

**INCULTURATION IN THE ROMAN CATHOLIC CHURCH: THE INTEGRATION OF
POLYGAMY AMONG LUO ETHNIC COMMUNITY OF KISUMU DEANERY**

BY

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DECLARATION

I declare that this thesis “Inculturation in the Roman Catholic Church: The integration of Polygamy among Luo community of Kisumu Deanery” is my original work and has not been presented for degree award in any other university

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DEDICATION

In memory of my late parents and siblings: Cyrillus Mbuya Okwaro (Ja Kabaa, Piny Nang'o), Consolata Oguta Mbuya (Nya kodongo), Fransiscar Atieno Achola (Nyambim) and Thomas Joseph Oyuko Mbuya (Nera, Wuo Akuno), Veronica Adoyo Obuya (Nya Mbuya) and Augustine Obong'o Mbuya (Owadgi Njeli).

ABSTRACT

Polygamy is one of the pastoral challenges facing the Roman Catholic Church in the world. The 1962 Second Vatican Council, 1981 Symposium of Episcopal Conferences of Africa and Madagascar and 1986 Association of Member Episcopal Conferences of Eastern Africa plenary meetings and the 1994 first African Synod of Bishops recommended; a re-examination of matrimonial theology, formulation of family catechesis and inculturated matrimonial institution to integrate polygamous families into the Christian community. The purpose of this study, therefore, was to investigate the impact of inculturation of marriage on polygamous families among Luo ethnic community in Kisumu Catholic Deanery. The specific objectives of this study were to: determine the view of the Roman Catholic faithful on polygamy, examine the perception of the Roman Catholic faithful on inculturation of marriage, analyze the steps taken or not taken to inculturate marriage, and, examine the consequences of steps taken or not taken to inculturate marriage on Roman Catholic polygamous families in the Deanery. The study applied the concept of inculturation: a concept used in the Roman Catholic Church to imply an on-going dialogue between faith and culture. The study population comprised of the 420,602 Roman Catholics in the thirty three parishes. The sample population was three hundred and sixty Catholic faithful from five purposively selected parishes. In each parish the following ninety seven parishioners were purposively sampled: parish priest, chairman of the parish executive committee, five catechists, thirty polygamists, twenty monogamists not in sacramental life and chairman of the parish lay association committee from ten major associations in the parish. At the Deanery level the following twenty five key informants were purposively sampled: the Archbishop, Vicar general, Dean, pastoral coordinator, vocation director, youth coordinator, three expert theologians, justice and peace coordinator, minor seminary rector and fourteen curates. Primary data was collected through participant observation, interviews, case study and focus group discussion while secondary data collection was facilitated by library literature and archival information. The study used analytical research design. Both qualitative and quantitative approaches were employed in the data analysis. This study revealed that majority of catholic Christians has a negative attitude towards polygamy. The results also showed most Christians do not understand the concept of inculturation of polygamy. The study further revealed that inculturation of marriage has not been implemented deeply in the deanery. It was also noted that polygamous are not recognized by the church. In conclusion there is no pastoral program yet implemented to evangelize polygamous families since the Roman Catholic Church has not formulated an inculturated Luo Catholic marriage institution. Generally the study recommends that inculturation should be deeply rooted within the African families.

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ABBREVIATIONS AND ACRONYMS

AMECEA: Association of the Episcopal Conferences of Africa and Madagascar

IMBISA: Inter-Regional Meeting of Bishops of Southern Africa

MHM: Mill Hill Missionaries

SCC: Small Christian Communities

SECAM: Symposium of the Episcopal Conferences of Africa and Madagascar

CATHAN: Catholic Theological Association of Nigeria

OPERATIONAL DEFINITIONS OF TERMS

African Synod: A meeting of African Roman Catholic Bishops held in Rome from April 10 to May 8, 1994 to discuss pastoral issues and challenges of the Roman Catholic Church in Africa. Inculturation was a major theme in the synod.

Deanery: An ecclesiastical district of the Roman Catholic Church.

Evangelization: The spreading of the Good News about God's Kingdom.

Inculturation: The integration of the Christian experience of a local church into the culture of its people.

Marriage: Marriage is a human institution, developed by human beings for the purpose of satisfying human needs

Patrilineal: A type of family in which children resulting from the marriage are designated as belonging to the father's lineal descent.

