

ST JOHN'S UNIVERSITY OF TANZANIA



THE EFFECTS OF ALCOHOLISM ON THE SOCIAL AND ECONOMICAL WAY OF LIFE IN RURAL AREAS IN DODOMA, TANZANIA: TOWARDS THE MESSAGE OF THE CHURCH IN COMBATING POVERTY ASSOCIATED WITH THE PROBLEM OF ALCOHOLISM, "A CASE STUDY IN THE WARDS OF ZANKA AND MANZASE."

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A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR A MASTER OF ARTS IN THEOLOGY AND CONTEMPORARY ISSUES AT ST JOHN'S UNIVERSITY OF TANZANIA.

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2014

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CERTIFICATION

I, Rev. Dr. George M. Okoth undersigned, certify that I have read and hereby recommend for acceptance by St. John’s University of Tanzania a dissertation entitled “The Effects of Alcoholism on the Social and Economical Way of Life in rural areas in Dodoma, Tanzania: Towards the Message of the Church in Combating Poverty Associated with the Problem of Alcoholism,” in fulfillment of the requirements for the degree of Master of Arts in Theology and Contemporary Issues.

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Date.....

DECLARATION

I, Mathew Nghambi Ndekano declare that this dissertation is my own work. It has not been and will not be presented for any other course of study. I confirm that appropriate credit has been given where reference has been made to the work of others.

.....
Date.....

DEDICATION

I dedicate this dissertation to my lovely wife Rev. Raheli and our daughters Yalumbwe and Yendezwa.

ACKNOWLEDGEMENT

I acknowledge and give thanks to Almighty God for His mercy and protection upon me.

I would like to acknowledge the efforts and work of my lecturers, Dr. Robert & Dr. Sharon Heaney; Rev. Dr. George M. Okoth and Bishop Phillip Baji, who inspired my theological thought and shaped my theological thinking and practice in numerous ways.

I would like to give thanks to Rev. Dr. George M. Okoth for his wonderful supervision in writing this dissertation. I appreciate Dr. Susan Lukens for her help in editing my English for this writing.

I am thankful to my lovely wife Rev. Raheli Mwaluko Ndekano and our daughters Yalumbwe and Yendezwa, my mother mdala Mary, Rev. Job Mwaluko and his family, Chris and Sue Watterson for their prayers, support, advice and patience. Thanks to my classmates Rev. Samuel Maduma, Rev. Gilbert Lwoga, Rev. Emanuel Chilumba, Rev. Manase Lusega and Mr. Elishilia Lucas Sarakikya for their cooperation during our studies. For sure, I would not have succeeded without help from them.

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ABBREVIATIONS

TBL: - Tanzania Breweries Limited

WHO: - World Health Organization

DCT: - Diocese of Central Tanganyika

NIAAA: - The National Institute on Alcohol Abuse and Alcoholism (in United States).

TCI: - Teen Challenge International

STDs: - Sexually Transmitted Diseases.

TTI: - Theory of Triadic Influence

RELIGODEM: - Rescue Life for God's Development Minded

TCMCA: - Trial Communities Mobilizing for Change on Alcohol

CTP: - Community Trials Project

GDP: - Gross Domestic Product

NGO: - Non Governmental Organization

NIV: - New International Version

KJV: - King James Version

SJUT: - St John's University of Tanzania

AIDS: - Acquired Immune Deficiency Syndrome

HIV: - Human Immunodeficiency Virus

WEO: - Ward Executive Officer

VEO: - Village Executive Officer

OT: - Old Testament

NT: - New Testament

ABSTRACT

This study deals with the problem of alcohol abuse (alcoholism) that continues to grow as a challenge within the rural area. Moreover, alcohol abuse has resulted in an increase in the poverty level of the abusers within the community who choose to spend their monetary resources on alcohol and this drinking ultimately contributes to alcohol related diseases and behaviors that involve violence towards others, crime and injuries. The qualitative data collected and interpreted concludes that the problem associated with alcohol abuse exists in the community and it is affecting the economic growth of not only those who are partaking in drinking but also their families and their social networks. Education is needed for the community to inform them about the effects of alcohol, and what strategies should be initiated to prevent the growth of this problem. The Church must reevaluate her mission and address the challenges of alcohol abuse with integral mission perspective under Rescue Life for God's Development Minded.

Chapter one deals with the statement of problem, background of the problem, definitions of key terms, objectives of the research and significance of the research. Chapter two gives the literature review. Chapter three explains the methodology used in data collection, analysis and interpretation. Chapter four give an analysis and interpretation of the data collected. Chapter five gives the understanding of the usage of alcohol in the Bible and to the contemporary Church. Chapter six gives the recommendation and conclusion.

CHAPTER ONE

BACKGROUND

1.1 Background of the chapter.

This chapter explains the statement of the problem, background of the problem, definitions of key terms, objectives of the research, the significance of the study and summary of the chapter.

1.2 Statement of the problem.

Currently, there is a critical problem of people using most of their time and resources on either preparing or partaking in the abuse of alcohol. Early in the morning, you may observe people gathering at local bars drinking alcohol until midnight or through the night. These people are using the monetary resources for food to buy alcohol; this result in a shortage of food and lack of other domestic needs to support their families. In a simple language, there is a problem of people using their money, food substances, time and other resources like land, animals on alcohol and this paradigm of behaviour dramatically affects the well-being of families and often leads to starvation. This paradigm within the context Zanka and Manzase is the challenge facing the leadership of the Church and the focus of this study herein.

People engaged in abusing alcohol can not in their inebriated state participate fully in production activities such as farm, and animal grazing. They hurry and rush to drink alcohol even during the working hours. These people are ones who either go to Church or job after taking some drinks or forcing the service to finish early and sometimes even dogging so that they can go to drink alcohol. The contemporary Church is witnessing lots of people claiming to experience the problem of being unemployed or jobless. The Church is witnessing the number of people living below the poverty line increasing day after day including Christians. The Church is also witnessing the amount of offerings and contributions especially in rural areas decreasing daily. The Church is witnessing moral values declining in the society. This leads to the life of the Christians, Priests and the ministry in general becomes very tough.

There is a problem also on the side of the Church for she has not addressed this problem in a good approach. The Church had been condemning, blaming, or supporting the use of alcohol without using a good approach. The tendency of preaching harsh message that all drinkers are prepared to be condemned to hell. And to the other wing of the Church does not see problem with it and allow her followers to drink, this does confuse people and end up expanding the problem.

Discussion and disagreement persists within the Church. This disunity manifests itself in a continued proclivity of alcohol abuse within the community. Therefore the problem here is the lack of proper approach to alcoholism that could redeem the economic growth of the Church and society. There is a problem for the Church abandoning the physical life and giving attention to the spiritual life alone while the two complete the human dignity.

Consequently, how the Church is dealing with abating the continued abuse of alcohol is not successful; the act of condemning alcoholism and simply labeling it as a sin is not enough. Poverty continues to exist as a direct result of the irresponsibility of those addicted to alcohol. It also brings difficulty in our fight against poverty and the other associated enemies in our development. The Church does not have an authentic message that could be used in combating the problem of alcoholism and in so doing defeat poverty in our community.

Moreover, in many cases, the use of alcohol leads to using other drugs like tobacco, heroin, and cocaine all of which contribute to the increase of poverty rate in Tanzania. The experience shows that the following problems have been caused by the use of alcohol. The problem of hunger (food shortage) in the families; it is due to either some family members did not participate in food production or spent all the harvest in making alcohol. Other problems are like conflicts in the families, sexual abuse and discriminations, diseases

such as cancer, liver failure, dysentery, diarrhea, cholera, HIV/AIDS and others.

There is a problem caused by the consumption that has adverse social and economic effects on the individual drinker, the drinker's immediate environment and society as a whole. Indeed, individuals other than the drinker can be affected, for example, by traffic accidents or violence. It has an impact on society as a whole in terms of resources required for criminal justice, health care and other social institutions.¹

1.3 Background of the problem

The problem of alcoholism exists in every culture worldwide. However, this historical experience of using alcohol might be different from one culture to another. It should be clearly understood that the problem of alcoholism as researched in this paper is based on the side effects of alcohol within the context of Manzase and Zanka wards.

Zanka ward is found in Bahi District in Dodoma region. Zanka is located 42km along the Arusha road northward from Dodoma town. Zanka ward consist of three villages which are Zanka, Mayamaya and Mukondayi. According to the result of the National Census of 2012, Zanka ward has the total population of 9886 people. Manzase ward is found in Chamwino District in Dodoma region. It is located 67km southward from Dodoma town along the Iringa road. It consists of three villages: Manzase, Sasajila and Ilewelo. According to the result of National Census of 2012, the population of Manzase ward is 11,485.²

The Economical situation of Manzase and Zanka wards sounds similar in the sense that their economy depends on seasonal cultivation and animal

¹ WHO Global Status Report on Alcohol 2004. www.greenfacts.org/glossary/ghi/heavy-drinking.htm viewed on September 12, 2013.

²http://www.ocgs.go.tz/sensa/PDF/Census%20General%20Report%20-%2029%20March%2013_Combinned_Final%20for%20Printing.pdf viewed on December 11, 2013.

husbandry. They grow maize, millet and a few of them grow rice. Other crops are sunflowers, groundnuts and other cash crops. This makes the life of the people to be described as subsistence farming. Some of the people are employed by the government as teachers and nurses. The economic situation of the villagers is not very good as large number of people is living under the average income of one US dollar per day.

The village life of Manzase and Zanka wards has only one rainy season of production. From agricultural activities people get food, clothes, shelters, treatments and other needs of their families. They perceive cultivation as the source of earning money. Nevertheless this season is too short from December to April. They earn money by working in farms and being paid. For the animal keepers also during this season many animals usually give birth. Grasses and water are available for animals. The dry season is between May to December. Villagers perform other activities that help them earn money; however, the opportunities are limited.

The social situation of the two wards can be described as a close knit community; in African culture communities share each other's troubles, sorrows, miseries, happiness and joy. Africans say a problem of one person, touches the whole society. For example the time of burial services, circumcision and marriage ceremonies most society members play their role in one way or the other. People have either direct participation or indirect participation to specific events within the community.

1.4 Definitions of key terms and concepts.

Alcohol: The substances in drinks such as wine, industrial and local beer that make a person become drunk. In *Cigogo*³ language alcohol is known as *Nghangala, Ujimbi, Sikadi, Wanzuci, and Komoni*. In Hebrew language as *Tiyrowsh, Yayin, Shekar*.⁴

³ Cigogo is the language which is spoken by the Gogo people who occupy the Central part of Tanzania. It is the tribe which I identify myself with.

⁴David Freeman <http://www.webmd.com/mental-health/alcohol-abuse/features/12-health-risks-of-chronic-heavy-drinking> viewed on September 26, 2013.

“Alcohol is drug. It is classed as a depressant, meaning that it slows down vital functions resulting in slurred speech, unsteady movement, disturbed perceptions and an inability to react quickly.”⁵ It means that alcohol disturbs the system of human body. It can be understood as a liquid which breaks or causes some organs of the body fail to work in proper order. Alcohol is a “colorless, volatile, flammable fluid made from certain plants (corn, barley, rye, grains) or fruits. It is made by mixing these plants or fruits with yeast. The yeast feeds on the various sugars (starches) in these plants or fruits.”⁶

Alcoholism: is considered as a progressive disease meaning that the symptoms and effect of drinking alcohol becomes increasingly more severe over time.⁷ Alcoholism clearly understood in the circumstance of addiction. The term addiction has its origin from the Latin word which “*addicere*” with the meaning of being imprisoned. Knhiyo S. Whiny asserts that “an addict is thus someone who is a slave to some substance though often a willing and a devoted slave.”⁸ *The Oxford advanced Learner’s Dictionary* defines the term alcoholism as “the medical condition caused by drinking too much alcohol regularly.”⁹ This means that alcoholism grows slowly as a person continues to drink alcohol. Macquarrie Jackson describes alcoholism as “a disease in which the addictive cycle starts with a compulsion to drink in order to drown the effects of previous drinking.”¹⁰ Alcoholism can be understood as the behaviour of losing self control towards the use of alcoholic beverages or other strong drinks which leads to the destruction of the sphere of human’s life.

⁵ <http://www.drugfreeworld.org/drugfacts/alcohol.html> viewed on May 7, 2014.

⁶ Guy Slowik Definition of Alcohol on <http://ehealthmd.com/content/alcohol#ixzz311ITx000> viewed on May 8, 2014.

⁷ Rodney J. Hunter (ed) *Dictionary of Pastoral Care and Counseling* (USA: Abingdon Press, 2005), 18.

⁸ Knhiyo. S. Whiny. *African Christian Ethics* (Nairobi: Word Alive Publishers, 2008), 359.

⁹ Joanna Turnbull, *Oxford Advanced Learner’s Dictionary* (Oxford: Oxford University Press, 2010), 34.

¹⁰ Macquarrie Jackson. (Ed.) *A Dictionary of Christian Ethics* (London: IVP, 1967), 7.

The term alcoholism “refers to a disease known as alcohol dependence syndrome, the most severe stage of a group of drinking problems which begins with binge drinking and alcohol abuse”.¹¹ This term alcoholism “is the illness. An alcoholic suffers from alcoholism. Alcoholism is a long-term (chronic) disease”.¹²

Church: The term Church has its origin to the Greek *kyriake* that means ‘belonging to the Lord’ and *ekklesia* that means assembly.¹³ J.D. Kelly defines the Church as “a special grouping of mankind...the new people which God has called into existence.”¹⁴ Augustine Musopole asserts that “it is mutually nurturing, open and vibrant relationships...it means mutual availability to one another, a sharing in material well being and the speaking of a word that builds up community.”¹⁵

The term Church can be perceived in two different ways: the revealed and the unrevealed. The visible (revealed) Church is comprised of all who claim the name of Christian and who gather together for worship and participation of the sacraments: the Lord's Supper and Baptism. The visible Church contains believers, non-believers and buildings; that is, there are people in the visible Church who are not really saved. They are hiding their evil actions under the shadow of Christianity. The members of the invisible (unrevealed or mystical) Church are the actual body of believers. They are the ones who are truly regenerate and have trusted, by faith, in the true Lord and Savior, Jesus Christ. The true Church members are indwelt by the Lord Jesus (John 14:23) through the Holy Spirit. Therefore, the Christian Church is figuratively said to be the body of Christ.¹⁶

¹¹ <http://alcoholism.about.com/od/about/a/alcoholism.htm> viewed on May 2, 2014.

¹² <http://www.medicalnewstoday.com/articles/157163.php> viewed on May 8, 2014.

¹³ Alan Richardson and John Bowden, (eds). *A New Dictionary of Christian Theology* (London: SCM Press, 1983), Pg 108.

¹⁴ J. N. D Kelly *Early Christian Doctrines* (Massachusetts: Hendrickson Publishers, 2007), pg. 189-190.

¹⁵ Augustine C. Musopole, *Being Human in Africa: Toward an African Christian anthropology* (New York: Peter Lang, 1994) pg 80.

¹⁶ Matt Slick, What is the Church, <http://carm.org/Church> viewed on May 8, 2014.

Therefore the Church in this study is understood as the congregation of believers in one faith through Jesus Christ. It is a combination of visible and mystical Church, in local and universal level. This community must be sharing in the flow of a common life and common Spirit of goodwill within the community.

Poverty: Etymology the word poverty comes from Latin word *pauper* meaning 'poor'.¹⁷ Poverty can be defined in various contexts. Poverty is "the lack of economic goods necessary for human life worthy of the name."¹⁸ Poverty is "the state of being without, often associated with need, hardship and lack of resources across a wide range of circumstances."¹⁹ The term poverty in the Scripture covers both Social and Spiritual concept. It holds the meaning under terms like widow and orphan and all the injustice, oppression, and exploitation in the society.²⁰ Poverty is "the state of one who lacks a usual or socially acceptable amount of money or material possessions. [It is a renunciation as a member of a religious order of the right as an individual to own property]"²¹. Poverty is "the state or condition of having little or no money, goods, or means of support; condition of being poor."²² It is a shortage of necessary or desirable ingredients, qualities such as poverty of the soil. It includes the idea of scantiness and insufficiency. For example people's efforts to stamp out disease were hindered by a poverty of medical supplies. Poverty is "the state of being extremely poor. It is the state of being poor inferior in quality or insufficient in amount or the renunciation of the right to individual ownership of property as part of a religious vow."²³

¹⁷ Turnbull, *Oxford Advanced Learner's Dictionary*, pg 1146.

¹⁸ Gustavo Gutierrez, *A theology of Liberation: History, Politics and Salvation*, tras. And ed Sister Cardad India and John Eagleson: MaryKnoll: Orbis books, 1973, pg 288.

¹⁹ www.fightpoverty.mmbico.com viewed on November 25, 2013.

²⁰ Walter A. Elwell (ed), *Evangelical Dictionary of Biblical Theology* (Grand Rapids: Baker Books, 1996), Pg 617.

²¹ <http://www.merriam-webster.com/dictionary/poverty> viewed on May 10, 2014.

²² <http://dictionary.reference.com/browse/poverty> viewed on May 10, 2014.

²³ Judy Pearsall ed. *The New Oxford Dictionary of English* (New York: Oxford University Press, 1998), 1772.

From the above definitions the term poverty can be understood as the act of lacking resources either caused by misusing them, unequal distribution, poor management or unwise decision on making budget. It is associated with the spirit of individualism in using the material available within the family or society in general. Whereby, one person or few people hold all the resources and use them for their own pleasure like drinking alcohol while children are left with nothing. In short poverty is the situation where human beings find themselves having a low standard of living and poor quality of life. This includes lack of shelter, lack of clean water, lack of food, poor health and lack of access to quality education.

This idea of poverty gives authority to claim that many people in the world are poor and just few of them are rich. The United Nations Human Development Report published in 2010, says that 63% of the population which is about 27 million of people is poor. Whereby those with an income of less than \$US 1.25 a day is 89%. Those with an income of less than \$US 2 a day is 97%. This implies that minority are enjoying the riches of this world while the majorities are suffering. From the majority group is where alcohol abuse is found.²⁴

Development: It is defined as “the gradual growth of something so that it becomes more advanced, stronger. It is the process of producing or creating something new or more advanced.”²⁵ Therefore development can be defined as the action of freeing people from their limitations of education, disease, and the like. It is an identification and utilization of economical resources available for human well-being. So if alcoholism stands as an obstacle to the development of the people, it has to be dealt with effectively.

Development “is the systematic use of scientific and technical knowledge to meet specific objectives or requirements.” It is the process of economic and social transformation that is based on complex cultural and environmental

²⁴ Usu-Emma Sindila, “Tanzanian up in Human Development ranking” *The Guardian* [Tanzania] November 17, 2010, 1.

²⁵ Turnbull, *Oxford Advanced Learner’s Dictionary*, 400.

factors and interactions. It is the process of adding improvements to a parcel of land such as grading, subdivisions, drainage, access, roads and utilities.²⁶

1.5 The objectives of the research

General objective: To help the Church realize critical severity of the growing abuse of alcohol and find effective programs to address this challenge.

Specific Objectives:

- To show that the increase of people who use their time and monetary resources on drinking alcohol leads to poverty.
- To convince the Church to enact effective programs to combat the growing abuse of alcohol and make the message from these programs an integral part of her mission.

