuals and came up with workable strategies to reduce or control its widespread consumption. In regard to this, the community involved women groups in demonstrating against the sale and consumption of alcohol in localized areas. Following these efforts, the community managed to reduce the production, sale and consumption of illicit alcohol. The findings are clear indications that the community eased the work that should have otherwise been done by the Church. It is also probable that that these women groups were members of different denominations who were well aware of the dehumanizing nature of alcohol, both to the society and individuals.

A research article by Mathenge (2016) in Kirinyaga’s Kenya revealed aspects of the failure in controlling alcohol consumption. This led to the conclusion that, the unrestricted sale and the local brews make alcohol too available, largely contributing to the escalated alcohol consumption levels by women in the region. The discussion in this section also indicates that, women’s access to wage labour has introduced a new pattern in women’s alcohol consumption in that they plan their schedules in regard to amount, what, when, and where to drink in relation to whether money is available, therefore deepening their consumption. The findings in this research article concurs with earlier findings of Thapa, et al (2016), who observed that changes due to employment and independence tend to influence women’s drinking patterns.

The Kenyan New Constitution of 2010 ushered in profound concerns in controlling alcohol consumption in the country by establishing units to license and control alcoholic abuse. The enactment of the constitution devolved the functions of the National Government and NACADA to county governments. The Alcoholic Drinks Control Act enacted by the various County Governments led to the formation of Boards such as Uasin Gishu Alcoholic Drinks Control Board which was mandated to control alcohol abuse in the various counties. Prior to this period, such functions to license and control alcohol consumption were coordinated and administered by liquor licensing courts whose role was only limited to liquor licensing. All other critical components that relate to alcohol control such as regulations on promotion, advertising, treatment, rehabilitation services, as well as quality control, were not comprehensively addressed (Njenga, 2015).

Still on the foregoing, NACADA was mandated to assist the county governments in building their capacity in preparation for taking up the liquor licensing functions. However, during the transitional period, alcohol outlets in different parts of the country flouted some of the key provisions relating to alcohol control such as selling alcohol to minors, selling adulterated alcohol and selling alcohol outside of retail hours for alcohol products. It was during this period of laxity in regulation that over 100 Kenyans died and 98 were hospitalized as a result of consumption of alcohol that had been adulterated with Methanol (Njenga, 2015). This implies that campaign to address adulterated alcohol use and abuse in Kenya faces serious gaps.
This research article has explored seven interwoven causes of alcohol abuse. According to Griffin (2010), there are factors which influence alcohol especially at two levels, that is, macro level and micro level factors. The macro level represents the wider environment of social, cultural and physical environment, while the micro level represents the home level. At the home level, young people copy their parents, siblings and peers. They seek for self-definition and independence which may lead to substance or alcohol abuse as they progress in life.

Access to “second generation” alcohol and its availability influences the poor to consume. According to Hanes (2012), alcohol abuse is notable when the youths buy for the adults and therefore are prone to abuse of alcohol. “Second generation” alcohol is abused because the young people are influenced by the behaviour of the adults. Mathenge (2016) attributes negligence in enforcement of Alcoholic Drinks Control Act (2010) to increased access and abuse of “second generation” alcohol.

Economic constraints, especially among the poor majority, influences people to consume alcohol and especially “second generation” alcohol (World Bank, 2000). The price of the legal alcohol is out of reach for the many poor. Therefore, they are forced to go for the cheaper ones. These cheaper ones are “second generation” alcohol.

The cultural environment is a factor in the abuse of “second generation” alcohol, especially as pertains to rites of passage. Among the traditional Kalenjins, rites of passage are observed and traditional brew are used as tools to observe the sacred tradition, especially by the elders. The shedding of blood among the “Kalenjin” community was considered as binding a person to his community and the land (Simalenga, 2001). Blood of sheep or cow sealed rituals between the living and the living dead, hence veneration of ancestors. Alcohol provided the required process of socialization and ritual blessing tools. The initiates partake alcohol together as fellowship and brings bonding among them and the community. This becomes a channel of introduction to alcohol abuse in later years.

Yost and Mines (1985), attributes that alcohol intake reduces tension in normal lives stress. Alcoholism becomes a copying mechanism from situations of stress. In their pursuit of education, Youths find themselves in stressful moments and therefore may be forced to use alcohol. Such introduces them to alcoholism.