Polygynous families: A family that consists of plural marriage

Polygamy: Marital union where a husband is married to more than one wife

Sacrament: An outward sign of inner conviction

Small Christian Community: Local Roman Catholic Christians grouping in the neighborhoods

Synod: A meeting of Bishops in which they share information and experiences in the common pursuit of pastoral solutions.

Second Vatican Council: A worldwide meeting of world Roman Catholic leaders to discuss pastoral challenges held in Vatican City from 1962 to 1965. It recognized the significance of African cultures in evangelization.

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CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Guy (2004) explained that marriage and family are two closely related institutions found everywhere in the world and take many cultural forms. Marriage is an intimate union between man and woman and is sacred. It establishes enforceable rights between the couples and marks a change of status for them and their parents, giving the children of the union a higher status than extramarital ones. Marriage generates relationships of consanguinity and affinity. Mchami (2004) asserts that marriage is a human institution, developed by human beings for the purpose of satisfying human needs. It is also a social contract between a man and a woman for begetting and bringing up of children. In any society of people there are customs, rules, laws and pattern of behaviors which regulate marriage issues. Shorter (1998) stated that marriage is a union between two or more individuals that is usually meant to be permanent, legal and socially recognized with the aim of establishing a family.

Burke (2007) pointed out that the Roman Catholic Church teaches that marriage is a sacrament and perceives it as one of the special points of contact between God and His people thereby enabling them to love each other with the kind of love that Yahweh has for Israel (Hosea; Isaiah 54:5; 62:5; Ezekiel) and that Christ has for his church (Ephesians 5:21-33). According to Genovesi (1966) the church holds that in marriage God's grace is available to assist couples in their efforts both to be faithful to their promise of love and to make their physical expressions of love more honest and creative. Marriage both reflects and shares in the loving covenant that unites Christ with his church. Marital fidelity consists in the permanent, public, solemn, and irrevocable marital commitment to dedicate one's life to bringing out the best in both one's

partner and self. Marriage is, therefore, monogamous and polygamy is declared to be contrary to the will of God. In the monogamous union spouses live as visible embodiments of God for each other.

Kisembo, et.al (1998) stated that the traditional approach of western theologians to the question of polygamy is that it is a sin comparable to adultery, indirectly opposed to natural law, and forbidden in the New Testament. Consequently, traditional missionary practice demanded that polygamist sends away all his wives but one, before he could receive baptism. Roman Catholics, in principle, maintained that the first wife in chronological order was the true wife, and she alone should remain. Wives of polygamist could not be baptized unless they separated from their husband or unless it was the case of a first, who was regarded as the legitimate wife. Hastings (1973) observed that this policy, in making the divorce of the secondary wives a condition for baptism, is a cause of great hardship and injustice. It also clearly favors all the male partners at the expense of the female partners. He pointed out that marriage is a major challenge for the Christian churches in Africa and states that the policy of refusing baptism to polygamists is still a matter of dispute.

Price and Thomas (1999) noted that there are numerous examples of polygamy in the Old Testament and the Torah includes specific regulations on its practice. It was considered a realistic alternative in the case of famine, widowhood, or female infertility. The first polygamist mentioned in the Bible is Lamech, (Gen.:4:19). Many important figures in the Bible such as Esau, Abraham, Moses, Jacob, Gideon, Elkanah, David and Solomon had more than one wife. Polygamy was an exception, although not rare, in post-exilic Israel. The practice began to be criticized and declined during the inter-testamental period but there is some extant evidence of it being practiced in the New Testament period. However, it was a tolerated practice in Jewish

society during the patriarchal period. Jewish polygamy clashed with Roman monogamy at the time of the early church. In 285 A.D. a constitution of Diocletian and Maximian interdicted polygamy to all subjects of the empire without exception. But with the Jews, at least, the enactment failed of its effect; and in 393 A.D. a special law was issued by Theodosius to compel the Jews to relinquish this national custom. Even so they were not induced to conform.

Rangsivek (2018) pointed out that most of the people of Northern and Eastern Europe were monogamous but kings and chiefs frequently took secondary wives. A representative medieval view held that polygamy was partly against the natural law, partly not, but it was wholly opposed to Christian marriage. The question only became a matter of large-scale practical urgency with the American and Asian missions of the Roman Catholic communion in the sixteenth century. On the other hand, there had been quite a discussion of polygamy among reformers. Hastings (1973) observed that the protestant missionaries working in Asia showed themselves quite sympathetic towards the validity of polygamous marriage, and some at least open to their baptism. According to him such policy was not widely adopted in practice and did not influence early missionary attitudes in Africa. Mlenga (2016), however, noted that towards the close of the nineteenth century several different protestant churches and missionary bodies in Asia resolved: “that in some circumstances men continuing in polygamy could and should be baptized ... when their termination would clearly cause injustice or suffering to the parties or their children, and when the law of monogamy was in itself recognized... In no case could a polygamist be appointed to office in the church.”