Hypothesis:

- i. A significant reason for the growth in the poverty level in Tanzania and in particular Manzase and Zanka wards (Dodoma) is due to the increase in percentage of people abusing alcohol and using their time and resources in preparing and drinking alcohol (alcoholism).
- ii. In Tanzania and particular Dodoma region poverty cannot be combated or reduced unless the Church has new approach to addressing the effects of alcoholism.

1.6 Significance of the research.

The Church will benefit from this project by understanding the effects of alcohol on the economy of the community; the Church must understand how the use of alcohol contributes the problem of poverty. And such understanding and sympathy will be agents in reducing and possibly eliminating the problem of alcohol abuse amongst her people.

²⁶ <http://www.businessdictionary.com/definition/development.html#ixzz312MzPkpW> viewed on February 14, 2014.

The Church will acquire a new approach toward combating the abuse of alcohol. This approach will be based on premise that drinking alcohol has economic effect on our people. This approach is criticizing the traditional approach which the church has always used, that is, merely addressing alcoholism as an act of sin and forgetting to address the economic effects. From this new approach, the Church will begin to teach a message concerning the negative effects of alcohol abuse on the individual's own economical growth. Moreover, this message will not only benefit the Christian community but also people of all faiths. It will also help government officials in addressing the problem of alcoholism.

The community in general will benefit from this study by putting their focus on addressing the problem of alcohol with the economical reason plus others like health, moral and so forth. This is due to the fact that most of people who use alcohol are likely to disagree with some reasons but for the economical one they will not get an excuse.

This study will give chance for the Church as an institution as well as the community to fight against alcoholism, by denouncing alcohol as one of the greatest enemies of people's development. Thus should not wait till they become addicted to it.

1.7 Ethical Issues.

Informed consent

All participants were given a form with all the information about purpose of the research; benefits, risks and how the information would be used before giving them. The participant was free either to agree or disagree with the information or ask for clarification for any part which is not clear to him or to her. The participant signed the agreement form only if he or she understood and was willing to participate in the study. This was applied to their leaders as well seeking for their permission to collect data from the people whom are leading or from themselves. The leaders here were priests or church leaders, village executive officers (VEO) Village Chairperson, Ward Executive Officers

(WEO) and Clinical Officers or health staffs in the dispensaries within the study area. The participants were free to participate in giving their information.

Privacy and Confidentiality

Participants had freedom of being interviewed privately. Participants were not forced to do deliver response at a place which is not safe for them. Participant had the rights of not giving the information he/she did not want to give. The information given by a participant was not identified to the source. It means that, names were not be used and the information was secrete. The information given by a participant was kept confidential in a way that other people did not get accesses to it.

Identification and exclusion

The participants were not recognized by their names. Numbers was used to avoid identification. Participants were not identified by their information. This study excluded all people under eighteen years old, for the reason that they did not have enough experience on effects of the use of alcohol. Though, they might have been affected indirectly. On top of that, they did not have enough experience of alcohol in African perspective. To solve this, qualification of voting for the National General election was employed.

Benefits and risks

There were no direct benefits to the participants in participating in the research project. However, the results of this project might help our society and church to learn and understand more about the effects of alcoholism in all aspect of human life and come up with suggestion on solving it. By being part of this study participants were expected to increase their understanding. On the other hand, participants might have faced psychological distress or other problem due to the theme of this study. Participants had to lose about twenty minutes on giving information. Still, participants were free to withdraw once he/she feels to do so and there was no penalty for that.

Vulnerable:

The alcohol drinkers are vulnerable group so they could be easily being hurt psychologically or emotionally by the study. The solution was; the study was not oppressing them. The aim was not to condemn, oppress or hurt them. It was after finding good approach for the church towards this vulnerable group instead of condemning them as sinners. However, there was freedom to withdraw once the participants encounter any vulnerability.

Referral:

In case a referral was needed during the process of data collection. Participant had to be referred to a Psychologist or an experienced friend of the participant who knows how to communicate well and solve the problem rose. From this referral the participant would get some counseling which would return him or her back to her/his normal condition. However, the referral in this study was not expected to be for administration of any substance/medicine to participants or in the therapy or management of patients in a clinical setting, which was not part of their normal clinical management. The reason was that, the study concerned with economical and social effects of alcoholism and not health focused.

1.8 Chapter Summary

It is undeniable truth that there is a serious problem of alcoholism affecting villagers' social economical growth. As villager use most of their time and resources on either preparing or partaking in the abuse of alcohol. Villagers are using the monetary resources for food to buy alcohol; which leads to a shortage of food and lack of other domestic needs to support their families.

It is a historical problem because it is deeply rooted to people's traditions. The problem becomes worse when it includes with climate of the areas. The rate of crop production is very low because it depends on the rainy season. One has to produce enough for the rest of the year. The villagers see this situation as a challenge to them.

This study concentrates on researching the negative impact of alcohol abuse; numerous people are losing their lives, jobs, beauty, relationships, families, and businesses as a result of alcoholism. The study has the following assumption. A significant reason for the growth in the poverty level in Manzase and Zanka wards is due to the increase in percentage of people abusing alcohol and using their time and resources in preparing and drinking alcohol. In Dodoma region poverty cannot be combated or reduced unless the Church has new approach to addressing the effects of alcoholism.

CHAPTER TWO

LITERATURE REVIEW

2.1 Background of the chapter

This chapter intends to review other scholarly work. The chapter aims to show what is either not written by other scholars or written in different perspectives and show the existing gap.

2.2 Literature Review

Globally many scholars have written books, articles, journals, and reports about the problem of alcoholism. However, their writings are based within the context of developed countries such as United States, Asian and Europe; this is due to the fact that many authors are westerners. For the studies conducted in Africa by African natives are kept in the western libraries. It means that their books are available abroad and cannot be found locally. Most of these writers have emphasized health treatments for the addicted. It is like waiting for patients as their costumers to treat them so that they can earn profit and not preventing the problem to take place within the society. They do not talk much about the negative economical effects. Other scholars do not agree that alcohol contributes poverty in our society. They see alcohol itself as a good thing. It might be true, but the problem is that alcohol causes problem to the drinker.

Very few books are written from the Tanzanian context which is the focus of this study: there is a limited amount of reports from the World Health Organization (WHO) and no one has written using the context of the Diocese of Central Tanganyika (DCT). It means that this research will be the first to be conducted in the area basing the focus of the report on the socio-economical effects of alcoholic behaviors. The assumption is that the use of alcohol contributes to the increase of poverty and the problem will not be solved unless the Church initiates a new approach addressing the challenge.

Rodney Hunter addresses alcoholism to be the third dangerous and largest health problem following heart diseases and cancer. He asserts that alcoholism is a worldwide problem that affects every aspect of human life.²⁷ However, this study sees that Hunter has done a good job on his side but his work does not answer the question of this study due to the following reasons. First, his writing is based on the experience of the problem found in the United States. Second, Hunter is interested in the effects on a person's health. Third, Hunter gives scientific (clinical) suggestions and the Church is

²⁷ Hunter (ed). *Dictionary of Pastoral Care and Counseling*, Pg 18-19.

given little chance to deal with the problem. The gap here is that even if we dealt with health side effects caused by alcoholism, the social and economical effects are critical issues as well as Church participation in addressing the challenge.

There is an evaluation study on alcohol abuse done by the National Institute on Alcohol abuse and alcoholism (NIAAA) dealing with economic effects however; this study is in the context of United States not Tanzania. The results of the study within this context are worth considering. The NIAAA in United States explains the economical effect of alcoholism. This department views alcoholism as threat to the economical development as it affects people's health and lead to high cost on treatment. Due to this problem policymakers are forced to increase taxes on alcohol as the way of reducing problem but it ends up with low success. This report asserts that:

More than 70 percent of the estimated costs of alcohol abuse for 1998 were attributed to lost productivity (\$134.2 billion), including losses from alcohol-related illness (\$87.6 billion), premature death (\$36.5 billion), and crime (\$10.1 billion). The remaining estimated costs included health care expenditures (\$26.3 billion, or 14.3 percent of the total), such as the costs of treating alcohol abuse and dependence (\$7.5 billion) and the costs of treating the adverse medical consequences of alcohol consumption (\$18.9 billion); as well as property and administrative costs of alcohol-related motor vehicle crashes (\$15.7 billion, or 8.5 percent); and criminal justice system costs of alcohol-related crime (\$6.3 billion, or 3.4 percent).²⁸

Think of the billions of dollars spent by the United States of America and compare to our national budget. Although this report does not display the role of the Church in solving such problem but we can use such statistics to deliver a Christian message that could encourage people and the government think and weigh the advantages and the disadvantages of using alcohol and drugs. Moreover, in Tanzania, the Church might use this

²⁸ National Institute on Alcohol Abuse and Alcoholism, January 2001; 51. <http://www.niaaa.nih.gov> viewed on September 16, 2013.

opportunity to help people choose development and not poverty through drinking alcohol which destroys the workforce of the community.

The report of NIAAA of the 2013 continues to evaluate the impact of alcohol on human health and well being; alcohol is a threat to our campaign of fighting against poverty. Although this is a government study and report dealing with the problem of alcoholism in United States it has relevance to this study by the nature of alcohol abuse in Tanzania. However, it should be noted that this NIAAA study does not incorporate the message of the Church because there is separation of Church and state in the American system of government.

Douglas Waruta discussed about alcoholism in his book *Caring and Sharing* from East African context specific in Kenya that one side effect of alcoholism is that it causes some diseases. Waruta applies pastoral counseling to the addicted.²⁹ He involves the Church on dealing with the problem yet is on treatment and not prevention. In other words, Waruta is also not after suggesting ways of ending the problem of alcoholism. He is dealing with the results of alcoholism. There is a gap between stopping the sources and dealing with side effects. Waruta can be accused by letting the Church to wait for people to be addicted or waiting for them to get health problem so that we can counsel them. The focus of this study is for the Church to get message which will be used to illuminate people's mind and hearts so that they could be ready to stop or reduce the problem of alcoholism to the minimum point as much as possible in its earliest stage. Hence, it might combat poverty in her social context.

G. R. Collins in his book of *Christians Counseling* considers the physical and spiritual effects of alcoholism. It means that it is not enough for the Church to preach about alcoholism in affecting shape, skin, or other parts of the body. It is not enough either to talk about alcoholism as affecting Christian faith

²⁹ Douglas Waruta *Caring and Sharing* (Kenya: ATIEA Publications, 1995), Summary of the book.

because it is ambiguity. Alcohol abuse causes suffering within families and ultimately leads to poverty. Collins is trapped under the same mistake of Waruta as he based on counseling the addicted. It means that, we need to allow people continue to be affected by alcoholism simply because we are going to counsel them.³⁰ We should find a way of letting people consider their economic well being and how alcohol abuse contributes to poverty and moral decay of society.

Peter Van Lierop is the author of *Pastoral Counseling*; in this book he discusses alcohol abuse in the spiritual and social context as a counseling concern. Lierop asserts that the use of alcohol affects the spirituality of society; the angle of spirituality in which the Church is concerned. However, the Church did not start counseling interventions until the persons were already affected by alcohol.³¹

A research done in Nigeria in 2007 reported that “alcohol is the most commonly used psychoactive drug in Nigeria.”³² This report includes the use of alcohol with other drugs like tobacco, cannabis, sedatives, and stimulants. However, the research considered health effects not economical effects. Nevertheless, it is helpful for this study to see to what extent the use of alcohol affects people’s lives. Since the focus is on economical growth it shows how health relates to economical growth.³³

The Teen Challenge International (TCI) is Non Government Organization that deals with drug and alcohol rehabilitation in various part of the world. Douglas Boyle presents how this organization dealt with the problem of drug and alcohol in Kazakhstan. Douglas asserts that “addiction destroys a person

³⁰ G.R. Collins *Christians Counseling* (Uk: World Inc, 1989)

³¹ Peter Van Lierop, *Pastoral Counseling* (Nairobi: The Christian Churches Educational Associations, 1996) summary of the book.

³² Udofia, O and Gureje, O. et al. “A Descriptive epidemiology of substance use and substance use disorders in Nigeria during the early 21st Century.” *Drug Alcohol Depend.* 2007; 91:1-9.

³³ Udofia, “A Descriptive epidemiology...” 91:1-9.

physically, intellectually, emotionally, socially and spiritually.”³⁴ This article posits that addiction is a big problem that affects human beings and shows how the Church can be engaged in dealing with problem. Douglas explains that TCI uses the Biblical based methods on making the addicted to become followers of Christ and servants. This put more emphasis that the Church has the mandate of dealing with the problem facing the society and she must put her effort on solving those problems. This article relates much with this study but it does not answer the question completely. It has the same mistake of dealing with the addicted ones forgetting to prevent new addiction as well.

The study conducted in rural villages in south western Uganda posits that the use of alcohol promotes sexual risk, as women accepting free drinks from men are viewed as agreeing to sex and refusal could justify men resorting to sexual coercion. This study intended to show how the use of alcohol leads to sexual risk-taking for men and women in HIV prevalence African setting. Although it is health based study, it can correlate to this dissertation because it considers social and moral effects. This study was also conducted in a rural setting in Uganda, and this correlates with the study herein. Furthermore, this study went a step further by asking a question of ‘how much does a person spend in drinking per day?’³⁵

A book written by Brad Weiss, entitled *Sacred Trees, Bitter Harvests: Globalizing Coffee in Northwest Tanzania*; contends that the use of alcohol contributed many problems in the community. Many became disabled, suffered from various diseases due to the use of alcohol. Alcohol has increased burden to the society in general as well as other drugs. Brad asserts that this burden come across the developing countries as these governments allows the use of alcohol as the way of improving their economy. However, this goes together with the use of illegal substances and both of them contribute to the increase of diseases. This scholar gives us the

³⁴ Douglas Boyle, “Drug and Alcohol Rehabilitation: Teen Challenge, Kazakhstan” in Tim Chester. Ed. *Justice, Mercy and Humility: The Papers of the Micah Network International Consultation on Integral Mission and the Poor (2001)* (UK: Paternoster Press, 2005), 130-136.

³⁵ Bufumbo, L. et al. *Women who fall by the roadside: gender, sexual risk and alcohol in rural Uganda*. *Addiction*. 2006; 101:1277-1284.

starting point of addressing the economical and social effects of the use of alcohol. Apart from that we can ask ourselves why the government allows the use of alcohol; inviting other partners to invest in alcohol hence it brings burden to the society? This study tries to give answers as it addresses the economical effects to individuals.³⁶

Mitsunaga T Alan and Larsen U et al, reported that the problem of alcohol abuse is growing in Tanzania. In Moshi, the context area of the report, found that the use of alcohol leads to serious sexual abuse. The report continues by saying Christians are reported to have higher alcohol abuse than Muslims or other religions like African Tradition Religion. This research focused on social and health effects of the use of alcohol though it did not deal with the economical effects. One favorable result addressed by Mitsunaga is that he calls the Church in Moshi to consider raising awareness about harmful effects of high alcohol use among its believers. This strategy of engaging the Church is a new approach.³⁷

The article written by Anaclet Rwegayura discussed the effects of drugs in Tanzania. This article asserts that the workforce of Tanzania is at risk as they engage in alcohol and drug abuse. The study conducted in 2000, considered the areas of the minister of labour, youth development and sports. The minister addressed that alcohol and drug abuse is a threat to the workforce of our country. This hinders our fighting against poverty as the workforce is at risk. "Our youthful population, aged between 15 and 35 years, accounts for 68 percent of the national workforce, but illicit drugs trafficking and consumption maybe their death knell."³⁸

This article pays attention to the effects of drug abuse to the workforce of the country. This sounds matching with the intention of this dissertation with the

³⁶ Brad, Weiss, *Sacred Trees, Bitter Harvests: Globalizing Coffee in Northwest Tanzania* (Westport, CT: Heinemann, 2003).

³⁷ Mitsunaga T. and Larsen U. *Prevalence of and risk factors associated with alcohol abuse in Moshi, northern Tanzania* (J. Biosoc. Sci, 2008); 40:379-399.

³⁸ Anaclet Rwegayura, *Illicit drugs put Tanzania's workforce at risk* (Panafican News agent, 2000) on <http://www.hartford-hwp.com/archives/36/390.html> viewed on April 12, 2014.

reason that once the workforce is destroyed automatically the economy of the particular country is destroyed too. Although, the article dealt much on the drugs abuse alone. It means that it might have neglected the problem of alcoholism on the workforce of Tanzania. It also lacks the message on how to solve this particular problem and rescue the economy.

There is a study done in Moshi intitled “risk factors of alcohol problem drinking among female bar and hotel workers in Moshi, Tanzania.” This study found that women working in bar and hotel are at risk of contracting diseases especially sexually transmitted diseases as a result of alcohol abuse. This study evaluated health issues as side effects of alcohol abuse, not economic effects. However, when we talk about health, economical effects are contingent with the understanding that monies are necessary for treatment. Moreover, the sick person is not in the position of producing income. This study aims to reveal the social economical effects of alcohol abuse and suggests a Christian approach to the problem.³⁹

An article written by Sunday Shomari in *Kiswahili* in 2013 claimed that Tanzania is the third leading country on drinking local alcohol (*mataputapu*) in Africa. If Tanzania is among the top three on drinking alcohol and it is believed that drinking alcohol contributes to the increase of poverty in Tanzania. There is a need of addressing this problem to the community and find out the way forward on how the Church should engage on giving solutions to the problem.⁴⁰

The British Broadcasting Corporation in Kiswahili on May 2014 reported that drinking alcohol affects many people as they are dying from various diseases connected to the abuse of alcohol. The number of people dying because of alcohol is increasing in the world and most prevalent in developed countries.

³⁹<http://www.bioportfolio.com/resources/pmarticle/113306/Risk-Factors-Of-Alcohol-Problem-Drinking-Among-Female-Bar-hotel-Workers-In.html> May 12, 2014.

⁴⁰Sunday Shomari, Tanzania ni ya tatu kwa walevi wa mataputapu Africa, on <http://sundayshomari.com/2013/09/07/tanzania-ni-ya-tatu-kwa-walevi-wa-mataputapu-afrika> viewed on May 13, 2014.

With the idea of Shomari that Tanzania is the third in consumption of local alcohol in Africa, Tanzania is therefore contributing to the worldview growth in people dying from alcohol related diseases. This is a puzzling issue that needs a serious measurement to be taken by the community members.⁴¹

2.3 Chapter Summary

This chapter recognizes the problem of drinking alcohol as one of the major causes of poverty in Tanzania especially in Dodoma. Within the research information has been evaluated and strategies have been developed interfacing the mission of the Church and her critical advocacy for addressing the challenge of alcoholism. The Church must use the holistic approach that considers both the physical realities of living as well as the spiritual needs of her people.

Many scholars acknowledge that the behaviour of drinking alcohol affects human development in every aspect of life. This study does not deny the facts posited by the above scholars however the intention herein is to let people know that drinking alcohol affects their social economical well being. Moreover, the research contends that it is difficult for the Church to have a successful preaching gospel to people who are starving, with no hope of tomorrow because one has consumed their resources on alcohol drinking.