On the other hand, “second generation” alcohol produces disastrous effects on their victims especially their reproductive health, social and economic development. Ferreira-Borges et al. (2017) said that alcohol consumption increase disease burden in Africa. On their part (Aboagye et al. (2021), said that alcohol is a health problem and has negative consequences on the social, psychological and economic outcomes of addicts. The health burden especially
associated with “second generation” alcohol is deadly because of its toxic nature. Alcohol is known as the cause of sixty different types of diseases (Anderson, et al., 2006).

“Second generation” alcohol causes family dysfunction because of conflict and neglect of children (Kuhn et al. 2017). The family is affected by the individual abuse resulting to violence, emotional distress, and economic constraints (Zimic et al, 2012). The experiences observed in this research article shows family agony and separation in marriage exposing children to sufferings and dropping from school. In the process, the poverty cycle increases and chances of success becomes minimal. Many children are forced to take the responsibilities of parents.

The elderly people are prone to negative effects of alcohol especially in their coordination and memory which can lead to confusion (Moos, 1986). Drinking increases, the risk of accidents at home for the elderly. They are also prone to heart diseases and cancers. “Second generation” alcohol worsens the health and memory of the aged.

While alcohol consumption is debatable among various groups, “second generation” alcohol on its part provides negatives on human survival than any possibilities of positives. This is because of its adulteration with substances which are not for human consumption. In critiquing, the effects outweigh all positives and abstinence remains the only option.

Research article findings

The following are the findings in this article which have been addressed while taking into consideration that strict and effective control requires the understanding of the prevailing circumstances within the phenomena that has been under consideration. “Second generation” alcohol is a new phenomenon with worse repercussion on the users and their families. The preparation, storage and sale of “second generation” alcohol is unhygienic, adulterated and toxic to human life and the environment. The evidence in the findings of this article have been addressed within the context of the discoveries of other earlier studies done on the same subject. These are concerned with activities of the Roman Catholic Church in controlling “second generation” alcohol abuse in Eldoret Municipality, Uasin Gishu County, Kenya.

Activities of Pioneer Total Abstinence for the Sacred Heart of Jesus to Alcoholism

The Pioneer Total Abstinence to Alcohol (PTAA) was founded in 1898 by James Cullen, in response to widespread alcoholism among Irish Catholics as the earlier temperance movement of Father Mathew was fading from memory (Butler, 2002). The activities of PTAA exemplified by RCC in Eldoret Municipality, Uasin Gishu County is commendable and notable in this research article. First, because it advocates for abstinence from alcohol and secondly, is a home grown solution by the Catholics themselves to abstain from alcohol. However, from the findings of the research article, the contribution of PTAA, has had little effect in controlling ‘second generation’ alcohol abuse in Eldoret Municipality, Uasin Gishu County. The findings categorically revealed that as much as some believers have heard and read about PTAA, they have witnessed very little impact in its bid to reform alcoholics. However, its operations are slowly gaining ground according to our informant (O.I., 27/09/2019). In spite of its positive impact some have not heard about it as according to our informant (O.I. 10/09/2019).

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

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

**Role of Alcoholics Anonymous (AA)**

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

Our informant (O.I. 21/09/2019) noted that “they use teachings of AA to help counsel addicts and their families which have been fruitful in their tasks.” He supports and recognizes the work of AA. Some of our informants (O.I. 10/09/2019) and (O.I. 22/09/2019) said “they are unaware of the existence of AA and their teachings”. This also points that the existence of AA and their programmes within the RCC are minimal and known by few individuals who may be well informed.

**Relaxed Stand of the Roman Catholic Church**

For this research article, the term, ‘relaxed stand’ implies permissiveness in putting across assertive stand to the believers. According to Nasse (2019), the Roman Catholic Church (RCC) believers are tolerant towards alcohol consumption. The RCC culture gives rooms to a believer to make informed choices on alcohol intake. They respect the conscience of their believers. On the contrary, the Evangelical Christians are not tolerant towards alcohol consumption since they condemn the purchase and consumption of alcohol (Okon, et al, 2014).

The findings of the research article revealed that, relaxed stand of the RCC on alcoholism contributed to little or no control of alcoholism among the RCC believers (O.I. 23/09/2019). One of our informant (O.I. 28/09/2019) said that, “people attend RCC because they respect the traditions of the people and therefore does not condemn alcoholism in totality”. This allows room for people to abuse alcoholism. The research article encourages strict teachings which support control of alcoholism.