Bujo (2001) stated that marriage in traditional Africa society in general is a complex affair with socio-economic and religious aspects which often overlap firmly. According to Mbiti (1969) customary marriage has a strong communitarian character. It is the focus of existence and the

point where all the members of the community as well as the dimension of time meet. It is the nodal point of human life and the root from which all aspects of society grow. Gumo (1993) observed that in the African ethnic community marriage is one of the most important marks of social adulthood and its process is characterized by rites and transactions. It is a duty and a requirement from the ethnic community and a rhythm of life in which everyone must participate. Marriage is at the heart of the Luo culture and has to be seen in the context of the whole culture. The traditional Luo, as any African, worldview is uniform and consistent, and the sense of community and the extended family are the driving force. Gehman (1989) mentioned that, in Africa, failure to get married under normal circumstances means that the member concerned has rejected society and society rejects him in return.

Magesa (1997) stated that polygamy as a form of marriage is permitted in African ethnic community in general and Luo ethnic community in particular. It has been preserved through many centuries where many generations have seen in it values which their culture cherished. Barrett (1968) estimated that in 34% of all sub-Saharan tribes polygamy occurs with an incidence of over 20% and in 44% of the tribes polygamy is common. Mugambi (1989) explained that the institution of polygamy had the function of catering for the sexual needs of men and of minimizing the chances of promiscuity and prostitution. More importantly, it helped to satisfy the need and the desire of having a large family. Polygamy also catered for the childless union and offered a kinder solution than that of divorce when a wife was barren. It was a form of security and a guarantee of prosperity when a large family community was necessary to exploit the environment and provide for basic needs. Polygamy helped to stabilize the institutions of marriage and the family through multiple marriage alliances with several families.

Finally, it helped to tighten the bonds of society and broaden the circle of relatives and associates.

Caldwell, Caldwell and Quiggin (1989) observed that there is today among African church leaders a new openness and willingness to discuss the recurring suggestion that the churches may have been mistaken in their previous policies regarding plural marriage. They have come to see this problem in its true theological and anthropological dimensions. Bishop Josiah Kibira of the Evangelical Lutheran church in Tanzania said: “our greatest ethical problems are divorce and polygamy and intertwined with them, the question of church discipline ... the problem of polygamy is the most difficult. In this area, the church in Africa is bogged down and badly in need of a way out of this dilemma... perhaps, by theological study we may find that we should not prevent a pagan polygamist from being baptized if he is called while in that condition.”

At their 1967 regional Conference in Nairobi, Roman Catholic Bishops of Eastern Africa were asked to consider the possibility of adopting a new policy regarding polygamy. They decided that further study was required. For Peter Sarpong, the Roman Catholic Bishop of Kumasi in Ghana, the widespread of African custom of polygamy is “certainly a pressing pastoral problem... the African Bishops should be conducting studies into the problem....” In December of 1973, during a meeting of Roman Catholic Bishops of Eastern Africa countries, Bishop John Njenga of Eldoret in Kenya concluded his treatment of customary polygamy with a “call for more study, research, education and even rethinking and reevaluation on the part of pastors, theologians and the faithful.” Although the above literature reviewed presents the general view of Christian church on polygamy it does not represent the view of Roman Catholic faithful in Kisumu Deanery on polygamy. This is the gap that this study attempted to fill.

De Jong (2004) observed that in the 1960s profound developments took place in the theological and ecclesiastical areas in the Catholic Church. The Second Vatican Council set in motion a movement of renewal that had worldwide repercussions. The renewals were determined, taken up and carried through from the perspective of the transforming of the missionary church into a self-reliant, local African church that was in search of identity, adapting itself to, and embodying itself in the cultural and social context with regard to its internal structure and pastoral approach. Independence, with emphasis on own political autonomy and own African values, supported and strengthened this process of transformation from mission church to self-determining local African church to the uttermost. The Second Vatican Council legitimized the inculturation of the church theologically. Missionaries took the first steps and initiatives for the Africanization, while the African clergy in general remained dismissive of the renewals because of their clinging to conservative ecclesiological positions. In the area of localization, where it was of reforms and alterations in the internal structures of the church, consultative bodies were set up at all levels to give priests and lay people greater responsibility in church matters. Although these participatory bodies functioned well at first, yet in the course of time they appeared to come to a dead end.