CHAPTER THREE

METHODOLOGY

3.1 Background of the chapter

This chapter explains the methodology used in this study. It gives the reasons for using Qualitative approach, sampling procedure and data collection tools used in this study. The chapter explains data analysis, reliability and validity, strengths and weakness of the methodology.

3.2 The Reasons for using Qualitative Approach

⁴¹ British Broadcasting Corporation in Kiswahili broadcasts through Star Tv (Tanzania) May 12, 2014 at 21:00 to 21:30 pm.

This study has used qualitative approach. This approach has been adapted mainly because it explores and describes the attitude and behaviors of the people, especially living in Zanka and Manzase wards. This approach enabled the study to focus on assessing opinions, attitudes and behaviour of the people living in the study area towards alcoholism. This approach was after explaining how the Church could engage on removing or reducing the problem of alcoholism which is believed to contribute to the increase of poverty in Tanzania particular Dodoma region.

C.R. Kothari commends that:

When we are interested in investigating the reasons for human behaviour [that is] why people think or do certain things, we quite often talk of 'Motivation Research', an important type of qualitative research. This type of research aims at discovering the underlying motives and desires; using in depth interviews for the purpose.⁴²

Qualitative approach was used because it is important in behavioral sciences. It helped to find out why people continue on partaking alcohol. What are the side effects on their economical growth? And suggest the ways on stopping the motives and desires of drinking alcohol.

3.3 Sampling Procedure and Sample size.

The sampling procedure which was used in this study is stratified random sampling. Stratified Random Sampling "is the process of grouping members of the population into relatively homogeneous subgroups before sampling."⁴³ In the light of C. R. Kothari and Amanda Jackson, stratified random sampling can be stated as a technique of sampling from a population that involves the process of dividing members of the population into the same subgroups before sampling. A stratified sample is a probability sampling technique in

⁴² C.R. Kothari, *Research Methodology: Methods and Techniques* (2nd revised edition) (New Delhi: New International Publishers, 2004) pg 3.

⁴³ Amanda. Jackson, "Qualitative Analysis" on http://www.wikipedia.org/wiki/systematic_sampling viewed on December 15, 2013.

which the researcher divides the entire target population into different subgroups either similar character and then randomly selects the final participants proportionally from the different strata. This type of sampling is used when the researcher wants to highlight specific subgroups within the population.⁴⁴

The strata should be mutually exclusive; all members with similar features must belong to one group as well as every element in the population must be assigned to only one stratum. This study had different strata that were Christians, Non Christians and Church ministers.

Conversely, the strata should also be collectively exhaustive in the way that no population element can be excluded. It means that all group members within the qualified population had an equal chance to participate in the study. For the case of this study the group of Church ministers above 18 years old, the groups of Christians above 18 years and Non Christians above 18 years old were the three strata. This means that random sampling was applied within each stratum. This study was aware that overlapping subgroups would give some individuals a higher chance of being selected as participants in the study. If this happened, it would not be a fair probability sample. It is noted that the strata used in stratified random sampling must not overlap and this did not happen.

Finally, the stratum of the Church ministers seemed to be more purposive sampling. This is because of the number of Priests and Catechists found in the research area correlates with the sample size expected in the particular stratum which was 30 people.

This study used Stratified random sampling because it wanted to observe relationships between alcoholism, economy, and the Gospel. It wanted to highlight a specific subgroup within the population and because it ensures the

⁴⁴Kothari, *Research Methodology*(2nd R.ed), pg 62-63. and Amanda, "Qualitative Analysis" on http://www.wikipedia.org/wiki/systematic_sampling viewed on December 15, 2013.

presence of key subgroups within the sample. Sandra comments that; when sub-populations vary considerably, it is advantageous to sample each stratum independently. By doing so, you improve the representativeness of the sample and reduce the sampling error.⁴⁵ The three strata of this study were Christians, Non Christians and Church ministers. Representative sample came from these groups.

The study expected to have a sample size of 100 participants. The sample size accommodated 30 Participants from Church ministers, 35 Christians and 35 non Christians. Participants from each group aged 18 years old and above had an equal chance of being included in the study. The study considered the gender issues in sampling procedures. See the figure below.

Gender	Church ministers	Christians	Non Christians
Male	20	18	18
Female	10	17	17

3.4 Data Collection Tools

Data Collection tools are helpful as they provide a depiction of work environment. The goal for using tools is to help the researcher clarify information, process knowledge, and identify opportunities for continuous improvement of the existing problem.⁴⁶ This study used a method of qualitative data collection that involves interviewing people and asking open ended questions and observation. In short, we can say the study employed questionnaire, interview which is personal unstructured questions and observation. These tools allowed participants to share their experience by giving the information concerning the topic.

⁴⁵Sandra. K. "Research Methods and Techniques" on http://www.wikipedia.org/wiki/Simple_random_sample viewed on December 16, 2013.

⁴⁶<http://www.businessdictionary.com/definition/questionnaire.html#ixzz2o63jEgo9> viewed on December 11, 2013.

The study intended to use structured questionnaires for collecting the information which are relevant to the study. According to *Business Dictionary* the term 'questionnaire' means "a research instrument consisting of a series of questions and other prompts for the purpose of gathering information from respondents."⁴⁷ This gives a systematic way of collecting multiple sources of data and the time to reflect upon what you are discovering. Data is necessary to quantify information and can be collected in a variety of ways.

This study used a type of contingency questions. These are questions that are answered only if the respondent gives a particular response to a previous question. This avoids asking people questions that do not apply to them. List of a research questions were asked to participants and were designed to extract specific information. These tools helped the researcher to collect the appropriate information, make the information comparable and amenable to analysis, and minimize bias in formulating and asking question and to make questions engaging and varied.

3.5 Data Analysis.

The method used to analyze data in this study is narrative analysis. Bruner Jerome asserts that narrative analysis "is a powerful tool in the transfer or sharing of knowledge...that is bound to cognitive issues of memory, constructed memory and perceived memory."⁴⁸ Bruner's approach places the narrative in time to assume an experience of time rather than just making reference to historical time. This narrative approach captures the emotion of the moment described, depicting the event active rather than passive, introduced with the latent meaning being communicated by the teller.

Chris Griffin defines narrative analysis as "the ways in which people make and use stories to interpret the world."⁴⁹ He views narratives as social

⁴⁷ <http://www.businessdictionary.com/definition/questionnaire.html#ixzz2o63jEgo9> viewed on December 11, 2013.

⁴⁸ Bruner J. "Acts of Meaning" 1990 on http://en.wikipedia.org/wiki/Jerome_Bruner viewed on 12 November 2013.

⁴⁹ Chris Griffin, From Lawler Chapter in May: 'Qualitative Research in Action' on http://en.wikipedia.org/wiki/Jerome_Bruner viewed on 12 November 2013.

products that are produced by people in the context of specific social, historical and cultural locations. Therefore, for Chris narrative is an interpretive device through which people represent themselves to the world and their world to themselves and to others.

According to Bruner Jerome Narrative analysis is a means of conveying meaning as it is used to analyze qualitative (story-telling) information. This kind of analysis is useful on solving problems. It is useful in reducing tension and it is useful in resolution of dilemmas. Bruner asserts that narratives allow us to deal with and explain mismatches between the exceptional and ordinary. It allows us to re-cast chaotic experiences into causal stories in order to make sense of them and to render them safe.⁵⁰ This study was about reducing alcoholic tension and solving the problem of alcoholism on the economical perspective.

The information obtained from participants was compiled together. It means that all of them were collected at one place and were read again by the researcher. In so doing, the study analyzed the content and context of each piece of information focusing on insights and understandings compare and contrast information for similarities and differences in content and interpretation. In this way, the researcher was able to critically evaluate and gain knowledge from the data that was collected.

Then the study focused on analysis by reviewing the purpose of the evaluation and what it wanted to find out. The study identified some questions it wanted the analysis to answer. It looked for the consistence of the response given by the participants to each question. The process of analyzing data continued to identify the content for important themes, insights and understandings that correlate with the dissertation topic. This came after the focus of the study that seeks to learn why problem exists and how can it

⁵⁰ Bruner, 1990: *'Acts the Meaning'*

be solved. It put the emphasis on the content of the information obtained that is 'what was said and not how it was said.'⁵¹

The researcher created written transcripts from the data collected via the oral interviews; the result of the field notes compiled during participants' observation and from the secondary sources. This was to compare and contrast the information obtained. The data was organized together to get their similarities and differences. At this step is where the researcher concentrated on the research question and disregarded irrelevant data.

While interpreting qualitative data, the researcher was looking for patterns, themes and regularities as well as contrasts, paradoxes, and irregularities. At this stage the research question might change if the information does not offer insight to the investigation. Ezzy Dionard comments that this kind of interpretation is seen in some approaches as co-created by not only the researcher but also with help from the participants, as the researcher uses the interpretation given while constructing their own meaning from the narrative. With this approach, the researcher had to draw upon their own knowledge so as to label the narrative. It should be understood that the goal of interpretation is to facilitate the participant's experience of the problem through a narrative form which are produced by constructing a coherent story from the information and looking at the data from the perspective of the research question.⁵²

By using narrative analysis this study worked actively to find out the voice of the participants in a particular, place or setting. This attempt to provide a description of the participants' experiences based upon their recollections and statement about their own feeling and perspectives. This leads to the transformative learning to occur in the community.⁵³

⁵¹Ezzy, Dionard. *Qualitative analysis: Practice and Innovations* (London: Routledge, 2002), 18-26.

⁵²Ezzy. *Qualitative analysis*, 22-30.

⁵³Richmond, H. J. *Learners' lives: A narrative analysis*. *The Qualitative Report*, 7(3). (2002, September). Viewed on December 20, 2013 from <http://www.nova.edu/ssss/QR/QR7-3/richmond.html>

Lastly, this study used themes and connections to explain the findings. This was to give out the major lessons. It also came up with new things obtained in the research area. It highlights this new knowledge in application to other settings or studies. It gives a way forward to those who will be interested to use the result of this evaluation. This provides the way forward for how the Church might address the challenge of alcoholism and rescue the economy of the society that is critically affected by alcoholism.

3.6 Reliability and Validity.

The reliability and validity in this study was given first priority in every stage of the study. Right from the beginning throughout the process of data collection and analysis the study avoided relying on one source of information. In order to lessen the effect of bias, several sources of data were used in analysis to provide a wider understanding. It avoided generalization and sought to understand respondent's perspectives as much as possible. This tracked on choices to show clearly how it reached to conclusion. Quotes from participants were carefully recorded noting that not all information is suitable for being quoted; selection was made according to the pattern, themes and connection of ideas. Reliability and validity were gained by following the academic principles, which includes acknowledgement of ideas, words of other people by referencing them as well as using right tools in collecting data, analyzing and making conclusion.

3.7 Strength and weakness of the methodology.

Every method has its strength and weakness. The strengths of qualitative method are as follows:

- Qualitative approach seeks to provide understandings from the respondent's perspectives on the issue addressed by the researcher. It does not generalize across a population.

- Qualitative approach provides clarification and explanation on a certain issue.
- The method tries to find out what is unique about individual, group, situation or issue.
- Qualitative approach works with data is rich and enlightens experience of the people.

Qualitative approach can encounter some problems which are marked as weakness:

- Bias can influence the findings which can reduce credibility.
- It consumes time on collecting data and knowing the data collected from the field.
- It is limited to explanations, and arguments.
- It does not allow the use of calculation, graphs so forth.

3.8 Chapter Summary

Qualitative research method was used in this study. It facilitated the study to focus on assessing opinions, attitudes and behaviour of the people living at Manzase and Zanka wards towards alcoholism. With this approach, the study explained how the Church could engage on removing or reducing the problem of alcoholism which is believed to contribute to the increase of poverty in Tanzania particular Dodoma region.

Stratified random sampling was used in this study. With this procedure participants were grouped into relatively homogeneous subgroups before sampling as explained above. The information obtained from participants was compiled together. The study analyzed the content and context of each piece of information collected focusing on insights and understandings compare and contrast information for similarities and differences in content and interpretation. In so doing, the researcher was able to evaluate critically and gain knowledge from the collected data.

Some of the major strengths of this method are: it helps the researcher to find out what is unique about situation or issue. It enlightens experience of the

people on a certain issue. The main weakness of this method is the possibility of getting information influenced by bias. This was considered much to maintain credibility and validity.

CHAPTER FOUR

DATA ANALYSIS ON THE VILLAGE LIFE AND THE USE OF ALCOHOL

4.1 Background of the chapter

This chapter gives the analysis of the data collected from Manzase and Zanka wards. It begins with the causes of brewing and drinking alcohol. The

chapter analyzes the effect of partaking alcohol on the economical growth and moral values of the villagers.

4.2 What makes people brew and drink alcohol in the village?

The leading question here was: what makes people brew⁵⁴ and drink alcohol? The respondents addressed the following issues as the major causes of brewing and drinking alcohol in villages.

The problem of unemployment: - 96 percent the respondents mentioned the problem of unemployment as the one of the cause of the problem. People of Manzase and Zanka wards believed that one of the major causes of brewing and drinking alcohol is the problem of unemployment. The fact is that many villagers are employed neither by the government nor by Non Governmental Organizations (NGOs). As a result they do not have assurance for their life expenses. They are worrying about running their lives. However people are forced by the system of life to become self employed although are unable of doing so. Such situation led people to brew alcohol as a means of earning money for their family needs. "Some women depend on preparing alcohol to earn money for the school fees for their children and other family needs"⁵⁵ replied one of the respondents. Some of these people claims to be forced by their poor situation otherwise they could stop making alcohol.

Drinkers of alcohol claimed to have nothing to do because they are not employed. For them, they used to go to the places where alcohol is found to join other friends and exchange ideas. As they join their friends and drank alcohol they were able to escape from their problems. They also claimed to gain new knowledge on how to increase their income. It is difficult for them to prove this idea of escaping problems by partaking in alcohol.

⁵⁴ People in these villages brew local alcohol of different kinds. They name alcohol according to its ingredients used on preparing it. For example alcohol brewed from maize or millet has many names like *ujimbi/komoni/unejele*. Other type is brewed from honey, water and millet is called *nghangala*.

⁵⁵ A response from one of the respondent during the interview on January 19th 2014, at Zanka.-Bahi.

Other people used to brew alcohol as a means of getting labour force for their activities to be done. He or she invites other people to help in cultivating farms, building houses and so forth and give them alcohol as payment for their help. So other people drink alcohol because it is the only payment given for their energy spent on performing that job. Remember, these people did not have money to pay for the activities (labour) that is why they use alcohol just to ask for help. This act signifies the communal life, we witness in African communities as addressed by Cephas Omenyo. He argued that Africans originally find the meaning of life in communal life as they share food, problems and other essential needs. This carries the idea that there is no problem or property of an individual, means that your problem is our problem as well as your property is our property. In such understanding there was no poor in any group neither vulnerable nor normal group of people.⁵⁶

However, the research found that, not only the unemployed brew and drink alcohol. Even some of the employed people such as school teachers, nurses, and clinical officers also make or drink alcohol. The elected ward leaders also brew and drink alcohol. This group of people has capital to make large amounts of traditional alcohol because it is a profitable business in the villages. Therefore, they sell alcohol to earn extra money apart from their salaries. On the side of alcohol drinkers, who have capital, spend their money to show off that they are important people in the village. They are able to buy both traditional and industrial alcohol.

Ignorance: - 79 percent of the responses asserted that people do not have enough education about the effects of drinking alcohol. Most of the alcohol drinkers hold only primary education. Others did not even attend the primary education. Due to the lack of education some people think that drinking alcohol is the way of solving their social economical problems. One person affirmed: “when people get frustration from lacking family needs, they just drink alcohol and as they get drunk immediately forget all problems and feel

⁵⁶ Cephas Narh Omenyo, “Essential Aspects of African Ecclesiology,” in Karkainen Veli-Matti *The Doctrine of God: A Global Introduction* (Grand Rapids: Baker Academic, 2004), 236.

as a rich person.”⁵⁷ This statement reminds us about the word of prophet Hosea which clearly states that people are dying due to the lack of knowledge. So long as this person fails to understand that forgetting problems is not the solution of the problems.⁵⁸

Once a person opts to forget his or her problems it does not mean that problems are solved. For example, a person did not eat anything for a day. Then that person chose to get drunk so that he or she can forget hungry. This person adds another problem to his/her body which needs nutrients by giving it alcohol. This makes the body to become very weak and other stomach problem may develop. Because this person does not understand the outcome he or she decides to drink alcohol as solution to their problems.

Besides lack of education, most villagers do not have skilled professions which could help them secure employment. Therefore even if they seek job opportunities, many villagers are not qualified to be employed. The behaviour of drinking alcohol is inherited by their children instead of education; especially the secondary education. They are ready to pass on the behaviour of drinking alcohol to their children despite the detrimental side effects.

Culture: - 90 percent of the respondents mentioned culture to be among the major causative agents for drinking alcohol in the villages. This behaviour of drinking alcohol takes its roots deep down to the point of pride inherited from one’s culture. Many respondents asserted that “Alcohol is part and parcel of our customs and traditions.”⁵⁹ Many drinkers refer themselves to their forefathers; drinking alcohol is their culture, you cannot miss alcohol in marriage ceremonies, circumcision and other traditional rituals. For them

⁵⁷ Personal interview with a respondent B12 at Sasajila village in Chamwino District Dodoma, March 2, 2014.

⁵⁸ “My people are destroyed for lack of Knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children.” Hosea 4:6.

⁵⁹ Personal interview with respondents at Zanka and Manzase wards, Bahi and Chamwino districts respectively in Dodoma region, January – March, 2014

drinking alcohol is not a problem at all. Although they confess that there are problems which are caused by the behaviour of drinking alcohol.

When we reflect to our fore fathers, were drinking with respect. They were not alcoholics. They drank alcohol during events like circumcision. They did not go to the local bars every day drinking alcohol. They were not allowing children, youth and pregnant women to drink alcohol. They had taboos which prohibited these groups to drink alcohol.

Government policy: - 86 percent of the results addressed the government policy to be among of the causes of the problem. The village governments found in the research area does not show any effort on reducing the effects of drinking alcohol. These governments support the behaviour by collecting taxes from the alcohol sellers. The central government also encourages people to continue on brewing and drinking alcohol within our society despite its effects.

The government encourages the selling of alcohol as the way of strengthening her economical income. The government allows advertisement on the media that glorifies drinking alcohol without considering disadvantages. Let us consider some of the following words; "...Konyagi the spirit of the Nation."⁶⁰ This convinces people to accept alcohol as the courage or energy of the Nation which is not good. Kilimanjaro '*kilele cha mafanikio*' safari larger '*kiburudisho halisi*' in Swahili such words signify that alcohol is a good thing for progress of the Nation. On top of that, the government supports the glorification of alcohol by naming alcohol like Serengeti and Kilimanjaro which are among the symbols of the pride of the country.

This government also encourages companies that produce alcohol to sponsor many activities such as sports and games. For example, the National football team "Taifa Stars" and the under seventeen football team "Serengeti boys" are sponsored by the Tanzanian breweries limited (TBL)

⁶⁰ Radio advertisement on Clouds Fm on 20 January 2014.

through Kilimanjaro and Serengeti beer. This makes TBL to expand her market of alcohol within the country. Once we talk about expanding market we talk about the increase of alcohol drinkers.