**Teachings on Radio Programmes**

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

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

Project for Youth Empowerment

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

In order to counteract the above indulgence into alcohol among other vices, the RCC has established the Catholic Agricultural Rural Youth Movement (CARYM) at Soy, where they engage the youths in projects. The CARYM has also bought land in Soy in conjunction with donors from Germany on which they do farming, poultry, beekeeping and making Church artefacts according to our informant (O.I. 15/09/2019). Whereas this is appreciated, the project is domiciled in Soy Sub-County while other places lack. Such projects should be replicated in other parts of Uasin Gishu County. This was found to be contrary to the findings of Masinde (2014) who revealed that unemployed youths in the villages lacked structures to empower them. At least we have an example in Soy which shows existence of such organized structures. The RCC also has Young Christians Students Association (YCSA) within institutions and Pontifical Missionary Children (PMC) where they assist children who come from alcoholic families (O. I., 15/09/2019). Such undertaking will assist the children to access education and make them to have an equal footing with children from other stable families. However, there is need to involve parents in counselling to have holistic transformation. These findings are clear indications of the activities of the RCC in trying to control consumption of the ‘second generation’ among her youthful believers although on small scale.

Motivation Enhancement Therapy (MET)

According to the National Institute on Alcohol Abuse and Alcoholism (2000), alcoholics and addicts lack strong motivation to be sober. Once they get motivated to be sober by reducing rate of alcohol consumption, there are higher chances than ever, that they can be able to eventually stop alcohol consumption and indulgence. This implies that the moment alcoholic addicts find any little motivation, they may easily stop taking the “second generation” alcohol. The findings of the current research article revealed that the RCC encouraged those addicts within their congregation to see the need of reducing alcohol consumption (O. I. 26/09/2019). Such encouragements greatly motivated them to find sense in reducing rate of alcohol consumption (O. I. 13/09/2019). This shows that alcoholic addicts mainly need someone to help them see into their alcoholic life. The findings of the current research article agree with earlier assertion (National Institute on Alcohol Abuse and Alcoholism, 2000) that MET was an effective activity in helping the alcohol addicts to reform. Therapeutic process is normally undertaken by a qualified psychologist whose main concern is to help the patient find sense in stopping alcohol consumption.

Role of Government

From the findings of the current research article, the government of Kenya has been on the forefront in putting in place proper and stringent control measures that can effectively counteract the widespread use and abuse of alcohol (O.I., 20/09/2019; Observation Schedule, 2019). The case in reference is the National Campaign Against Drug Abuse (NACADA). The RCC has endeavoured to cooperate with the government to allow other Non-Governmental organizations to establish projects that can assist in educating the people on the risks and dangers of alcohol in general and more in particular, the ‘second generation’ one (O. I., 15/09/2019). The government should do more to engage the religious institutions in controlling alcohol abuse and support their activities to empower addicts and brewers. This implies that the RCC in liaison with the government can engage in viable activities to control alcohol consumption in Eldoret Municipality, Uasin Gishu County.
Provision of Counselling Services

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

The findings of the current research article established that the RCC has counselling programmes that are geared towards assisting the alcoholic addicts in Eldoret Municipality, Uasin Gishu County in small set up according to our informant (O.I. 28/09/2019). As much as these programmes were of great help to the victims of alcohol abuse and misuse, there has never been stability of established counselling staff due to high turnover. The findings of the current research article are in tandem with that which had earlier been established by Kupi (2019), which revealed that counselling services were sources of solace and restoration for alcohol addicts in Lamu County, Kenya and a research article conducted by Mclaughlin, et al (2013). The research article revealed that “second generation” alcohol abuse presents a great impediment to counselling approaches. For this reason, the alcoholic addicts are not in a position to open up due to unconsciousness arising from alcohol intake and do not honour appointment for counselling session (O. I. 16/09/2019). This therefore means that there is need to have established rehabilitation facilities to overcome such challenges. Our informant (O.I. 12/09/2019) and informant (O.I. 21/09/2019) said that, ‘Roman Catholic Church has no rehabilitation in the research article area which impedes treatment of addicts.’ The research article observed that “second generation” alcohol has impacted their victims such that they cannot afford rehabilitation treatment.

Advocacy on Abstinence

Abstinence is one of the best strategies that has been used to reduce alcohol consumption across the globe. Abstention is an indicator that is equally relevant to the description of levels and patterns of alcohol consumption. Within the context of alcohol consumption, there are varied types of abstention, each of which has a different effect on global alcohol trends. Abstention from all forms of alcohol is very prevalent in many parts of the world and, to a significant extent, determines overall levels of alcohol consumption in a population (WHO, 2011).