Joseph Cardinal Tomko (1986) addressing the Ninth AMECEA Plenary study session on the theme, “Families Truly Christian and Truly African,” in 1986 explained that inculturation means the profound insertion of the gospel in the very heart of a determinate culture, so that the fertile seed of the faith can germinate, develop and fructify, according to the potentiality and peculiar character of that culture. He further confirmed that inculturation of marriage is legitimate, necessary, urgent, and is to be encouraged. However, in the case of polygamy, it radically contradicts the unity of Christian marriage. John Paul II told the Bishops of Kenya, on the 18th August, 1985, that “in the Old Testament polygamy was sometimes tolerated. But in the New

Covenant marriage was restored to its original state as a communion between one man and one woman.” He concluded that the work of inculturation is bristling with difficulties, not only in Africa, but also in the western world. But these difficulties must be an added stimulus to continue with confidence in the understanding of inculturation of marriage, guided by deep convictions in the pastoral work. Above all, the inculturation of Christian marriage requires a clear awareness of one’s Catholic identity. The research, therefore, set to analyze to what extent inculturation of marriage has been carried out in Kisumu Deanery in the Catholic Archdiocese of Kisumu.

McGarry (1995) noted that the renewal in scriptural, pastoral and missiological studies have led to a re-examination of this traditional attitude and approach to marriage. Consequently the Church is currently recommending re-examination of traditional matrimonial theology, formulation of catechesis and inculturated marriage institution to integrate and restore polygamous families into the Christian communities. He pointed out that during 1994 African Synod inculturation was the central theme and thrust. The African Bishops expressed the need for the establishment of commissions, structures and centers for the training and priestly formation programmes to form personnel capable of promoting an authentic inculturation. In addition, theological faculties should promote interdisciplinary research and reflection, experimentation and documentation. They also emphasized a serious study of the traditional religions and expressed the urgent need of continuing formation of clergy in all disciplines. Shirima (1995) noted that during the 1980 Roman Catholic Bishops’ Synod, Cardinal Rugambwa declared that, to ensure that marriage and family life within the region becomes authentically African, the local churches must be allowed to find solutions on the pastoral level to problems arising from Christianity and African cultures. In 1986, the Association of Member

Episcopal Conferences of Eastern Africa (AMECEA) Bishops recommended a research into traditional customary marriage and a development of pastoral program and catechesis to integrate couples living in customary marriage and polygamous families into the Christian communities. There is need to find out how far these directives have been implemented, hence, this research study.

Goldin (2018) stated that hitherto a major characteristic in the approach to marriage problems in many parts of Africa has been expressed by the word 'discipline'. Their disadvantages include the following: first, the element of the law so easily comes to predominate over that of gospel and mercy in the life of the church; secondly, exclusion from communion tends to be the chief penalty; thirdly, discipline of this kind largely weighs upon the weaker members of the community. Pregnant unmarried girls are frequently a chief object of church discipline; they have already much to suffer and the imposition of further public and humiliating punishment is unkind and unhelpful. The Eucharist is to be seen as food for the weak and the struggling, not as a reward for the strong and the righteous. Keefe (2016) pointed out that the church's insistence on monogamy works against the stability of marriage, against the concept of fidelity, and against the most vital covenants established between families and clans in societies which normally expect their leading and most respected members to be the heads of polygamous households. In such a cultural context, divorce, for no reasons other than man's wish to be baptized, can be as much a social shock as the introduction of an arbitrary divorce law in some western cultures. Manna (1989) posed the following questions: What sort of public image of the Christian God is projected by this application of moral principles in societies which traditionally regard polygamy as a preferential form of marriage? Is the proclamation of the gospel supposed to threaten family stability, disrupt social covenants, and even separate mothers from their children? Where, in this

approach, is the patient pedagogy of Yahweh, the God of the Old Testament? Is it not possible, at the very least, for the church to permit the baptism of a holy polygamist and his wives, if the gospel has reached them in this situation? These questions, and many others, are being asked today, especially in parts of Africa where the gospel is presented to people for whom polygamy is socially approved, honored, and preferential system with deep cultural roots. These are the gaps in knowledge that this study tried to fill.