The Church: - 15 percent of the respondents asserted that the Church contributes to the increase in drinking; the Church encourages the behaviour of drinking alcohol in various ways. Many Bible interpreters in the village do not have enough knowledge on the Scripture. Their interpretation draws a negative implication that leads to the increase of the problem instead of solving it.⁶¹ In addition to that other denominations like Roman Catholic allow their members to drink alcohol and that is a problem.

The Church is also accused of not challenging the government about the negative effects of drinking alcohol. If the government earns money through alcoholic companies, she must consider the side effects. The Church is the only hope and voice for the voiceless group. The Church is an advocate therefore she must bring hope that could eliminate the causes that make poverty to increase. The Church fails to follow Jesus' example, and if we are preaching good news, we must bring hope just like Jesus did. The Church must speak out and call for the government to weigh up benefit and loss of drinking alcohol economically and morally.⁶²

John Parratt comments that people are given worldly material that can enable them to acquire economical power through creating economical growth.⁶³ God prepared raw material for the progress of his people. But the government policy just considers her income through taxes without considering the side effect to the citizens. It is the time for the Church to wake up from her deep sleep and preach the gospel which could save people from their suffering of poverty. The Church must ask the government why she is allowing such policies which destroy people's life.

⁶¹ Interview with respondent C5 at Manzase village- Chamwino District – Dodoma, 02, March 2014.

⁶² F. Foulkes *A Guide to St Matthew's Gospel* (London: SPCK, 2001) 38-39.

⁶³ John. Parratt *A Reader in African Christian Theology* (London: SPCK, 1907), 109- 120.

4.2.1 Interpretation on the Causes of brewing and drinking alcohol at Manzase and Zanka wards presented at part 4.1 above.

This part aims to interpret data collected from Manzase and Zanka wards in part 4.2 above. The information was about the reasons or causes of brewing and drinking alcohol in the particular villages. The society in the researched area does not have enough knowledge on how big the problem of drinking alcohol has become. People enjoy drinking alcohol and witnessing various scandals that are taking place in some families due to excessive drinking. However, these people do not sit down and calculate the disadvantages of drinking alcohol on their economical growth. The truth is that their loss is bigger than what they gain from alcohol economically and socially. For example, the Church and government are losing expertise due to the use of alcohol. They knew that many people are dying because of drinking alcohol. These people do not even perform well in their jobs because of drinking alcohol. They do not go to their own farms for a long time in order to work in the fields. They do not have other business apart from alcohol. They did not even care for the chickens at their homes. Moreover, they have left their children alone at home without any parental supervision. They just leave their homes in the morning and returning at the midnight.

People do not care about the shameful reality of being controlled by alcohol. Some have resorted to prostitution and a result of prostitution; Sexual Transmitted Diseases (STDs)⁶⁴ are spreading in the village as well as rapid population growth is taking place in village. Divorce and separation are reported when one partner pays more attention to alcohol rather than family. A number of children are raised in a single parent family simply because their parents met at alcohol and played sex which led to their birth. These people did not plan on about the conception as they were just enjoying making love.

⁶⁴ Some women used to go to the local bars with an empty pocket expecting to get alcohol from men and play sex in return to the given offer. Others expect to given money but ending by drinking alcohol to the extent that any man is free to play sex with her. Remember they are drunk it means that transmission of disease can take place easily.

Only the mother has to be responsible for the child. It results to the increase of children living in difficult situation.

Violence is connected to alcoholic behaviours. Think of people selling all of their properties including food in order to pay for their alcohol. Yet people know about this and they still drink alcohol. The society does not evaluate the poison of drinking alcohol. This is vivid witness on how people do not consider the negative side of alcohol or people are blinded in their minds such that they cannot even be acquainted with horrible result of drinking alcohol. How can you be proud with a culture that destroys your life individually as well as communally? It seems that this society does not have good records between the positive and negative results about alcohol.

The government and the Church are involving in these sad consequences. They are witnessing these miseries and are trying to take some reaction against it. For example, they are educating people about the negative effects of using alcohol. Establishing by laws to minimize time and number of drinkers especially the teenagers. But it is thought that, the efforts of the Church and government is not enough. It means that they should do more than that. They should have established projects with spiritual message and reinforcement. Due to such situation two ideas comes in mind. One, is either the government and Church leaders do not care about these people. So it does not matter whether they die or not. Two, these leaders do not understand the problem at all. Look at chapter six at recommendation part.

It is thought that the Church also falls under the same challenge as people in society. Some ministers do not have enough knowledge of the problem. This has led them either to give wrong ideas about drinking alcohol or just ending up condemning drinkers and predicting that they will not go to heaven. It means that other ministers have good understand the problem and are addressing in good approach. The Church needs to extend this knowledge to her ministers as soon as possible to help the community.

The society does not have right ways of solving problem. That is why they decide to use a wrong one and expand the problem instead. If this society could be knowledgeable enough; they could not brew alcohol as a way on reducing poverty. They understand how alcohol destroys the manpower of the society. Once you are unable to find the manpower automatically you reduce production hence you allow poverty to flourish in the society.

This work acknowledges the duties of the Church and appreciates them. But she needs to consider again and either change or increase efforts and techniques on fulfilling them. It is the duty of the Church to raise awareness of the problem of alcoholism within the society through teaching, preaching and seminars. She has to do this just like what she is doing to stewardship. The Church must clarify that unemployment, cultural issues and government policy cannot be solved by drinking alcohol. She has to establish movements that will help eradicate poverty associated with drinking alcohol. The Church must be committed first and call for the government commitment on rescuing people from dying with alcohol and poverty in general.

This commitment has to be really rooted in Christ commitment to people and their well being. The focus of Jesus' ministry according to the gospel of Luke⁶⁵, should work as the foundation in solving this problem. As well as rescuing peoples' life from intentional poverty caused by drinking alcohol and other circumstances. In this movement, the Church must focus on the poor as well as focus on leading people to Christ, shaping people in Christ-like virtue and behaviour, and freeing drinkers from addictions and sinful habits which increase poverty in their lives. On top of that the Church must understand that alcoholism is a difficult disease to fight.

4.3 The use of Alcohol and the economical growth in the village.

⁶⁵ "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour." Luke 4:18-19.

This part aims to analyze data collected from Manzase and Zanka wards; on how the behaviour of brewing and drinking alcohol affects the economical growth of the villagers.

4.3.1 The way in which alcohol consumption increase economic and social cost to the family.

The leading question here was: Do you think the use of alcohol affects the family budget? 85 percent of the respondents said that drinking alcohol increase costs to the family. After knowing the situation of the villagers used to gain their income. It is hard for them to develop economically. Many villagers are becoming poor by spending their money, resources and other staffs like maize, millet, and animals on alcohol consumption. They sell their food that was to be used by the family in order to buy alcohol. This behaviour increases the burden to the family. Consider the following cost of the alcohol that the drinker had to consume. The researcher identified that one person drinks 5 liters and above of traditional alcohol. On top of that, local beer is divided into several categories which differ in price '*nghangala or skadi*'⁶⁶ cost Tsh.300 to Tsh.500 per liter. It means that this person consumes more than Tsh.2500. per day for drinking alcohol only. For the industrial beer cost Tsh.1800 to Tsh.2000 per bottle and a person drinks more than 3 bottles that gives total of about Tsh.6000 per day. This is a lot of money for a villager to spend on drinking alcohol.

Let us consider if this person drinks for five days of the week. It cost not less than Tsh.10, 000 for local beer and for the industrial beer cost not less than Tsh.30, 000. Think if this person bought alcohol for his or her friends as well. Obviously, the cost goes higher. Think of such cost being consumed by one person exceeding the cost of the whole family per day. Instead of buying one tin of maize that can be used for more than two weeks by the family; that money is consumed by one member of the family for alcohol. In other words,

⁶⁶ *Nghangala* is type of alcohol in Cigogo language made of honey and water. *Skadi* is made of sugar, water and yeast.

alcohol consumption increases the family expenditure. The food that could be consumed by the family for several days is utilized by a person.

This research identified that drinkers usually drink alcohol four to five days in every week. Some people go to extreme by drinking alcohol every day. In such situation when will these people produce more for their development? Or when do they keep resources for tomorrow? "Alcohol consumption has led many people to finish their cattle and become poor. Others had left their families and run to the unknown places."⁶⁷ These people consumed resources in families and left children in troubles. They did not pay school fees for their children but sold cows and drank alcohol. This behaviour made the society undergo poverty.

Some villagers cultivate crops every year, but once they get good harvest and sell crops they just leave their homes to the place of alcohol. They consume all money just for few days and return home with empty pockets and pull back their family in to sufferings. This behaviour removes the dream of progress for the family. They continue on living in their poor residence and under economic crisis as a result they blame the government forgetting that drinking alcohol is hindering their own development.

4.3.2 The ways in which alcohol consumption affect work performance.

The leading question here was: Do you think drinking alcohol affects work performance of the user? 80 percent of the respondents commended that alcohol consumption have an effect on work performance in various ways. Alcohol consumption leads people not to attend their working places. This includes employees and those who are self-employed. This research found out that some teachers left their classes and went to find alcohol first before fulfilling their teaching duties. For the farmers, they do not go to cultivate

⁶⁷ Personal interview with respondents at Zanka ward and Manzase ward in Bahi and Chamwino Districts Dododma January – March 2014.

before drinking alcohol first. When they go to work first before drinking, they just work for a very short time and the rest of their time is used in partaking alcohol. It means that drinkers use most of their time on drinking alcohol rather than working. Such situation automatically contributes to the increase of poverty in the society and the Bible gives understanding on this; that whoever loves drinking alcohol becomes poor⁶⁸.

Alcohol consumption causes conflict to happen in work place. Once a person is drunk, they usually misbehave; this leads to the use of abusive language and other bad offense. This drunken behaviour is associated with violence in the work place, at the drinking places and even at home. This behaviour disturbs work performance as they fight and get injured. Instead of going to work next day these people spend their time on solving their conflicts that have happened. They use time and money on treatment of the injured person. This makes them stay at home, hospitals or offices instead of working. Alcohol consumption has an impact on the society as a whole in terms of resources required for criminal justice, health care and other social institutions hence it affects the economical growth and leads to the increase of poverty.

In such situation of working performance being affected by drinking alcohol, it may also reduce productivity. For example, if one person had to cultivate a quarter of hectare per day, then he or she will cultivate less or spend that day on drinking alcohol. How could this person get progress for development? If this person could not drink alcohol he or she could cultivate large area and produce more food. Performance at work may be affected both by the volume and pattern of drinking. Co-workers⁶⁹ perceive that drinker to have lower performance. It causes problems in personal relationships and lack of self-direction. Drinkers themselves do not necessarily perceive effects on their work performance.

⁶⁸ Proverbs 21:17 says “whoever loves pleasure will suffer want; whoever loves wine [alcohol] and oil will not be rich”.

⁶⁹ This includes members of the family who works together at farms or other domestic activities.

On other hand, villagers claimed that alcohol drinking or alcohol abuse may lead to unemployment which may lead to the increase drinking. It means that drinking alcohol may lead people to lose their jobs. As well as for those who do not have job may continue on drinking alcohol as the solution to their problem. This is a dangerous point for the drinker because it may lead to the loss of life which is the biggest loss.

4.3.3 Identifying the link between alcohol and violence within the family.

The leading question under this category was that: Does the use of alcohol cause conflicts? 98 percent of the respondents agreed that there is a link between the use of alcohol and violence. The research found out that, the act of drinking alcohol plays a role in a substantial number of domestic violence incidents; especially in the case of abuse between husbands and wives. Repeatedly, both the offender and the victim have been drinking in some families. The relationship between alcohol and domestic violence is complex and the precise role of alcohol remains unclear. The behaviour of drinking alcohol has been strongly linked to violence between partners, children and violence towards others.

When a parent is misusing alcohol or drugs, it is well known that a parent with an alcohol or drug problem can have a marked effect on the other family members. In some cases the drinker is not dependent or alcoholic. But he or she is just drinking in a way that upsets others. When others try in their efforts to help, often they get pulled down into the problem too.⁷⁰ It is not easy to live with a person who after drinking or using drugs is causing problems. The drinker or drug user is often full of conflict, torn between wanting their alcohol and not wanting to harm others that always seem to follow drinking. They often blame others when things go wrong. Such situations result in some of the family members breaking away from their family and this suffering appears to eventually lead to poverty.

⁷⁰ Sharon Wegsheider *The Family Trap* (Minnesota: Johnson Institute, 1979).

This makes their partner to doubt him or herself and ask many burning questions. Such as, does he/she not good enough partner? How can person get her or his partner stop partaking alcohol? How can person protect his/her children? How can person hide this problem from his/her family and neighbours? Such questions and deep thinking cause the partner to feel hurt, ashamed, and fearful with an overwhelming sense of failure. Unfortunately, many partners then work all the more strenuously, taking on extra responsibilities, trying to cover up the confusion or fighting a losing battle. This might lead to other problems like divorce that affects the children. Sometimes people entangled in a divorce commit suicide. This situation disturbs the working system of the whole family.

The above situation of violence within the family may lead that particular family to have no peace at all. Once the family lacks peace the rate of economic well being decreases. This particular family loses hope both for the present and the future especially for the well being of the children. They cannot even think of their education, as their parents do not have peace. There is little doubt that drinking alcohol has many social consequences. The social and economic costs cover the negative economic impacts of alcohol consumption on the material welfare of the society as a whole. They comprise of both direct costs, the value of goods and services are not delivered to address. And indirect costs that are the value of personal productive services that are not delivered as a consequence of drinking. Such consequences can be found at dispensaries, schools, Village Executive Office and other places. Remember, not all people at these offices are drinking alcohol.⁷¹

4.4 The use of Alcohol and the Moral Values in the Village.

⁷¹ Sharon, *The Family Trap*, 1979 cf. the data collected from Manzase and Zanka wards between January to March 2014.

This part intends to analyze information obtained from Manzase and Zankawards about morals. Focusing on how the use of alcohol affects moral values from the family level to the community level.

4.4.1 How can the family be affected morally by alcohol consumption?

The leading question at this part was: Explain how the behaviour of drinking alcohol affects moral values at the family level? 98 percent of the respondents admitted that the act of drinking alcohol destroy the moral values of the family. They claimed that, all alcohol drinkers belong to a certain family. It means that they have their relatives such as parents, children, brothers, sisters, aunts, uncles and so forth. Once the drinker got drunk; he or she does not care his or her hierarchy⁷² to the relatives. The respondents acknowledged that, traditionally African cultures pay respect to all people in their group of relationship. It means that respect is given according to the position of the person in the society. For example, a father or mother receives different respect from a child. This does not mean that children are not respected but they get what they deserve as children. What is happening is that several members of one family drinks alcohol. These members disrespect themselves after drinking alcohol. They do not follow what is said by the alcoholic advertisement '*kunywa kistarabu*' in *Kiswahili* which means drink with respect. This witnesses that there is no respect at all in drinking alcohol.

Once these people got drunk they lose control and begin to misbehave. They use abusive language in front of any member of the family no matter is a parent, a child or father/mother in law. They engage in dangerous practices such as unsafe sexual intercourse⁷³ that results to sexual transmission diseases like gonorrhoea and HIV/AIDS. The burden of such diseases comes

⁷² Hierarchy here is used to refer a position in which a person belongs to. For example, a chief, a clan leader, a head of the family, an older child and a father or mother in law. Traditionally every person in a certain group is given special respect by the society accordingly.

⁷³ Sometimes they play sex at the places where they can be seen by other people. For example playing sex during the day light near by the path where children and other people are passing.

to the whole family. Unplanned children also happen and increase budget to the family. Violence and shameful events that comes as a result of drinking alcohol depress the family. All circumstances that are created by the behaviour of drinking alcohol undervalue the particular family both economically and morally. Such behaviour makes the particular family not to be trusted by others to the point of not getting loans or help from others when they need.

4.4.2 How the society is affected by the use of alcohol?

The leading question here was: Explain how the behaviour of drinking alcohol affects moral values at the society level? 98 percent of the respondents disclosed that alcohol abuse harms many people other than the drinker and for sure it has negative consequences for the whole society. It is commonly believed to play a big role in decreased work productivity, increased unintentional injuries, aggression and violence against others, children and spouse abuse. This makes the community of Dodoma particularly the researched area to understand that poverty is increasing due to the use of alcohol as one of the major causes. A number of crimes have been reported to the village, ward and Church leaders; as the outcome of drinking alcohol that results to poverty. The family resources and food staffs had been sold to cover either the damage happened during alcoholic violence. Or resources had been used as a penalty to the drinker after committing some crimes. This brings suffering to the family and to the society as whole.

The behaviour of drinking alcohol has forced the society to contribute either the drinkers' families or for the drinkers' themselves. This took place in the following situations. Some people do not have any farm to cultivate. It means they suffer from hunger which leads to beggars. Others do not have any home to stay in rather than drinking alcohol day and night and have become burden to the society. This leads to the problem of homeless and street children. These people can easily be tempted by hunger and steal properties of other people including maize and other food staffs. Such people do not

have any contribution for the village development projects such building school and dispensary. Some of them ended up by being sent to jail.⁷⁴

The society is affected by using most of time making reconciliation. This is because of quarreling which usually takes place after drinking alcohol. When violence happen the neighbour and street leaders and village leaders are involved in reconciling these people. So we can imagine just because of one person drinking alcohol cause many people to waste their time on reconciliation rather than working. Sometime alcohol causes the members of the society to contribute their money and properties for treatment. This happens when innocent people get hurt by a drinker who does not have the ability of paying money for treatments to the hospital. Sometime murders are reported to happen after drinking alcohol. It might be associated with other reasons but usually they take place after drinking alcohol. "There is an experience of many conflicts and even attempt of killing which are reported to the village office, usually take place after drinking alcohol."⁷⁵ It means that in the village settings people tend to admit crime after drinking alcohol. This circumstances tend to close the room for development in the society hence poverty tend to control it.

The use of alcohol is connected to many harmful consequences for the society as a whole and others in the drinker's environment. This includes the failure to fulfill major responsibility at work, school and home such as repeated absences or poor work performance, neglect of children or household. This habit of drinking continue even in situations where it is physically dangerous such as driving vehicle which results to the killing of innocent people. Such conditions hinder the process of reducing poverty.

The society is affected in terms of economic productivity because of alcohol related illness, injuries and crimes related to the use of alcohol. However, the

⁷⁴ Discussion with leaders in the study area compared with response given by the respondents at Manzase and Zanka wards January to March 2014.

⁷⁵ Personal interview with respondent B6 at Manzase ward- Chamwino District Dodoma March 8, 2014.

society does not have an estimated figure of loss but members of the society confess to face terrible outcome. They admit that many people are in jail for alcohol related crimes, others are in hospitals as the result of alcohol related violence or injuries. All these people are powerless cannot produce for their families and automatically the number of dependants increases in the society.

The problem absenteeism had been mentioned in family level, society and even National level activities. It means that alcohol drinkers have either attended less or have not attended at all in their place of production like farms, schools and so forth. However, it does not mean all absconders are related to the use of alcohol. This study observed that cheating or giving false excuses for either not attending to the workplace or attending late because of drinking alcohol are highly experienced in the society. This reduces the performance of work hence poverty increases in the society and shift their blame to either government or relatives.