The findings of this research article revealed that the RCC through Pioneer Total abstinence to Alcohol (PTAA) advocates for abstinence, that is, zero tolerance to alcohol according to our informant (O.I. 21/09/2019). Whereas, the Church respects individual choices, based on informed conscience on consumption of alcohol, the entrance of “second generation” alcohol should alter the approach and support the programmes of abstinence advocated by PTAA.

Summary

The research article explored the activities of Roman Catholic Church in controlling ‘Second Generation’ alcohol abuse in Eldoret Municipality, Uasin Gishu County. Discussions on resultant effects and challenges of indulgence into alcoholism have been well been explained. Some of the key findings of this research article, in relation to activities geared towards controlling alcohol, were as follows: contributions and role of PTAA, alcoholics anonymous, relaxed stand of the Roman Catholic Church, teachings on radio programmes, youth empowerment and motivation enhancement therapy, role of government, counselling services and advocacy on abstinence. From these findings, it has been generally observed that, given the many activities discussed, alcohol consumption may overwhelm the society if the spread of its production, sale and consumption is not checked by the concerned institutions. As much as the RCC may not do much alone, it is obliged to play her part as required, especially in initiating more projects with primary objective of controlling “second generation” alcohol abuse. This will inform prevention, treatment and mitigating effects of alcohol abuse.

Conclusion
The researcher observes that consumption and abuse of the “second generation” alcohol is widespread in Eldoret Municipality, Uasin Gishu County. To counteract the vice, the Roman Catholic Church has engaged in a number of activities in controlling the “second generation” alcohol within the research article area. As much as permissiveness in the society breeds alcoholism indulgence, the RCC has key role to play and should engage the society by coming up with different and enhanced activities. The research article concludes that there are some RCC believers who engage themselves in “second generation” alcohol abuse and sale. Should the RCC engage in more controlling activities, especially to teach her believers against “second generation” alcohol intake, then the level of its control can be greatly achieved.

**Recommendations for Policy Implication**

Based on the findings of the research article, the researcher makes the following recommendations for policy consideration:

i. Roman Catholic Church (RCC) should initiate more programmes that can counteract widespread abuse of the “second generation” alcohol;

ii. The RCC should work hand-in-hand with the Government institutions to educate people on the dangers of “second generation” alcohol consumption.

iii. The RCC in conjunction with the government and other partners should initiate more projects to empower addicts and brewers while empowering youths in income generating activities to avoid idleness.

iv. The RCC should support the activities of The Pioneer Total Abstinence to Alcohol (PTAA), especially advocating for total abstinence of “second generation” alcohol intake from the pulpit.

v. The RCC should sensitize and lobby the government for eradication of “second generation” alcohol.

**Suggestion for Further Research**

In considering the findings above, the researcher suggests that a study be carried out on impact of public awareness on the rate of the “second generation” alcohol consumption and abuse. This will help policy makers at county and national levels, and their religious counterparts to make informed policies regarding the vulnerable youth, as well as the general society which is affected by this vice in diverse ways.

**REFERENCES**

1. **Primary Sources (Oral Information)**

   **Oral Interviews**

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   3. Alice Bowen (not her real name) (Brewer, Chepkongony) in an oral interview with the researcher on 21/09/2019.
   4. Father Njoroge (Moi University Chaplain, Catholic Church) in an oral interview with the researcher on 15/09/2019.
   5. Father Okoth (Introductory Catholic Church, Eldoret) in an oral interview with the researcher on 26/09/2019.
   6. Felix Yator Member of Catholic Church, Eldoret, in a oral interview with the researcher on 27/09/2019.
   7. Jonathan Same (not his real name) (A drunkard living at Ngeria) in an oral interview with the researcher on 23/09/2019.
   8. Simon Karanja (Catholic Church-Pioneer) in an oral interview with the researcher on 21/09/2019.
   9. Mary Bot Agui (not her real name) (Brewer, Kipkogot) in an oral interview with the researcher on 20/09/2019.
   10. Silas Boit (UG ADCB, Eldoret) in an oral interview with the researcher on 14/09/2019.
   12. Fred Simiyu (not his real name) (A drunkard living at Outspan) in an oral interview with the researcher on 10/09/2019.
   13. Jane Chepchirchir (not her real name) (brewer living at Bindura) in an oral interview with the researcher on 22/09/2019.
   14. Salina Kirwa (not her real name) (brewer living at Cheptiret) in an oral interview with the researcher on 13/09/2019.

**Secondary Sources**


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