Owiti (2012) observed that evangelizing polygamous marriages and families is an old pastoral challenge for the Christian churches in Africa. The discipline and demands of the Christian faith and life were found to be too hard to accept for they tended to contradict respected African cultural norms and values. The conflict of values is still not yet fully resolved. However, during the Second Vatican Council and later at the SECAM and AMECEA plenaries new approaches to evangelizing African customary marriage aiming to inculturate the gospel with cultural values were recommended. Shirima (1995) stated that the constitution on the liturgy states that “an ecclesiastical authority having the territorial competence...is free to draw up its own rites suited to its people and region, according to article 63.” The plenary meeting of AMECEA in 1973 agreed that, “where they exist and are acceptable, traditional marital customs and rites be integrated in the Christian marriage ceremony.” In East Africa various adapted marriage rites were composed. However, they were merely and only suggestions on paper that were not put into practice. These initiatives lead to questioning the adequacy of ecclesiastical matrimony law to the reality of African forms of marriage. The *Instrumentum laboris* of the 1994 African Synod stressed that inculturation of African marriage called for certain urgency. There had to be a solution for those Christians who married in the customary African way but who were then

excluded from the sacraments as their marriages were regarded as mere concubinage. The Synod encouraged dialogue with followers of African Traditional Religion and African Christians.

Bujo (2009) observed that the Association Members Episcopal Conferences of Eastern Africa Bishops in 1986 had recommended a research into traditional customary marriage and a development of pastoral program and catechesis to integrate couples living in customary marriage and polygamous families into the Christian communities. This is what the study addressed by showing the steps taken by the Catholic Church to inculturate marriage in Kisumu Deanery. This was the gap in knowledge.

Kenya Catholic Directory (2006) outlined that the majority of the Catholic faithful in Kisumu Deanery are of Luo ethnicity. Muga (1971) explained that the Luo are a river-lake Nilotic speaking community who moved from southern Sudan through Uganda to their present territory on the eastern shores of Lake Victoria. According to the 2010 census they are the fourth largest ethnic group in Kenya with a population of 4,044,440. Gumo (2004) pointed out that the Kenyan Luo traditionally consists of twenty three clans, each in turn composed of various sub-clans. The Luo society is patrilineal and the smallest important social unit is the family. Marriage as an institution occupies a central place in the Luo ethnic community. According to Burgman (1990) the Mill Hill Fathers arrived in western Kenya as soon as the railway reached Kisumu, in 1903. The Nilotic Luo was religious minded tribe in Mill Hill territory. Their response was the most positive in Kenya, towards the Catholics as much as towards the Protestant missionaries. The last one hundred years of Catholic evangelization in the Deanery has witnessed great accomplishments of both the work of missionaries and the local church. It is against this background that this study was set to analyze how polygamous families among Luo ethnic community were being integrated into the Christian community in Kisumu Catholic Deanery.

1.2 Statement of the Problem

Evangelization of polygamists' poses a major challenge to the Roman Catholic Church. Christianity came to Africa with a new teaching about marriage. Monogamy was the rigid rule, while polygamy was declared to be contrary to the will of God. Missionary instruction demanded that polygamists abandon all other wives except the first if they wanted to be accepted into full membership of the church. The welfare of those wives who were discarded and the fate of their children were not the concern of the church. Many Africans in this situation found the demand irresponsible and inhuman, and chose not to become Christians. In addition, those Catholic Christians who engaged in polygamous union were barred from receiving vital sacraments and full participation in church activities. The question is what is the current view of Roman Catholic faithful about polygamy?

In the preparation to 1994 African Synod, Inter-regional Meeting of the Bishops of South Africa (IMBISA) observed that very high percentages of Catholics live in unions that canonically speaking are invalid. Many have never had their marriages blessed in church, and others may finally do so after many years of marriage. As a result, a very large number of adult Catholics are barred from the sacraments. The result, in their opinion, is a Eucharistic famine in Africa. They, therefore, submitted that there is need to look at the canonical norms for marriage so that catholic couples may have their as yet invalid unions solemnized more easily. In the final proposition, while affirming monogamy as the Christian teaching and therefore rejecting polygamy, African Synod of 1994 strongly urged that those involved in polygamous unions be treated with respect, justice and compassion and be evangelized and helped to come closer to Christ. Therefore, this

study sought to establish the perception of Roman Catholic faithful in the Kisumu deanery about inculturation of marriage.