This study also observed that the quantity and quality of alcohol consumed on a given occasion is a powerful predictor of the effects on the drinker. The kinds of alcohol available in villages today contain bad ingredients that affect the stability of the body. This follows the fact that alcohol prepared locally is not purely traditional as it used to be. Alcohol is prepared in the morning and in afternoon is ready to be used. "Drinking alcohol cause people feel thirst during night time, and become very weak the next morning. This is different with alcohol our father used to drink."⁷⁶ It results on the drinkers to lose their shape where others look older than their normal age. Other people lost the abilities of doing some activities before the expected time of doing that. For example a person fails to cultivate a certain area for a particular time; fails to carry a particular weight that is normal for to that age.

4.5 Chapter Summary

⁷⁶ Interview with respondent A9 at Zanka- Bahi District Dodoma January 30, 2014.

In short, once we address the causes of poverty in our community; various concepts rise which lead either to positive or negative result to the society. Theological understanding brings the Bible at the center and uses it to map out sin as the original root of poverty in Genesis 3 at the Fall. This is all about the issue of disobedience to God and mans self. The use of poor agricultural equipments results to poor harvest. Ignorance contributes to increase the problem; whereby peasants do not have enough education on agriculture. Lack of skills and laziness contributes to the underutilization of resources hence poverty exists within alcoholism as their alternative solution to the problem of poverty.⁷⁷

The society is affected by the use of alcohol as many people drink alcohol and reduce work performance. The society remains poor with high number of dependants, orphans, and children leaving their homes, prostitutes, and thieves. People are not happy with what is happening in the society as the behaviour of drinking alcohol leads to committing crimes. It is said that even the distortion of Christian ethics is connected to the problem of alcoholism.

CHAPTER FIVE

THEOLOGICAL REFLECTION ON ALCOHOL

5.1 Background of the chapter

This chapter aims at reflecting on the understanding of the usage of wine (alcohol) in the Bible. It expects to discuss various concepts about alcohol in the Bible. It intends to discuss alcohol in the contemporary Church in the effects on economical growth.

⁷⁷ Tim Chester ed. *Justice, Mercy and Humility: Papers of the Micah Network International Consultation on Integral Mission and the Poor (2001)* (USA: Paternoster Press, 2002), 113.

5.2 The term wine (alcohol) in the Old Testament

This part intends to highlight various understandings of the word wine in the Old Testament (OT). Different understandings of the word wine in the OT will be discussed. It aims at explaining where OT forbids or allows alcohol.

5.2.1 The understanding of wine in the Old Testament.

The term wine (alcohol) appears several times in the Bible. It is used in different context. According to the variation of that context; people can misinterpret it. The word wine itself can be translated from several different Hebrew words.

James Dave asserts three key Hebrew words which give three different understandings of wine in the Old Testament.

One. *Tiyrowsh* - It is a Hebrew word translated as 'wine' in the KJV Bible but the same word is translated as 'new wine' in the NIV Bible. The term implies the part of the first fruits which was dedicated to God Deuteronomy 14:23.⁷⁸ It refers to the initial squeezing of juice from the grape. Such kind of juice is grouped with agricultural products that can be affected by the drought of land as addressed by prophet Haggai.⁷⁹ This kind of wine did not contain alcohol that means it is not fermented.⁸⁰

Two. *Yayin* - This also is a Hebrew term which is translated 'wine' in many Bible versions. It is said that this term was used to explain the root meaning that the wine is producing a lot of small bubbles of air or gas. That gas is equal to Fizzy. Fizzy here is a sweet drink without alcohol which has bubbles. It is mostly termed as soft drinks. The argument of this term is that some scholars use *yayin* to refer different types of wine. It means that, *yayin* could

⁷⁸ "In the presence of the Lord your God, in the place that he will choose as a dwelling for his name, you shall eat the tithe of your grain, your wine and your oil, as well as the firstlings of herd and flock, so that may learn to fear the Lord your God always." Deuteronomy 14:23.

⁷⁹ "And I have called for a drought on the land and the hills, on the grain, the new wine, the oil, on what the soil produces, on human beings and animals, and on all their labours." Haggai 1:11.

⁸⁰ James Dave, *Alcohol in the Bible* on <http://www.james-dave.com/alcohol.html> viewed on April 12, 2011.

be used to refer 'new wine' as a pressed juice from grape or fermented wine which is alcohol drink. However when they wanted to refer to alcoholic drink which is fermented, Hebrews usually used *yayin yashan*. The older wine was referred as *yayin meyshshan* or *yashan noshan*. This concludes that *yayin* often referred to fresh grape juice which was not fermented.⁸¹

The contradiction here is that the Bible does not make a clear distinction of *yayin* from *yayin meyshshan*. Biblical interpreters should employ a circular hermeneutic and support from other scholars that *yayin* does not refer to alcoholic wine or fermented. In addition to that, James Dave argued that, Patrick Kendra posits that the term *yayin* was used to refer to fresh grape juice. James added that, according to the rabbinic sources explored by Samuel Bacchiocchi⁸², *yayin* refers to the wine which was not fermented.⁸³ It means that *yayin* (new wine) is to refer to non – alcoholic grape juice in the Old Testament. This could make sense because the Bible could not permit the consumption of alcoholic wine and then at the same time forbid the use of it to the point of drunkenness.⁸⁴

Three. *Shekar* – this term is used in the Hebrew language to refer to 'strong drink.' The term has its root from another meaning to be slightly drunk. It has a connection with strong alcoholic drink. The word strong here is used to define that wine is an intoxicant which means intensely alcoholic liquor.⁸⁵ This type of alcohol mostly appears to have been a product of dater rather than grapes. A product of dater is "a sweet brown sticky fruit with a hard narrow seed inside that grows on palm trees."⁸⁶ Note that the word wine with this meaning also appears in the Bible. It causes more confusion to some biblical interpreters.

⁸¹ James Dave, *Alcohol in the Bible* on <http://www.james-dave.com/alcohol.html> viewed on April 12, 2011.

⁸² Samuel Bacchiocchi

⁸³ James, *Alcohol in the Bible*.

⁸⁴ "Drink no wine or strong drink, neither you nor your sons, when you enter the tent of meeting that you may not die; it is a statute for ever throughout your generations." Leviticus 10:9.

⁸⁵ James, *Alcohol in the Bible*.

⁸⁶ Rundell, *Macmillan English For Advanced Learners*, 374.

In most cases the Bible uses these words to refer to fresh grape juice, or alcoholic wine in different situations and conditions. It is good for Bible interpreters to consider first which kind of wine the Bible refers to before they take it into practice. It is very important and our responsibilities to understand the Hebrew or Greek words and their context. In so doing we can be aware with the kind of wine used in every verse in the Bible. This will help us to understand the purpose of the use of such kind of alcohol before interpreting it. For example, in the book of Esther, wine is mentioned several times in the context of extravagance life that existed in the king's palace. Many decisions made after drinking alcohol had negative result to some members in the society.⁸⁷

The purpose of this part is to help the Bible interpreters understand different roots of the term wine in Jewish context. It is to help interpreters to differentiate the context of wine in the Bible. It has the purpose of helping those who harm their economical growth because they do not know the roots of the word wine. Just because the Bible mentions alcohol, they use it and bring poverty to themselves.

5.2.2 What does the Old Testament say about alcohol?

This part intends to discuss how the Old Testament (OT) uses the word wine. It expects to discuss the general comments about alcohol in the Old Testament. Does OT see alcohol as a good thing? Or does it see alcohol as a threat?

This word wine is used to refer to different meanings as we have discussed above. The Old Testament used wine to refer to the fruits products such as grape juice. This was even brought before God as offering. This kind of wine

⁸⁷ "So the king and Haman went in to the feast with Queen Esther. On the second day, as they were drinking wine, the king ...said to Esther, what is your petition, Queen Esther? It shall be granted you. And what is your request? Even to the half of my kingdom, it shall be fulfilled." Esther 7:1-2.

does not make person drunk.⁸⁸ We noticed that during the Bible's time the term juice was not used widely. It is important to remember that the term 'juice' is used only once in the whole Bible in Song of Solomon 8:2.⁸⁹ Wine was a general term for any grape juice product even when it was still in the grape clusters as it is written in Isaiah 65:8.⁹⁰ It is a blessing of God to his servants. Therefore wine referred to soft drinks or fruits juice. Remember, others biblical interpreters' claim that wine refers to alcohol or strong drink and it is a blessing of God to his people.

The Old Testament also mentions wine to refer to strong drinks. The Old Testament usually uses this meaning to show the negative result. On the other hand, meaning is used to show positive result alcohol and there is no problem with it. There are about nine Hebrew terms and four Greek terms that were translated 'wine' in the Bible. In general, it is easy to see from the context of each passage of scripture and understand which form of wine. For example, in the book of Proverbs, the word wine is referred as a mocker and deceiver that lead the user to violence.⁹¹ Here we can easily understand that it is alcoholic wine being addressed not grape juice. Therefore wine here is referred to strong drinks or alcohol.

Now let us see the general comments about alcohol in the Old Testament. It is very essential to interpret the Bible in a right way. Otherwise we can bring problem to ourselves. Especially concerning the use of wine and the like which can easily harm the process of our economical growth. As a person

⁸⁸ "You must not eat in your own towns the tithe of your grain and new wine and oil, or the first born of your herds and flocks, or whatever you have you have vowed to give, or your freewill offerings or special gifts. Instead, you are to eat them in the presence of the Lord your God at the place the Lord your God will choose you, your sons and daughters, your menservants and maidservants, and the Levites from your towns and you are to rejoice before the Lord your God in everything you put your hands to." Deuteronomy 12:17-18.

⁸⁹ "...I would give you spiced wine to drink, the juice of my pomegranates." Song of Solomon 8:2

⁹⁰ Thus says the Lord: As the wine is found in the cluster, and they say, Do not destroy it, for there is a blessing in it, so I will do for my servants' sake, and not destroy them all." Isaiah 65:8.

⁹¹"Wine is a mocker, strong drinks a brawler, and whoever is led astray by it is not wise." Proverbs 20:1.

begins to read the Bible about the wine or alcohol, he or she encounters many verses which say regarding the drinking of alcohol.

The book of Leviticus says that “Drink no wine or strong drink, neither you nor your sons, when you enter the tent of meeting, that you may not die; it is a statute for ever throughout your generations.”⁹² First of all the word wine here refers to alcohol. It means that the use of alcohol is forbidden by the Lord our God. This verse forbids us to drink alcohol as we go to meet God. Question comes, where do we meet God now? During our prayers, as we praise the Lord and read the Bible at home, at the Church buildings or at any place we used to meet with God’s presence. Though, other people can argue that, people are allowed to drink when are not going to meet with God.

One can ask why we should not drink alcohol. The verse above clarifies that once we drink alcohol and meet the Lord our God we may die. Let us compare the above verse with the following verse. “You have not eaten bread, and you have not drunk wine or strong drink – so that you may know that I am the Lord your God.”⁹³ This verse adds another reason of not drinking alcohol. Our minds will not be affected by alcohol and our brain will function well. Therefore we may be in the position of understanding that He is our God and we are his people.

In the Old Testament, God strictly forbids drinking any kind of wine. No matter whether it is grape juice or alcohol and even in the cases of making special vows.

The Lord spoke to Moses, saying: Speak to the Israelites and say to them: When either men or women make a special vow, the vow of a nazirite, to separate themselves to the Lord, they shall separate themselves from wine and strong drink; they shall drink no wine vinegar or other vinegar and shall not drink any grape juice or eat grapes, fresh or dried. All their days as nazirites vow they shall eat

⁹² Leviticus 10:9.

⁹³ Deuteronomy 29:6.

nothing that is produced by the grapevine, not even the seeds or the skins.⁹⁴

This passage raises very special issue which may confuse the biblical interpreters. But we can be safe by looking at meaning of being a Nazirite. And see what the special vow included. It means that, knowing what kind of vow and this is made to whom.

Attention is usually given to the prohibitions for the Nazirite; more important to the Lord is the positive separation. This was not just a vow of personal self discipline; it was an act of total devotion to the Lord. This was a consecration for a specific period of special devotion to God. On occasion even for life. By being a nazirite three areas of life were governed which are diet, appearance and associations.⁹⁵

Do not think that such prohibitions belong to the priesthood only. It goes down to all people who commit their hearts to God. It is for all people who seek God's favour. It is those who want God to answer their prayers. Look at this woman named Hannah in 1Samuel 1:11-20;⁹⁶ who made a special vow. She was a normal God's follower. Today we can call her a Christian. Hannah was accused of being drunk by the priest. She neither drank wine nor beer. She committed herself to the Lord in prayer and she was answered by God. Yet, these verses can be understood otherwise.

The Old Testament forbids the use of alcohol to the pregnant women. This means that she should not affect the child which is going to be born. The book of Judges⁹⁷ tells us about this prohibition to the pregnant woman. This is because the child has been set apart for God's ministry before birth.

⁹⁴ Numbers 6:1-4 (NRSV).

⁹⁵ Additional notes in the NIV Study Bible on Numbers 6:2.

⁹⁶ "...she made a vow, saying, 'O Lord Almighty, if you will only look upon your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the Lord for all the days of his life, and no razor will ever be used on his head'" 1Samuel1:11

⁹⁷ Judges13:1-25.

The Old Testament shows that, self-discipline from alcoholic wine and other intoxicants is a great virtue. It can make people be regarded with high moral standards. God honoured Daniel for refusing the king's wine.⁹⁸ He lived a life of virtue. Once a person involves in drinking alcohol; he or she begins to distort his or her virtue in one way or the other. This may work as the beginning of losing his or position given by God and the community.

Alcohol is forbidden due to its outcome which likely takes place after drinking it. But other people argue that, a person can drink alcohol to the minimum level and escape bad outcomes. The book of Proverbs depicts some outcome which follows after partaking in alcohol. It states that:

Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who linger late over wine, those who keep trying mixed wines. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and strings like an adder. Your eyes will see strange things, and your mind utter perverse things.⁹⁹

These verses explain how the use of alcohol affects the community. It makes the eyes of the drinker to become red. Alcohol is even compared to a poisonous snake. It makes the drinker to behave in a way that most people think is wrong, unacceptable and unreasonable. The drinker tends to raise unnecessary complains. It leads to disagreement or misunderstanding which result to injuries.¹⁰⁰

In fact, we cannot deny that some verses in the Old Testament mention wine positively. The ambiguity from these verses is whether the wine addressed is alcoholic wine or not. Therefore we need to find out which meaning of the

⁹⁸ "The king assigned them a daily portion of the royal rations of food and wine...but Daniel resolved that he would not defile himself with the royal rations of food and wine..." Daniel 1:5, 8 cf.10:3.

⁹⁹ Proverbs 23:29-33. (NRSV)

¹⁰⁰ Proverbs 23:29-33 cf. James, *Alcohol in the Bible*.

word wine is referred at each point. We should consider its context in which wine is used before interpreting it.

We need to remember that wine was a common term in the Old Testament. It was used to refer to a grape juice at any stage or strong drinks. The book of Deuteronomy 14:23¹⁰¹ mentions wine as a very good thing. Where it is used to refer to a grape juice as part of the first fruit dedicated to God. This shows the use of the term wine clearly from its original Jewish context. That they had to give tithe in everything they produced including grape products. Remember this was given to temple or synagogues where God chose to dwell. These offerings were not alcoholic wine. Do not forget that the same God had forbidden people to meet him drunk as we discussed above.

The book of Ecclesiastes mentions wine in a positive way several times. But let us look at the following verses:

Go, eat your food with gladness, and drink your wine with a joyful heart, for it is now that God favours what you do. So [God] commend the enjoyment of life because nothing is better for a man under the sun than to eat and drink and be glad. Then joy will accompany him in his work all the days of the life God has given him under the sun.¹⁰²

From the quotes above one can argue that: the Bible does not necessarily forbid a person from drinking beer, wine, or any other drink containing alcohol. But we need to think of what kind of wine can make a person happy. And at the same time would make him or her maintains virtue to the extent that God still favours him or her. If you say drinking local beverage makes a joyful heart. Think about these questions. How many litres of local alcohol or how many bottles of beer would you drink per day? Does that joy you get after drinking alcohol accompany your work all the days of the life?

¹⁰¹ In the presence of the Lord your God, in the place that he will choose as a dwelling for his name, you shall eat the tithe of your grain, your wine, and your oil, as well as the firstlings of your herd and your flock, so that you may learn to fear the Lord your God always." Deuteronomy 14:23.

¹⁰² Ecclesiastes 9:7 & 8:15.

The verses above Ecclesiastes 9:7 & 8:15 touch the following issues: eat and drink then be glad. These three things should be experienced by the whole family. It means that; all family members must participate. Otherwise the joy will never accompany your work even in single day of your life. Therefore, we should eat food and drink wine with our family members including children. Now can you share beer with your little children? This helps us to conclude that the wine here is referring to grape juice or other soft drinks which can bring joy to whole family.

The book of Psalms¹⁰³ continues on talking about wine positively. From this book we can also know that wine is used to refer to non alcoholic drinks. This kind of wine is acceptable by the society as it maintains the moral values. The wine which is addressed here is the products from the land. People cultivate the land and produce juice which makes them enjoy without spoiling the land. Now what about alcohol? Alcohol makes the drinkers to spoil the land through unwise decisions toward the land. Drinking may lead to increase of the acidic waste liquid collected bladder (urine) which spoils the soil. It leads to high demand of fire woods in brewing local alcohol.

Prophet Amos says that: “[God] will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit.”¹⁰⁴ Amos is addressing the act of drinking wine from your own vineyard as a sign of God’s blessing. He is depicting the prosperity found in the Garden of Eden will come to the Israelites after their restoration from exile. And wine is addressed to signify good harvest given by God to his people. This situation can be compared to that of prophet Isaiah.¹⁰⁵ Where by wine is used to signify the blessing of God given to his people freely without paying anything.

¹⁰³ “He makes grass grow for the cattle, and plants for man to cultivate – bringing forth food from the earth: wine that gladdens the heart of [people] oil to make his face shine and bread that sustains his heart.” Psalms 104:14-15.

¹⁰⁴ Amos 9:14.

¹⁰⁵ “Come, all you who are thirsty, come to the waters; and you who have no money, come buy wine and milk...” Isaiah 55:1ff.

In the light of the OT this work is against the behaviour of drinking alcohol. It seems that there was lack of vocabularies of other languages in which the Old Testament was translated to. Or there was misunderstanding of the differences of the Hebrew words which referred to wine at different stages. As many verses found with the word wine in the Old Testament which refers to strong drink or beer forbid people about it.¹⁰⁶ At the places the word wine is used in a positive way. It is mostly used to refer to the soft drink as a sign of God's blessings. It refers to either grape juice or fruits product. Therefore wine which is referring to alcohol is forbidden. Wine which is referring to soft drink or non alcohol is allowed. Although it is forbidden in some incidence as we discussed above.

Still, the other side argues that even alcohol was given to the temple. Therefore it is not necessary for the word wine to refer non alcoholic drink. For them alcohol makes the drinker to attain a joyful heart. Therefore it is not forbidden completely.

5.3 The word 'wine' in the New Testament.

This part aims at reflecting the understanding of the word wine in the New Testament (NT). It aims at explaining where NT forbids or allows the use of alcohol. It expects to pay attention to the miracle performed by Jesus as is written in the gospel according to John.

5.3.1 The understanding of the word wine in the New Testament.

The word wine in New Testament has its origin in the Greek or Latin languages. In most cases wine in NT was translated from Hebrew words. Greek and Latin words also were used to refer to the word wine.

For example, the Greek word *sikera* was used to refer to strong drink or alcohol. It worked like the Hebrew word *shekar*. *Oinos* is a Greek word translated wine. It was used to refer to soft drink or grape juice. It is also

¹⁰⁶ Isaiah 5:11, 22; 24:9; 28:7; 29:9; 56:12 etc.

translated as new wine in some passages. Other words like *Gleukos*, *methusma* were used to refer to new wine but it can be non alcoholic or alcoholic wine.¹⁰⁷

Samuele Bacchiocchi helps us to understand the meaning of the word wine its past usage. He argued that:

Past Usage of "Wine." This restrictive meaning of "wine" represents, however, a departure from the more classical dual meaning of the word as a designation for both fermented and unfermented grape juice. To verify this fact one needs only to consult some older dictionaries. For example, the 1955 *Funk & Wagnalls New "Standard" Dictionary of the English Language* defines "wine" as follows: "1. The fermented juice of the grape: in loose language the juice of the grape whether fermented or not." This definition shows that forty years ago the loose usage of "wine" referred to "the juice of the grape whether fermented or *not*." It is noteworthy that even the more recent *New Webster Encyclopedic Dictionary of the English Language* (1971) defines "must" as "Wine or juice pressed from the grapes but not fermented." This definition clearly equates "wine" with grape juice...¹⁰⁸

According to Bacchiocchi the word wine in the past did not necessarily mean alcohol or strong drinks. It was commonly used as grape juice. Most of the English Bibles were translated in the past meaning of wine. The present understanding of wine brings different interpretation on the word wine. This is because the language in which the Bible was translated is different to the present one. So is either we need to refer to the past usage of wine or change the Bible by putting the right word for us instead of wine.

5.3.2 What does the New Testament say about alcohol

¹⁰⁷ Alex Kerr, *Hebrew and Greek words translated as Wine*, on <https://www.cai.org/files/theme-sheets/en/b/sb0074au.pdf> viewed on 17 June 2014.

¹⁰⁸ Samuele Bacchiocchi, *Wine in the Bible: A Biblical Study on the Use of Alcoholic beverage*. On http://www.biblicalperspectives.com/books/wine_in_the_bible/2.html viewed on 16 June 2014.

This part aims to discuss whether drinking wine is allowed or not. It looks after giving critical views on every situation of the word wine in some verses. The leading question here is that: What does the New Testament say about drinking alcohol? Many Biblical scholars, priests and Christians agree that God commands people to avoid drunkenness. Probably even denominations which allow the use of alcohol agree on this.¹⁰⁹

In most cases, the New Testament is against the outcomes which usually follow after drinking alcohol. It forbids people from doing anything that might offend others. Or encourage them to sin against their conscience.¹¹⁰ The drinking alcohol causes the drinker to destroy other people. Christians are also commanded to not allow their bodies to be mastered by drinking alcohol or anything.¹¹¹

The behaviour of drinking alcohol in excess is unquestionably addictive. In light of these main beliefs, it would be extremely difficult and amazing for any person to claim that the act of drinking alcohol is giving glory to God¹¹² "So whether you eat or drink or whatever you do, do everything for the glory of God."¹¹³

The New Testament pays attention to the miracle of Jesus changing water into wine. A person might think that Jesus drank wine on that occasion.¹¹⁴ There is a great possibility of Jesus drinking wine on that day. The question which follows is what kind of wine is referred to here? Andrew Corbett

¹⁰⁹ "Do not get drunk with wine, for that is debauchery; but be filled with the Spirit, as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody to the Lord in your hearts, giving thanks to God the Father at all times and for everything in the name of our Lord Jesus Christ." Ephesians 5:18-20.

¹¹⁰ "But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not since their conscience is weak, be encouraged to the point of eating sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed." 1Corinthians 8:9-11.

¹¹¹ 1Corinthis 6:12 & 2Peter 2:19.

¹¹² Michael Houdmann, *What does the Bible say about drinking alcohol/ wine? On <http://www.gotquestions.org/sin-alcohol.html#ixzz2vvDulFcq>* viewed on March 17th, 2014.

¹¹³ 1Corinthians 10:31

¹¹⁴ John 2:1-11 cf. Matthew 26:9.

comments that, on this miracle Jesus turned six jars of 20 or 30 gallons each into wine ‘*Oinos*’ in Greek means it was an alcoholic wine. He goes further by saying even Jesus himself drank alcohol. That is why He did not preach against it. As a replacement for, Jesus just gave a parable involving the fermenting process of ‘*Oinos*’ Matt.9:17.¹¹⁵ Most of the users of alcohol today refer to this idea without counting the side effects and the critical meaning of the motion.

This paper knows clearly that word *Oinos* was also used to refer to grape juice. On top of that Jesus was not explaining the fermentation process as Corbett addressed above. Rather Jesus was directing his disciple to put new wine into fresh wineskins. Remember that goat skins were used to preserve wines not bottles we have today.

Still, others have different opinion that, it is possible for a person to use alcohol and avoid its outcome. They argue that even Jesus made alcohol and he drunk it. Though, it is difficult for the villagers of Manzase and Zanka wards. The problem is on controlling its quantity.

This study is aware that God had strictly forbidden the High Priest from drinking alcohol in the Old Testament.¹¹⁶ It is aware that Jesus was a Jew. He grew up in Jewish traditions and he knew them. Therefore, it would be a curious thing for Jesus Christ to drink fermented wine (beverages) as a high priest. He could not drink since Jesus is our High Priest:

Since then, we have a great high priest who has passed through the heavens, Jesus, the Son of God; let us hold fast to our confession. For we do not have a high priest who is unable to sympathize with our

¹¹⁵ Andrew Corbett, Jesus and Alcohol on <http://www.andrewcorbett.net/articles/alcohol/html> viewed on November 16, 2013.

¹¹⁶ “And the Lord God spoke to Aaron: Drink no wine or strong drink, neither you nor your sons, when you enter the tent of meeting that you may not die; it is a statute for ever throughout your generation.” Leviticus 10:8-9.

weaknesses, but we have one who in every respect has been tested as we are, yet without sin.¹¹⁷

Therefore Jesus could not break such basic principle of ministering to God as High Priest. Jesus was aware with the solemn warning of prophet Habakkuk “woe to him gives his neighbour intoxicating drink”¹¹⁸. If it is forbidden to put alcohol to our neighbour’s lips, how would it be to put alcohol to our own lips? Having this in mind, we can be sure that Jesus made refresh grape juice. It was non-alcoholic drink for the marriage feast. To do opposite to that Jesus could have been totally incompatible with his nature of sinless person. Besides Jesus warned people about drunkenness so he was not favouring as we see in Luke.¹¹⁹

When we read the gospel according to Luke 22:17-18, 20; we find the issue of Eucharist. When Christ shared Supper with his disciples and was marked to be the last time of drinking wine. The question here is did Jesus used fermented wine during the last supper? What kind of wine did He recommend to be used in remembrance of Him?

This study considered the following issues concerning the above questions. Jesus asked his disciples to prepare the Passover for him. It was not the Passover day. He knew that he will not be with them during that particular day. At this day breads were not leaven. They were not added yeast. The work of yeast is to make bread rise. This correlates with alcoholic drinks. It means that if bread did not contain yeast then the wine used was fresh juice. The argument here is that, it cannot make sense for a person to avoid the use of yeast and accept the use of alcoholic wine which sounds similar with the work of yeast. Therefore non alcoholic wine was used during the last

¹¹⁷ Hebrews 4:14-15.

¹¹⁸ Habakkuk 2:15.

¹¹⁹ “Be on guard so that your hearts are not weighed down with dissipation and drunkenness and the worries of this life, and that day does not catch you unexpectedly like a trap. For it will come upon all who live on the face of the whole earth.” Luke 21:34-35.

supper. Jesus was preparing himself to fulfill his mission on the following day. So he could not meet God drunk.

Michael Houdmann asserts that in New Testament times, the water was not very clean. It was without modern sanitation, the water was often filled with bacteria, viruses, and all kinds of contaminants. Michael compares this situation with what is happening in many third-world countries today. As a result, people often drank wine or grape juice because it was less likely to be contaminated.¹²⁰

In 1Tim.5:23,¹²¹ Paul was instructing Timothy to stop drinking only water which was probably causing his stomach problems and instead drink wine. Timothy was directed by Paul to use little wine as medicine to his stomach illness. In such situation Timothy could not overdose by drink too much wine.

Houdmann argued that in those days, wine could be fermented means that containing alcohol, but not necessarily to the degree it is today. For him it is incorrect to say that wine was always grape juice. It is also incorrect to say that it was the same thing as the wine commonly used today. On top of that, Michael claims that the Bible does not forbid Christians from drinking beer, wine, or any other drink containing alcohol. For him, alcohol is not, in and of itself, tainted by sin. It is drunkenness and addiction to alcohol that a Christian must absolutely refrain from.¹²²

This work critic Houdmann's idea given above as follows: How many drinkers in the village manage to drink alcohol and avoid drunkenness? Can this people be able to consume alcohol in small quantity and remain neither harmful nor addictive? In fact, some doctors advocate drinking small amounts of red wine for its health benefits, especially for the heart. Consumption of

¹²⁰ Houdmann, *What does the Bible say about drinking alcohol?*

¹²¹ "No longer drink only water, but take a little wine for the sake of your stomach and your frequent ailments." 1Timothy 5:23.

¹²² Houdmann, *What does the Bible say about drinking alcohol?*

small quantities of alcohol is a matter of Christian freedom.¹²³ If Houdmann agrees that drunkenness and addiction are sin. Then drinking alcohol is bad, due to the biblical concerns regarding alcohol and its effects. For the drinkers can be easily tempted to consume alcohol in excess. Due to the possibility of causing offense and/or stumbling on others after drinking; it is often best for a Christian to abstain from drinking alcohol.

From the NT, the researcher forbids the use of alcohol and allows the use of grape juice or other juice. This follows the consequences which take place after drinking alcohol. If drunkenness and addiction are sin then drinking alcohol is sin as well. For it is the source of the drunkenness and addiction. John the Baptist's greatness in the eyes of God was with the fact that; he should not drink wine or strong drink.¹²⁴ Keep in mind that other people can be against such understandings for their own reasons.

5.4 Alcohol (wine) in the Contemporary Church.

This part focus on giving views of Wagogo and other tribes found in Manzase and Zanka wards about drinking alcohol. It expects to view out time and age of people concerning drinking alcohol. It intends to suggest how the present Church should address Eucharist. The contemporary Church must understand that languages do change overtime. The vocabularies may change and word usage in the Biblical times may or may not have a different connotation today. Language also can die completely. It means that it could not be spoken by anybody.

5.4.1 Traditional view of Alcohol at Manzase and Zanka.

The leading question here was: According to your tradition (tribe) who is allowed to use alcohol? 83 percent of the respondents from Manzase and Zanka wards gave their information as follows.

¹²³ Houdmann, *What does the Bible say about drinking alcohol?*

¹²⁴ Luke 1:15 says

Wagogo used to drink alcohol in occasions. Such as during circumcision, rituals, and when another person asked for help in a certain work. We could not find people running after alcohol early in the morning. People could not drink alcohol daily. We did not have the so called *vilabo*.¹²⁵ Alcohol was brewed in a small quantity only for the head of the family with his one or two friends. They used to drink *nghangala*.¹²⁶ Children were not allowed to drink alcohol. They could be given the millet used in fermenting it to eat.¹²⁷

From the above information, we found that: the problem of alcoholism either did not exist or it was easily been controlled in the past. It is because only elders were allowed to drink it and not daily. They managed to protect their workforce of the society from being addicted or controlled by alcohol.

5.4.2 Alcohol and Christian Faith today at Manzase and Zanka wards.

This part intends explain the understanding of alcohol at Manzase and Zanka wards. Their understanding is influenced by the current meaning of wine as presented by Bacchiocchi.

Most people assume today that the word "wine" can refer only to fermented, intoxicating grape juice, or to the fermented juice of any fruit used as beverage. The basis for this assumption is the current definition given to the word by most modern dictionaries. For example, the seventh edition of the *Merriam Webster's Collegiate Dictionary* defines "wine" as follows: "1: fermented grape juice containing varying percentages of alcohol together with ethers and esters that give it bouquet and flavor. 2: the usu. fermented juice of a plant product (as a fruit) used as a beverage. 3: something that invigorates or intoxicates."

¹²⁵ 'Vilabo' is Cigogo word which has meaning of bars. And for the village context it refers to local bars. It is in a plural form and its singular is Cilabo.

¹²⁶ Nghangala is alcohol made from honey, water and millet put together in a versal for five to seven days. Remember that you should not grind millet.

¹²⁷ Collection of information found during discussion with several respondents at Manzase and Zanka wards concerning the Wagogo background of alcohol.

Note that no mention at all is made in this current definition of unfermented grape juice as one of the possible meanings of "wine." It is not surprising that people who read a definition such as this, common to most dictionaries, would naturally assume that "wine" can only mean a fermented juice.¹²⁸

From the information given above; we get reasons why some people think that drinking alcohol is allowed in the Bible. They are carrying the meaning found in the modern dictionaries. We have to remember that such understanding of wine do exist even in the villages. Some of the biblical interpreters used to address it to them. Some denominations like Roman Catholic spreads such kind of understanding too.

This study asserts that; the behaviour and decision of people do change. But what was truly forbidden by God in the Bible in the past is still relevant to the present time. It sides with Robert Teachout who remarks that, "alcohol is never approved by God in any amount for the obedient Christian."¹²⁹ Therefore the contemporary Church should not side with the behaviour of drinking alcohol.

The study found that things have changed now in these villages. Whereby not only old people are allowed to drink alcohol; now everyone can partake in alcohol. Young people perceive drinking alcohol as new fashion. Everyone wants to drink beer mixing with local brews. They think that by doing such thing; are experiencing their human rights. In the past elders had the mandate of rebuking and even disciplining any child so long as he/she commits mistakes. But not now, you can end up in jail. The present Church looks like losing the mandate of rebuking bad behaviour associated with drinking alcohol. This is bad news to our society. It intends to kill everything economically and spiritually.¹³⁰

¹²⁸ Bacchiocchi, *Wine in the Bible*

¹²⁹ Robert Teachout *The Use of wine in the Old Testament* (USA: 1979) on

¹³⁰ Interview with various respondents in Manzase and Zanka wards January to March 2014.

The issue became serious when elders who were expected to rebuke young people on drinking alcohol fail to do their duty. Those who were expected to give good instruction to the upcoming generation are the+ ones who are totally destroying young people especially girls. They are convincing young people to drink alcohol so that they could win their secret agenda. On the ground that some Church leaders are used to drinking alcohol and the Roman Catholic also allows her members to drink alcohol. One person said that “you are telling us lies, why do Padre’s of the Roman Catholic and Catechists brew and drink alcohol. And you are using the same Bible”¹³¹ This makes the situation worse.

5.4.3 Effective Strategies for Families and the Church today.

In order to overcome the problem of poverty connected with drinking alcohol, the contemporary Church, families, government and other stakeholders should take their responsibilities effectively. The Church must bring Jesus Christ at the center of discussion within various programs established by either political or social leaders referring to Jesus as the role model. This recall to the origin of both cause and solution are addressed in the Bible.

The families should participate in effective ways to learn about drug abuse, alcoholism and addiction. Our ability to cope with any circumstances is a function of how much we know about the challenge and its adversaries. Although these families have been living with problems caused by alcohol for some time, learning about alcohol and drug addiction is a significant first step. Families should not rely on common sense or popular myths preaching, and complaining. They should stop acting like people who suffer much because of alcohol. It is very important for them to know the reality about how alcohol and drugs affect the individual, the family and the society as whole economically and socially.¹³²

¹³¹ Interview with respondent D8 at Illewelo village in Manzase ward. March 6 2014.

¹³² The National Council on Alcoholism and Drug Dependence, Inc: USA viewed on <http://alcoholism.about.com/health/alcoholism/?once=true&> accessed on 28 April 2014.

Families have to seek help and support for themselves. Moreover, the whole society should understand that alcoholism and addiction is a family problem which affects every person close to the person suffering from addiction. Families must be aware that; not only does the alcoholic need help. But also other members of the family need and deserve appropriate education. They need support in finding economical ways to overcome the negative effects of the alcohol.

It is the responsibility of the Church to organize teachings, counseling and support groups that can help families realize that they are not alone. This should let the families know that they are responsible for the drinking. They have to take care of themselves regardless the drinker concerned chooses to get help or not. The Church should work with other expertise¹³³ in giving services to help individuals and family members. Together with the expertise, the Church will deliver all options for help. The help has to focus on solving social economical problems. They have to create good condition which will enable the person who is using alcohol to make right decision. Before making decision the user of alcohol should understand the cost which is losing in alcohol. This person also should express his or her belief that changes will work.

We should not deny the fact that sometimes the people using alcohol are unwilling to seek help. They are in denial. Families should consider a planned, professionally¹³⁴ directed intervention by a team of the Church working alongside the family and alcoholic. This must be an intervention with support of trained and experienced interventionists. Moreover, this is a powerful tool for the family to receive education, guidance and support with a focus on getting the person to accept positive changes.¹³⁵

¹³³ The expertise found in the villages is school teachers, clinical officers, nurses and priest. They have basic knowledge psychology and counseling.

¹³⁴ School teachers, clinical officers, nurses and priest can be used by the Church. Some of these professionals are Christians.

¹³⁵ The National Council on Alcoholism and Drug Dependence, Inc: USA viewed on <http://alcoholism.about.com/health/alcoholism/?once=true&> accessed on 28 April 2014.

In most circumstances, the Church is accused of contributing to the problem of alcoholism. By appearing to tolerate the behaviour and not committing to support the initiation of a recovery program for those who are in need. As with all chronic and even minor illnesses, every person needs time to recover and gain health. Even though; both the individual and the family member sometimes may encounter deterioration in the recovering process. The Church falls under this circumstance. She is preaching the gospel today; expecting the drinkers to stop drinking immediately. The Church and family members must know that. There are underlying issues that perpetuate the addiction. Old tensions and resentments remain a significant force. Therefore we must learn about the serious underlying issues that affect the alcoholic. We must stay dedicated to the recovery process and not condemn the alcoholic; who is going through the painful but necessary journey of recovery. Once the individual abstains from alcohol he or she will be living in long term recovery stage from addiction to alcohol and other drugs.

The Church must confess that she has failed to distinguish the so called the gospel of Christ from traditions of various tribes in which the gospel is preached. The evidence of this failure is the first miracle that Jesus performed at Cana by changing water into wine during the marriage ceremony. Many alcohol drinkers refer to this miracle as an excuse for their drinking believing that even Jesus made alcohol.