Classical Roman Catholic catechism defines the church as the assembly of all baptized Catholics, outside which there is no salvation. However, the 1965 Second Vatican Council discarded this view as inadequate, and redefined the church as a communion of the people of God. It also exhorts Catholics to acknowledge, preserve and promote the spiritual and moral good found among these other believers as well as the values in their society and culture. During the 1994 African Synod the African Bishops observed that the thinking of the Second Vatican Council had not made sufficient impact on the churches of Africa. The main question they asked themselves was: “Church of Africa, what must you now become so that your message may be relevant and credible?” They made a fundamental option of the church as a family. In this model, all are welcome and there is a home and a sense of belonging reserved for everyone and nobody is excluded. The family institution remains an important value and dimension of life in Africa and the tensions which arise in the church are constructively resolved. In this model, the Christian family becomes the place for the meeting of culture and gospel. Therefore, if the church is the family-of-God, wherein hospitality is offered to all, how then can one justify the exclusion of some members from the Eucharistic meal and other sacraments?

Since African independence and Second Vatican Council, inculturation of Christianity in the local African cultures has been a pressing issue within the African church. According to Ukpong (1994) the practice of inculturation in Africa has remained mostly at the level of peripheral liturgical adaptation. The gains of inculturation in Africa are limited to external forms of worship, to the neglect of emergent African rites. The church should move beyond this. Therefore the Synod asked: for the establishment of commissions, structures and centers for the

training of personnel at the Episcopal conference and diocesan levels; that the faculties and other institutes already existing in Africa become each in its cultural area institutions that promote interdisciplinary research and reflection, experimentation, and documentation, and; that higher institutes and major seminaries design programs of priestly formation in this direction so as to form personnel capable of promoting an authentic inculturation. It was also recommended that Episcopal conferences create commissions on marriage in Africa to study all the questions concerning marriage from the point of view of theology, sacramentals, liturgy, and canon law with special reference to cultural questions. What are the consequences of steps taken to inculturate marriage on polygamous families in Kisumu deanery?

The Roman Catholic Church stressed that inculturation of marriage is legitimate, necessary, urgent, and therefore is to be encouraged. However, the challenge of polygamy remains unsettled to date. The question today is: how should the church respond to this challenge. Catholic Archdiocese of Kisumu has embarked on the process of inculturation in its different aspects in the deaneries. Despite many research studies carried out in Africa on the various aspects of inculturation, no analytical study has been carried out to verify its impact on polygamous families hence this study attempts to fill this gap.

1:3 Research Questions

- i. What is the view of Roman Catholic faithful about polygamy in Kisumu Deanery?
- ii. What is the perception of the Roman Catholic faithful about inculturation of marriage in Kisumu Deanery?
- iii. What steps have the Roman Catholic Church taken or not taken to inculturate marriage in Kisumu Deanery?

- iv. What are the consequences of the steps taken or not taken to inculturate marriage to the Roman Catholic polygamous families in Kisumu Deanery?

1.4 Research Objectives

The main objective of this study was to investigate Luo polygamy in relation to inculturation of marriage in Kisumu Catholic Deanery. The specific objectives were:

- i. To determine the view of Roman Catholic faithful in Kisumu Deanery on polygamy.
- ii. To examine the perception of the Roman Catholic faithful on inculturation of marriage in Kisumu Deanery.
- iii. To analyze the steps taken or not taken to inculturate marriage in Kisumu Deanery, and why.
- iv. To examine consequences of steps taken or not taken to inculturate marriage on Roman Catholic polygamous families in Kisumu Deanery.

1.5 Scope of the Study

This study was conducted in Kisumu Catholic Deanery and within the five oldest and largest parishes of the Deanery, namely; St. Therese Kibuye, Our Lady of Perpetual Help-Ahero, St. Joseph Milimani, St. Alloys-Ojolla and Sacred Heart-Reru. Since inculturation is multi-dimensional and encompasses several issues within the Roman Catholic Church, this study focused on inculturation of marriage with emphasis on polygamy. The study confined itself to the Roman Catholic theological and pastoral policies on customary marriage, polygamy and inculturation of marriage in Africa before and after the Second Vatican Council (1962-65). The responses of Symposium of Episcopal Conferences of Africa and Madagascar (SECAM), Association of Member Episcopal Conferences of Eastern Africa (AMECEA), and 1994 African Bishops Synod to challenges posed by polygamy in Africa were analyzed. It also examined how

the Roman Catholic Church was solving the problems and challenges posed by polygamous union in Kisumu Catholic Deanery.