The Church must stop glorifying the miracle of alcohol.¹³⁶ The Church advertises this miracle of alcohol focusing on addressing how powerful Jesus is. She forgets that the miracle itself is authorizing a big problem of alcoholism within and outside the Church community. It is from this point which some leaders used to allow Church members to drink officially. We need to ask this question and answer it very carefully. Did Jesus' message

¹³⁶ This research observed that miracles performed by Jesus Christ are used much to address the power of Jesus as God in these villages. These miracles include feeding people Luke 9:12-17, changing water into wine John 2:1-11 as first miracle and others. The wine miracle is well known by drinkers than any other miracles. It means that it has been preached again and again.

accommodate alcohol? Did Jesus' preaching give a room for alcohol? As we discuss in the previous chapter; Jesus did not support drunkenness. He is against drunkenness. Although there are other things Jesus did within the Jewish traditions. They work as witness of his humanity nature as a Jew. They are not part of the divine message. Traditional Jewish ceremonies must contain grape fruit juice; no matter whether it is alcoholic drink or non alcoholic drink. Therefore the Church must not advertise things which can affect the community in general.

The Church needs to use the Bible effectively in addressing the abuse of alcohol in the society. The book of Genesis 9:20-27¹³⁷ gives us evidence on how alcohol brings disasters to the society. First person to get drunk is Noah; he lay uncovered. This is immoral and against the social values. Even in the area of study; this behaviour is happening and not only at home. Some people are walking naked from the local bars all the way to their homes. This behaviour is embarrassment to the family. It is humiliation to the society in general as children other people see their nakedness.

The second narrative in Genesis 9:20-27 is the curse given by Noah to Ham was connected to the use of alcohol. This curse destroyed the economical development of Ham and his descendants. To become slave is to undergo poverty throughout a person's lifetime. The consequences of curse in Wagogo tribe cover all spheres of human life; a cursed person will experience decrease in both moral values and economical terms. The study observed that drinking alcohol destroys the social economical progress of the society as whole. The Church should address these effects with appropriate strategies for educating rather than condemning alcohol as sinful behaviour.

¹³⁷ "Noah, a man of the soil was the first to plant vineyard. He drank some of the wine and became drunk, and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it on both their shoulders, and walked backwards and covered the nakedness of their father; their faces were turned away and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, cursed be Canaan; lowest of slaves shall he be to his brothers. He also said, blessed by the Lord my God be Shem; and let Canaan be his slave. May God make space for Japheth, and let him live in the tents of Shem and let Canaan be his slave." Genesis 9:20-27.

The Church could explain the effects of alcohol as wicked agent which is used to decrease the economical progress of many people. Reading from Genesis 19:30-38¹³⁸ we find that alcohol was used as a wicked way that threatened the social values of Lot's offspring. It is because of drinking alcohol Lot engaged in sexual relations with his own daughters. This incest is shameful and against the social morals stated in Leviticus 18:6ff.¹³⁹ Can you imagine how -shameful is the offspring born from father having sexual relations with his own daughters? In the researched area alcohol has been used as a tool to harm families especially in the social economical side. Some people are having sexual relationships with their relatives when they get drunk. They cause trouble and bring shame to their clans. Alcohol can lose the inhibitions of people. It causes them to lose self control and engage in inappropriate behaviours.

The Church has to address the reality of drinking alcohol in a polite way. The act of drinking alcohol hinders people on making good decision either for the personal issues or for the communal issues. The outcome of such decisions bring enmity and suffering to the particular society. In Genesis 27:25¹⁴⁰ Isaac was drinking wine when he blessed Jacob, thus causing a huge mess. This is happening in the researched area, where by some people make decisions which harm their family. For example selling the family properties while he or

¹³⁸ "Now Lot went up out of Zoar and settled with his two daughters, for he afraid to stay in Zoar; so he lived in a cave with his two daughters. And the first born said to the younger, our father is old, and there is not a man on earth to come in to us after the manner of all the world. Come, let us make our father drink wine, and we will lie with him, so that we may preserve offspring through our father. So they made their father drink wine that night; and the firstborn went in and lay with her father; he did not know when she lay down or when she rose. On the next day, the firstborn said to the younger, look I lay last night with my father; let us make him drink wine tonight also; then you go in and lie with him, so that we may preserve offspring through our father. So they made their father drink wine that night also; and the younger rose, and lay with him; and he did not know when she lay down or when rose. ..." Genesis 19:30-38.

¹³⁹ "None of you shall approach anyone near of kin to uncover nakedness: I am the Lord. You shall not uncover the nakedness of your father, which is the nakedness of your mother; she is your mother, you shall not uncover her nakedness. You shall not uncover the nakedness of your father's wife; it is the nakedness of your father. You shall not uncover the nakedness of your sister..." Leviticus 18:6-16

¹⁴⁰ "Then he said, Bring it to me that I may eat of my son's game and bless you. So he brought it to him, and he ate; and he brought him wine, and he drank." Genesis 27:25.

she is drunk without consulting the family members. The decision of forcing a child to be married a person who is not interested with or child marriage. Such decision wrecks homes and divides families. Alcohol hinders the leadership of those in authority in many ways.¹⁴¹ Look King Ahasuerus tried to subject his wife to a terrible thing while he and his friends were drunk.¹⁴²

The Church should explain to the Christians that complete abstinence from drinking alcohol is the best pathway to a closer walk with the Lord.¹⁴³ Taking the example of John the Baptist is highlighted by his abstinence.¹⁴⁴ This preacher and the apostle Paul call all people to walk in a way that is not characterized by drunkenness.¹⁴⁵ The Church should expand the understanding of the Christians that drinking alcohol leads to other problems such as dishonoring parents and other elders.¹⁴⁶ This touches the moral issues that are most valuable in the personality and human rights in the society. The behaviour of drinking alcohol causes people to lose their good way of life and attain unrespectable way of life.¹⁴⁷

The habit of drinking alcohol can lead to a premature death to happen in the society. For example the death of Nabal was contributed much by the act of

¹⁴¹ "It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to desire strong drink; or else they will drink and forget what has been decreed, and will pervert the rights of all the afflicted." Proverbs 31:4-5.

¹⁴² "When these days were completed, the king gave for all the people present in the citadel of Susa, both great and small, a banquet lasting for seven days, in the court of the garden of the king's palace. There were white cotton curtains and blue hanging tied with cords of fine linen and purple to silver rings and marble pillars. There were couches of gold and silver on a mosaic pavement of porphyry, marble, mother-of-pearl, and coloured stones..." Esther 1:5ff

¹⁴³ "Moses summoned all Israel and said to them: You have seen all that the Lord did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land, the great trials that your eyes saw, the signs, and those great wonders. But to this day the Lord has not given you a mind to understand, or eyes to see, ears to hear. I have led you for forty years in the wilderness. The clothes on your back have not worn out you have not eaten bread, and you have not drunk wine, or strong drink – so that you may know that I am Lord your God." Deuteronomy 29:2-6.

¹⁴⁴ "For he will spirit be will great in the sight of the Lord. He must never drink wine or strong drink, even before his birth he will be filled with the Holy Spirit." Luke 1:15.

¹⁴⁵ "Let us live honourably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy." Roman 13:13.

¹⁴⁶ "They shall say to the elder s of your of his town, this son of ours is stubborn and rebellious. He will not obey us. He is glutton and a drunkard." Deuteronomy 21:20.

¹⁴⁷ "It is not good to eat meat or drink wine or do something that makes your brother or sister stumble." Romans 14:21.

drinking alcohol. Nabal died after a drunken spree.¹⁴⁸ Likewise, drinking alcohol can lead murder to occur. Just like what happen to Absalom's plot.¹⁴⁹ Even today this is happening a lot. 78% of the respondents admitted this problem. Alcohol is used as a tool of manipulating people and treats them as you want. King David used alcohol to manipulate Uriah¹⁵⁰ and as a result drinking loses up people moral. Getting drunk can bring misfortune in the society. For example in 1Kings 16:8-10 a king was at risk of being killed because he was drunk.

The book of Proverbs tells us how big the problem of drinking alcohol is to the society. This accommodates all of the effects explained in this study in one way or another. The habit of drinking alcohol results to the following outcome. It brings enormous hurt and self inflicted wounds. It creates the opportunity for willful sin to take place and fills minds with poisoned thought. This effect does not end up by being drunk but alcohol leaves person irrational in his or her thinking and actions. It means that this person is affected by alcohol even if he drank yesterday.¹⁵¹

The behaviour of drinking alcohol leads people to be caught unawares of their immediate circumstances. It is like a waiting trap for human to be caught in. Just like Job's children who were caught in a deadly tropical storm.¹⁵² It is undeniable truth to say that drinking alcohol is a companion of

¹⁴⁸ "Abigail came to Nabal; he was holding a feast in his house, like the feast of a king. Nabal's heart was merry within him; for he was very drunk; so she told him nothing at all until the morning light. In the morning when the wine was gone out of Nabal his wife told him these things, and his heart died within him, he became like a stone. About ten days later the Lord struck Nabal, and he died." 1Samuel 25:36-38

¹⁴⁹ 2Samuel 13:28-29.

¹⁵⁰ "David invited him to eat and drink in his presence and made him drunk; and in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to house. 2Samuel 11:13

¹⁵¹ "Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who linger late over wine, those who keep trying mixed wines. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and strings like an adder. Your eyes will see strange things, and your mind utter perverse things"
Proverbs 23:29-33

¹⁵² "...yours sons and daughter were eating and drinking wine in their eldest brother's house. And suddenly..." Job 1:18-19.

insecurity.¹⁵³ To drink alcohol is putting yourself in danger in one way or another. This is because it is associated with violence. Prophet Isaiah states that errors are made by spiritual leaders when they get drunk. The truth is that any leader has the possibility of committing mistake when he or she is drunk. Alcohol brings spiritual blindness therefore one cannot see the dangerous ahead.¹⁵⁴

The Church must elaborate that once any leader drinks alcohol, automatically this enables others to drink as well. As the leader of the family, parents must not drink alcohol and thus become a good model to their children. The Bible gives us example of a leader Belshazzar who made decision under the influence of alcohol.¹⁵⁵ Parents and other leaders must understand that it is absolutely wrong to give someone alcoholic drink.¹⁵⁶ By so doing our society is corrupt due to the use of alcohol.¹⁵⁷ It is the responsibility of the Church to let Christians understand that alcohol brings about disorder, shame and humiliation.¹⁵⁸

5.5 Chapter Summary

This chapter discussed various meaning of the term wine which might be referring in different verses. It could be used to refer to non alcoholic drinks. It might be used to refer to alcoholic drinks. The two meanings brought people in disagreement.

OT and NT show that the two meanings emerge. This work took the side of the non alcoholic drinks whenever wine is allowed. The alcoholic wine is

¹⁵³ "you will be like one who lies down in the midst of the sea. Like one who lies on the top of a mast." Proverbs 23:34.

¹⁵⁴ "These also reel with wine and stagger with strong drink; they err in vision. They stumble in giving judgment." Isaiah 28:7

¹⁵⁵ "King Belshazzar made a great feasting for a thousand of his lords and he was drinking wine in the presence of the thousand." Daniel 5:1

¹⁵⁶ "Alas for you who make your neighbour drink, pouring out wrath until they are drunk, in order to gaze their nakedness" Habakkuk 2:15.

¹⁵⁷ "For when the time comes to eat each of you goes ahead with your own supper and one does hungry and another become drunk." 1Corinthians 11:21.

¹⁵⁸ "You will be sated with contemplate instead of glory. Drink you yourself, and stagger. The cup in the Lord's right hand will come around to you; and shame will come upon your glory." Habakkuk 2:16.

referred to the places where it is forbidden by the Scriptures. The work acknowledges the opposing view. But, it calls them for critical thinking of the effects on the social economical growth especially in the villages.

Traditionally alcohol was not used as it is now. It was drunk by elders in occasions like rituals. Now days alcohol is used by anyone at any time as the result it affects the work rate of the drinkers. Families, Church and government needs to acknowledge the problem and seek find solution.

CHAPTER SIX

RECOMMENDATION AND CONCLUSION

6.1 Introduction of the chapter

This chapter aims at giving recommendation and conclusion. What should be done to solve the problem of alcoholism in my area of study – Manzase and Zanka wards and even beyond?

6.2 Recommendations

This part suggests an approach which has to be used by the Church to rescue our economical growth. It expects to rise up some activities which should be done by the villagers, village leaders, Church leaders, central government leaders and other stake holder in solving the problem.

6.2.1 How the Church should approach the problem of alcoholism.

The Church has to deliver her message with social economical approach in addressing the issue of drinking alcohol. This is because the Bible itself declares this approach in the book of Proverbs 21:17, 23:21¹⁵⁹ that drinking

¹⁵⁹ “Whoever loves pleasure will suffer want; whoever loves wine and oil will never be rich...for the drunkard and the glutton will come to poverty, and drowsiness will clothe them with rags.” Proverbs 21:17 ; 23: 21.

alcohol leads to poverty. On top of that Ecclesiastes 10:17¹⁶⁰ promise happiness to those who abstain from drinking alcohol individually, groups and the whole land.

It is undeniable truth that alcoholic drinks usually cost much more than other beverages. This means that drinking socially on a regular basis reduce the amount that could be given to the Church as offerings, or as contributions for other activities. It seems impossible to tell whether Church members are drinking responsibly or on their way toward termination to alcohol. You do not have to agree with these arguments, but it usually helps people to understand how Church can start addressing powerful message which can reduce poverty connected to the use of alcohol and rescue life of people in our society.

The Church has to come up with a powerful economical message with the approach of Rescue Life for God's Development Minded (RELIGODEM).¹⁶¹ Why the Church has to Rescue Life? It is because many people are dying both physical and spiritual death from the use of alcohol and poverty. This touches the heart of the ministry of Jesus Christ on earth.¹⁶² Why God's Development minded? It is because God never lose, His business usually gains profit. God is always after producing, increasing, progressing which are tied up on 'development.' Look at what Adam and Eve were told by God: Genesis 1:28; 2:15;¹⁶³ at Abraham Genesis 12:1-3.¹⁶⁴ These passages

¹⁶⁰ "Happy are you, O land when your king is a nobleman, and your princes feast at the proper time – for strength, and not for drunkenness." Ecclesiastes 10:17.

¹⁶¹ RELIGODEM is an initial form of Rescue Life for God's Development Minded. It is an approach suggested by this study for the Church. If the Church could use this approach RELIGODEM, she could rescue life of many people economically and spiritually. The Church needs to show the how drinking alcohol affect economical growth of the drinker. She needs to help people participate in self employment by teaching them how to conduct small projects in Swahili *Ujasiliamali*.

¹⁶² "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour." Luke 4:18-19.

¹⁶³ "God blessed them and God said to them, Be fruitful and multiply and fill the earth and subdue it; and have dominion over the birds of air and over everything that moves upon earth. The Lord God took [human beings] and put [them] in the Garden of Eden to till it and keep it." Genesis 1:28; 2:15.

assure us that God wants people to develop. To have positive progress and God has given all the resources. Again the question comes. What kind of development is this all about? Consider this:

Then the devil led him up and showed him in an instant all the kingdoms of the world. And the devil said to him. To you I will give their glory and all this authority; for it has been given to me, and I give it anyone I please. If you, then, will worship me, it will all be yours.¹⁶⁵

It means that there is development given by the devil. This kind of development does not please God at all. That is why this paper calls the Church to clarify that; development must be given by God and used for God's glory. We need development which will make us continue worshiping God and keep his commandments.¹⁶⁶

The approach of Rescue Life for God's Development Minded (RELIGODEM) is to be built on Jesus Christ. It has to be good news for the poor that is to enable them survive. The good news has to bring peace of mind especially about what we should eat, drink, wear, educate our children and so forth. This message must be powerful enough to release people from captivity. The Church has to acknowledge that people have been captives of hunger, disease, ignorance and drinking alcohol for a long time.

It is really difficult to tell people about spiritual life and neglect the physical life at the same time insisting them to bring material wealthy to the Church. Of course Apostle Paul helps us to understand that the love of God exceeds anything else so nothing can separate us¹⁶⁷ Romans 8:35. The Church should encourage the drinkers, that alcohol should not separate them from the love of God. What they need is to consider the effects of alcohol in their

¹⁶⁴ "Now the Lord said to Abram, Go from your country and your kindred and your father's house to the land that I will show you. I will make you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you and the one who curses you I will curse; and in you all families of the earth shall be blessed." Genesis 12:1-3.

¹⁶⁵ Luke 4:5-7.

¹⁶⁶ Deuteronomy 8:11-20.

¹⁶⁷ "Who will separate us from the love of Christ? Will hardship, or desire, or persecution, or famine, or nakedness, or peril, or sword?" Romans 8:35.

social economical growth. Nonetheless, we should neither condemn drinkers as the only sinners nor count drinking as the biggest sin. The Church has to preach the goodness of God that is ready to forgive our sins and no one is righteous before God.¹⁶⁸

The original commitment in the RELIGODEM approach has to be on the social concern for the poor especially the active concern for women and children who mostly are suffering the consequences of alcohol and poverty. It is the concern for freedom from habitual effect, and a desire of not causing a weaker brother or sister to stumble. But let many people experience positive economical changes in this commitment with holy love to the poor and in supporting one another in our pursuit of holy love.

The RELIGODEM current compromise, as you may know, has to be the community membership. In order to serve in official leadership roles in Church; people have to commit on avoiding alcoholic drinks as well as giving to the poor, visiting those in prison, sharing their faith, and otherwise pursuing a life of active love. These community members have to be welcomed into the Church, listed on these roles and are involved in active service among the community. All these have to serve as per community membership guidelines. On the category of avoiding alcoholic drinks we have to consider the wine used in Eucharist as well. The Church has to use non alcoholic drinks such as juice and soda which also is a way of minimizing the expenditure and use the saved amount in other activities as well as maintaining the official roles.

Under this approach the Church has to develop an effective program to prevent the use of alcohol among young adolescents inside and outside the Church. It is necessary to identify first the causes of drinking alcohol of every member of the group. The identification of those causes involves a combination of assumption and research. According to the Theory of Triadic

¹⁶⁸ "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness" 1John 1:8-9.

Influence (TTI) which integrates many behavioural theories into a comprehensive "mega-theory" of health behaviour, all behaviours have roots in three domains: the person's personal characteristics, current social situation, and cultural environment. The TTI also specifies different levels of influence on behaviour for various factors. For example, proximal factors directly pertain to the drinker such as attitudes and perceived norms around alcohol and more distal factors pertain to the drinker's environment like parental practices or laws and policies influencing access to alcohol.¹⁶⁹

Hawkins Thompson asserts that consistent with the TTI, personal, social, and environmental factors over and over again have been found to be associated with the use of alcohol among adolescents.¹⁷⁰ Personal influences promoting alcohol use include rebelliousness, tolerance of deviance, a high value on independence and nonconformance, low school commitment and achievement, positive beliefs and attitudes toward alcohol use, and lack of self-efficacy to refuse offers of alcohol given by their parents, friends and other community members. Social influences favouring youth alcohol use include low socioeconomic status and minimal parental education, family disruption and conflict, weak family bonds, low parental supervision, parental permissiveness and lack of rules about alcohol use, family history of alcoholism, peer alcohol use, perceived adult approval of use, and perceived peer approval of use. Important environmental influences on youth alcohol use include the legal, economic, and physical availability of alcohol as well as cultural norms around use.

The Church should have room for the community as a whole in this approach of RELIGODEM; knowing that the problem is for the whole society. The participation of the Community is critical for creating all-inclusive changes in institutional policies. All village and ward leaders must participate on this.

¹⁶⁹ Flay and Petraitis "Relative effectiveness of comprehensive community programming for drug abuse prevention with high risk and low risk adolescents." *Journal of Consulting and Clinical Psychology* 58(4):447-456, 1994.

¹⁷⁰ Hawkins Thompson et al. "The Monitoring the Future National Survey Results on Adolescent Drug Use: Overview of Key Findings, 1997. NIH Pub. No. 00-4690, Rockville, MD: National Institute on Drug Abuse, 2000.

Including *balozi*, *mkuu wa kitongoji*,¹⁷¹ village executive officer, village chair person, ward executive officer, and *diwani* should participate on changing institutional policies such as that of establishments of alcohol, media outlets, ward schools and public policies. They can decide for their village and send their suggestion to the central government. This should aim at reducing youth (the manpower) access to alcohol. Several community assessments have to be included in community-organizing components to mobilize and successfully change policies addressing public social economical and health issues.¹⁷²

Under the approach of Rescue Life for God's Development Minded; the Church has to work with the government to set out community for trial-Communities Mobilizing for Change on Alcohol (CMCA) which must focus only on changing the policy to reduce people access to commercial and social sources of alcohol. CMCA has to test a community-organizing intervention in a trial involving a number of communities that will be randomly assigned to receive the intervention or to serve as control communities. The goal of the community-organizing intervention is to reduce the accessibility of alcoholic beverages to people or labour force supplier to the community.

Wagenaar A.C. contends that through the organizing effort, diverse groups of people across the intervention communities must develop and implement strategic action plans to influence a wide array of institutional policies.¹⁷³ The intervention is expected to be successful in several aspects. For example, it expects to change practices of alcohol commercial around selling to underage youth and reduce the tendency of 18 to 45 years old to buy alcohol in local bars, shops and other places in the village. It expects to prohibit the behaviour of providing alcohol to the middle age, or consume alcohol.

¹⁷¹ *Balozi* is leader of ten houses in particular street. *Mkuu wa kitongoji* is street leader and *diwani* is political representative of ward in the local government council in a particular district.

¹⁷²Holder, H.D. et al. "Effect of community based interventions on high risk drinking and alcohol related injuries." *Journal of the American Medical Association*. 284(18):2341-22347, 2000.

¹⁷³Wagenaar et al. "Communities mobilizing for change on alcohol: Lessons and results from a 15 community randomized trial." *Journal of Community Psychology* 27(3):315-326, 1999.

Furthermore, following the intervention, the prohibition must cross over other sectors like drivers no matter are under the influence among 18 to 45 years old.¹⁷⁴ This follows increase of accidents which happening not only in villages but also to others areas in our country.

The Community Trials Project (CTP) and the Saving Lives Program must be addressed strongly to the underage drinking, although the focus of these studies expanded beyond the underage population. The goal of the CTP is to save individual economical growth, reduce injury, disabled and deaths related to the use of alcohol among all age groups; but especially to the underage which is recognized by the government now.

In order for the Church to reduce poverty, diseases and even death connected by the act of drinking alcohol under RELIGODEM, the Church needs to arrange the scheme of project for development educators. The development educators will reveal the effects of drinking alcohol on the economical growth of individuals and motivate them engage in developmental activities rather than drinking alcohol. The teachers will instruct Christians in ways to utilize the resources available in their community for economical purposes not for alcohol consumption. This should be empowering people who deserve help such as the disabled, HIV victims, orphans, widows, and other women. The empowerment should give people knowledge about how to successfully manage their money and other resources affecting their way of life and well being.

The community trial project and saving life program held under RELIGODEM has to address the need to reduce the number of people manufacturing alcohol in the villages. The Church has to introduce piglets' projects for women to be involved in instead of making alcohol for selling. This project should be owned by the Church and be taught to Christians living in the villages. As the project expands it will be owned individually. The startup cost

¹⁷⁴ Wagenaar, A.C. et al. "Communities mobilizing for change on alcohol: Outcomes a randomized community trial" *Journal of Studies on Alcohol* 61 (1):85-94, 2000a.

does not require a large amount of capital. It should establish a project of keeping local chickens that cost a small amount. In each project the Church should work with agricultural officers found in villages.

With such projects the Church will be addressing the gospel together with the expansion of the projects. This will enhance the knowledge about the effects of drinking alcohol and calling people on joining the Church. It means that the Church should not establish any project that does not have a Christian message.

The Church has to tell the government to participate in finding the solution of the problem of drinking alcohol. Apart from educating the society about the effects of alcohol, the government, the Church, and other stakeholders should think of the following components:

- Participation of the media to increase awareness about the effects of alcohol in the community. Media should be told by the government to educate people about alcoholism. Media should not promote and advertise alcohol instead of educating people about effects of alcoholism. This should include all radio stations, Television, newspapers and other social networks which people of Manzase and Zanka wards used to access and get information. The Church here should stand in her position of prophetic to rebuke all teachings, and discourage all movements and other campaigns which promote and entertain alcohol.
- Training of alcohol retail establishments, including information on preventing sales to under age customers. It means that villagers must be educated to reduce alcohol on the market. They should be told to reduce brewing local alcohol in their villages. All villagers must participate on prohibiting youth from drinking alcohol. This should be addressed well by all village leaders, Church and other stakeholders.
- Compliance checks conducted by law enforcement to reduce illegal alcohol sell to under age clients. Village leaders and the Church leaders must make sure that all laws about drinking alcohol are followed. For example, all people should neither sell nor buy alcohol at homes or at

local bars during the working hours. This must go beyond the tendency of increasing taxes to alcoholic beverage that results in an increase of its price. This study is aware that every year the central government used to increase taxes on drinks. We argue that; to increase price is not a solution to the problem of drinking alcohol and drug abuse. The government should either less the rate of production of these drinks or just stop producing them.

- Increase enforcement for the drunken driving laws. This is the work of the central government. The local government and the Church can advice and encourage the enforcement. This must consider the life of the innocent people who are dying in vehicles accidents caused by drunk drivers. We must remember that people from the researched area are using vehicles. They do travel from one place to another so they are affected by this problem. Again, these wards are located along the great road from Cape Town in South Africa to Cairo in Egypt via Tanzania. It can also be understood in the other way round. That once the villagers are drunk passing through the road, cars can hit them.
- Target policies and public expenditure on the most important problems such as the costs of alcohol versus other psychoactive drugs like tobacco. This calls us to evaluate what we are earning from alcohol and what we are losing through alcohol. This evaluation must be done from the personal level to the national level. Does the government earn a big cake than what is losing through alcohol? Think of the cost used to train expertise in medical, education, economical field, engineers and others ending by dying from diseases associated with drinking alcohol. Think of people need treatments outside our country due to the use of alcohol. It is easy to that; these people are paying for their bills. How many people can afford to pay their bills? It is sad to see them dying and the nation lose her workforce and increase of orphans, widows which increase burden to the society.

The program of educating people about economical effects of alcohol should start from the primary school and continue to the higher learning institutions.

The government under the ministry of education should include special subjects dealing with the use of alcohol in curriculum. At this category the effects of drinking alcohol and other drugs has to be addressed. Once the whole society is well educated this will reduce the number of labor force from involving in alcohol abuse. Moreover, there could be reduction in injury crashes, alcohol related crashes, and physical attack injuries among the general population.¹⁷⁵

6.3 Conclusion

This work concludes that; village setting shapes the lifestyles of the people to large extent. The social economical activities and behaviour of the people is much influenced by the location, climate and the ideology that exists within a particular village. People claimed to be jobless and bored especially in dry season. Frequently, they gave an excuse that “we do not have enough water sources in our village. Therefore we cannot even own a garden.”¹⁷⁶ As the result, they decide to go to the local bars and drink alcohol. Consequently, while partaking in alcohol, they claimed to forget their problems.

However, the puzzling question is if they are jobless, ‘where do they get money to spend on alcohol daily? What could happen if they save that money that otherwise would be spent on alcohol?’ The research of this study involved on collecting data from field volunteers who responded to the survey questions. This research did not mention any name of the respondents to as one way of confidentiality.

The Church within the research area agreed that drinking alcohol is a critical challenge. A number of their Christians drink alcohol even during the worship services. Moreover, some do not attend Church services because they are drinking alcohol. These Christians find it difficult to give up alcohol even for one or two hours in order to be sober and attend Church services.

¹⁷⁵ Holder H.D. et al. Lessons from a comprehensive community prevention trial. *Addiction* 92(Suppl.2):293-301, 2009.

¹⁷⁶ A response from one of the respondent during the interview on January 19th 2014, at Zanka-Bahi.

Many ideas can be expressed on the challenge of alcohol abuse and the effects on society. Although what has been observed by this particular study can serve to prove that any person who has an open heart for God must realize that drinking alcohol affects our social economical growth. It is not right for any person especially the child of God to become drunk. The Church should not end up by preaching that the Bible says we should not drink alcohol because the Biblical text is ambiguous; some passages support drinking but this does not condone alcohol abuse. The Church should not let Christians drink alcohol just because Jesus turned water into wine or even Jesus served his disciples wine at the last supper. The message of the Church should teach Christians that alcohol is addictive which lead to drunkenness.

The use of alcohol is harming our social economical and spiritual growth both as individuals and as a whole community. People are confused by different teachings given by religious and secular leaders on alcohol. The government confuses people as she promotes the investments on alcohol which influences people to drink alcohol through false advertisement plus ignorance, culture of the people and ignoring the effects which alcohol brings to the Nation.

This situation leads to the decline of our social economical growth day after day. Our community is suffering from the outcomes of drinking alcohol. The gap between the “haves” and the “have-nots” is growing bigger. It means that the “haves” are the rich people who hold the economical power; who get better education in good schools. Once they drink alcohol they can get help and better treatments from psychologists. The “have-nots” are the poor people living mostly in remote areas with poor social facilities. Are the ones to be convinced to drink every new brand of alcohol; the ones to be proud with ‘Konyagi the spirit of the Nation’ without knowing what kind of spirit is this? What happens when people are consuming alcohol; they are seen as more sensual and are believed to more likely engage in sex which in most cases

results to the spread of diseases. The government knows this but who should tell her to take action on stopping it.

This study identified that the community is suffering from poverty connected to the behaviour of drinking alcohol. The Church is not safe because the Christians are crying out in their suffering and poverty. The Church should reevaluate her mission and find ways to effectively address the challenge of alcohol abuse amongst her people.

- The Church has a prophetic role: - she has the role of calling the whole community to manifest human love and justice. The Church has the mandate to challenge, discomfort, warn and rebuke all wrongdoing by the offenders within the community. From this point the Church has to face the government leaders tell the reality about the misery brought by the act of drinking alcohol in our society and for change.
- The Church has a priestly role: - She has the mandate of calling the Church and community to its highest spiritual state through counseling, comforting, accepting, forgiving and consoling. She has a chance to encourage people to think of their economical development rather than drinking alcohol.
- The Church has a kingly role: - she has role of administering wisely and utilize effectively the resources given by God to the community. The Church has to enable people to point of knowing the importance of good management of their resources.

The Church should train her ministers on how to manage the assets and resources. Train them how to utilize them in a good order. The conditional reflex or aversion treatment from the Church leaders prescribed by a doctor is needed for development. The Church should accept drinkers as sick and help them understand their sickness. The Church should help drinkers to feel the terrible consequences of their drinking and discourage those who engage in making and selling alcohol. She must be helpful to drinkers and be good teacher, who asks right questions, open door, invite the learners to stretch and grow. The Church has to be willing and able to evaluate the progress of educating for maturity on social economical and spirituality.

At this point the Church will be in the position of helping the partner of the drinker to know that the first step towards putting things right is to take some time for your own recovery by getting the much needed support; try to seek for a good friend or a counsellor (Church) who can be a great help. We must understand that peace and love are the oxygen of family life such that the whole family is gasping for breath. But when a father, a mother or children straight regardless of their ethnicity or social group, religion, colour, rich or poor hold on drug and alcohol abuse and turn off the oxygen of the family, obvious can destroy family relationships. Most of all, young children and teenagers suffer the greatest from the effects of the abuse of alcohol and drugs in the family.

It is the responsibility of the Church to work with the government and make sure that the oxygen of the family life is maintained. Once this oxygen is maintained assets and resources will be for the benefit of the whole family. This is found in the good news proclaimed by Jesus Christ in Luke 4:18-19. It means that social concern is needed to be addressed by the Church helping the community to develop economically and spiritually. The Church should not neglect one of them.

The government has to consider the social and economical costs on the use of alcohol and compare with the Gross Domestic Product (GDP) contributed by alcohol. She must evaluate the side effects to the user as individual, family and as the whole society connected to the use of alcohol. The government needs to know the extent of poverty caused by drinking alcohol. If the process of estimating the costs of the impact of alcohol on the material welfare of society is difficult; then the government has to estimate the social costs of treatment, prevention, research, law enforcement, lost productivity and some measure of years and quality of life lost.

The following questions have to be used frequently for evaluating the message delivered by the Church.

- Do we need to preach against the potential effects of alcohol?
- Do pastors preach against the dangers of drunkenness and self-medication using alcohol?
- Do you believe pastors should call people toward the “higher life” as it is outlined in the RELIGODEM approach?
- How should we preach about alcohol in a way that is faithful to our Church, loving toward others, and consistent with scripture?

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Appendix A.

Questionnaire.

My name is Mathew Nghambi Ndekano. I am a student at St John's University of Tanzania pursuing a Masters of Arts in Theology and Contemporary Issues.

Dear participant the following are required information from you: This intends to fulfill the aims of the study titled: The Effects of alcoholism on the Social and Economical Way of life in rural areas in Dodoma, Tanzania: Towards the message of the church in combating poverty associated with the problem of alcoholism. A case of Zanka and Manzase wards in Dodoma Region.

Circle the right option for you and write your opinion in the blank.

1. a). Does alcoholism effects economy, social or health? Yes/ No
b). If yes what are the effects
2. a). Are there any solutions/ ways of stopping effects of alcoholism?
Yes/ No.
b). If yes mention that ways.....
3. a). Do you think the Church can contribute anything on stopping the effects of alcoholism? Yes/ No.
b). If yes, how.....
4. a) Is there any correlation of alcoholism and poverty? Yes/No.
b) If yes, how.....
5. Does the use of alcohol cause conflicts? Yes / No. If yes where.....
6. Do you think alcohol can cause any kind of disease? Yes / No.
7. What kind of disease it can cause.....
8. Do you think the church contributes to the increase of the problem?
Yes / No.
9. If yes, how.....
10. Do you think alcoholism affects work performance of the user? Yes / No.
11. If yes, state how does it affect.....

12. Which group is most affected by the use of alcohol? Children,/youth/ adult. Why?.....
13. Mention the advantage of the use of alcohol?
 - a. Economical advantage
 - b. Social advantage.....
 - c. Health.....
14. According to your tradition (tribe) who is allowed to use alcohol? why?
15. According to African traditions people were allowed to start drinking alcohol at what time? Morning/ Evening. Why.....
16. Do you think the use of alcohol affects the family budget? Yes/No. If yes how.....
17. What is your challenge on this problem of alcoholism:
 - a) To the Church.....
 - b) To the Government.....
 - c) To the Family.....
18. Do you think is there any relationship between the act of drinking alcohol and moral abuse? Yes/ No.
19. Explain how the behaviour of drinking alcohol affects moral values? At the family level..... community level.....

Dodoso.

Jina langu ni Mathew Nghambi Ndekano. Mimi ni mwanafunzi wa Shahada ya Uzamili ya Theologia na Mambo Mtambuka, katika Chuo Kikuu St. John's Cha Tanzania. Ndugu mshiriki maswali yafuatayo yanalenga kupata taarifa kutoka kwako ili kukakamilisha lengo la utafiti huu juu ya mada isemayo: Madhara ya ulevi kiuchumi na kijamii Dodoma: Ujumbe wa Kanisa wa kutokomeza Umaskini unao sababishwa na ulevi.

Zungushia chaguo lililo sahihi kwako na kujaza nafasi zilizo wazi.

1. a) Je ulevi una athari yoyote kiuchumi, kijamii, au kiafya? Ndiyo/ hapana.

- b) Kama jibu lako ni ndiyo zitaje athari hizo.....
2. a) Je kuna njia za kuzuia athari zinazosababishwa na ulevi (pombe)?
Ndiyo/ hapana.
b) Kama jibu lako ni ndiyo, zitaje njia hizo.....
3. a) Je unadhani Kanisa linaweza kutoa mchango au suluhu ya kuzuia
tatizo? Ndiyo/ Hapana.
b) Kama jibu lako ni ndiyo Kanisa lifanyeje.....
4. a) Je kuna uhusiano wowote kati ulevi (pombe) na umaskini? Ndiyo/
hapana.
b) Kama jibu lako ni ndiyo, eleza uhusiano huo.....
5. Je matumizi ya pombe yanapelekea ugomvi kutokea? Ndiyo/ Hapana.
Kama ndiyo ugomvi hutokea wapi? Kilabuni, nyumbani, mtaani,
maeneo ya kazi mengine ni.....
6. Unadhani ulevi unaweza kusababisha majonjwa kutokea? Ndiyo/
Hapana.
7. Ni magonjwa gani yanaweza kusababishwa na ulevi (pombe)
8. Unadhani Kanisa limechangia kuongezeka kwa tatizo? Ndiyo/ hapana
9. Kama jibu lako ni ndiyo, limechangiaje?.....
10. Unafikiri ulevi una athiri utendaji wa kazi kwa mtumiaji? Ndiyo /
Hapana
11. Kama jibu lako ni ndiyo, unaathiri vipi?.....
12. Je ni kundi lipi linaathirika zaidi na utumiaji wa pombe? Watoto/ Vijana/
wakubwa? Kwa nini?.....
13. Taja faida za unywaji wa pombe?
a) kiuchumi.....
b) Kijamii/maadili.....
c) Kiafya.....
14. Kwa utamaduni wa kabila lenu, watu gani wanaruhusiwa kunywa
pombe? kwa nini?
15. Kwa mwafrika pombe anakunywa wakati gani? Asubuhi/ Jioni. Kwa
nini?
16. Je unatoa changamoto gani kuhusu tatizo hili la ulevi/ unywaji pombe.
a) Kwa Kanisa.....

b) Kwa Serikali.....

c) Kwa familia husika.....

17. Je kuna uhusiano wowote kati ya utumiaji wa pombe na kushuka kwa madili katika jamii? Ndiyo/ hapana.
18. Elezea namna utumiaji wa pombe unavyo athiri maadili yetu katika ngazi zifuatazo: Katika ngazi ya familia..... katika ngazi ya jamii....
19. Elezea namna unywaji wa pombe unavyo athiri madili ya jamii. Ngazi ya familia...ngazi ya jamii.....