1.6 Justification of the Study

This research study was justified by the emergence and effective growth of the reality and the awareness of the Roman Catholic Church, the recognition and growing appreciation of local churches, and the fact that cultural changes are considerably intensified in the present time, leading to the comparison of cultures and the defense of African cultural identity. Kiaziku (2009) noted that in the face of socio-cultural change, the Roman Catholic Church has begun to change its way of relating to the world, so much so that culture is now regarded as the new domain of the church.

De Jong (2004) pointed out that during the 1965 Second Vatican Council the African Bishops recognized the values of customary forms of marriage and recommended that the Church adapts itself more effectively to the African cultural contexts. There was much concern regarding liturgical and disciplinary questions on marriage. Hillman (1975) stated that the liturgical Reform gave permission to translate Latin texts into the vernacular, and then followed a search for beliefs, rites, symbols, gestures, and institutions of African culture and traditional religion that corresponds to the Christian faith. However, Hastings (1973) reiterated that deeper inculturation which posed doctrinal questions had not been aptly considered. There is a noticeable search to integrate the positive values from customary forms of marriage into the Roman Catholic marriage today.

The findings of this research, therefore, are relevant to the Roman Catholic Church in Kisumu Deanery as it explains how polygamous families are being integrated and restored into the Catholic Christian community in the Deanery. This could be a great contribution to finding an

effective pastoral response to the problems and challenges polygamous families pose to evangelization for the contemporary Luo Catholic faithful in and out of Kisumu Catholic Deanery. The research study shows how an inculturated marriage institution assist in eliminating dualism and at the same time give the legitimate opportunity to Kisumu Catholic Deanery to enrich the universal Roman Catholic Church. Finally, the study will be a useful teaching and learning resource in colleges, universities, religious formation centers, seminaries, catechetical and pastoral institutes and institutes of African studies.

1.7 Conceptual Framework

This research study was guided by the concept of inculturation as propagated by the Roman Catholic Church to imply an on-going dialogue between Christian faith and culture. Crollius (1978) pointed out that the term inculturation may be of recent origin within Christian theology and language but the reality it signifies has been present in various degrees in the church since its foundation. They noted that there has been a noticeable development in the understanding of the inculturation movement which is clearly shown by the passage from one terminology to another. The term adaptation has been used for a long time to signify the same reality but did not go far enough to express the reality of an indissoluble marriage between Christianity and each local culture. It implied a selection of certain rites and customs, purifying them and inserting them within Christian rituals, where there was any apparent similarity. The term indigenization came to refer to the same process but underlined the necessity of promoting indigenous church ministers in every locality. Doyle (2012) stated that the Second Vatican Council stressed reformulation of the Christian doctrine in the thought and languages that are understood by contemporary persons. Soon after the Council the term incarnation of the Christian message came into general use. It means that as Christ himself chose to become man in order to save

humanity, Christianity has no alternative but to do the same in every culture and time in order to continue the salvation brought by Christ.

Waliggo (1986) and explained that inculturation underlined the importance of cultures as the instrument and the means for realizing the incarnation process of the Christian religion. It means the honest and serious attempt to make Christ and his message of salvation evermore understood by peoples of every culture, locality and time. It also means the reformulation of Christian life and doctrine into the very thought-patterns of each people. It is the conviction that Christ and his Good News are ever dynamic and challenging to all times and cultures as they become better understood and lived by each people. Inculturation is an effort to make the message of Christ penetrate a socio-cultural environment, calling on it to grow according to its own values, in so far as these are reconcilable with the Gospel. It is the process whereby Christian life and message is inserted into a particular culture, is incarnated in a cultural community, in a particular society, and so becomes well rooted in it, so as to produce new riches, new ways of thinking, acting and celebrating. For Kiaziku (2009) inculturation is the planting of the seed of faith in a culture and causing it to develop and express itself according to the resources and the genius of that culture. Inculturation is the incarnation of Christian life and of the Christian message in a particular cultural context. It is, therefore, the integration of the Christian experience of a local church into the culture of its people. It is a dialectical process, involving an interpenetration of the gospel message and a culture that leads to the appropriation of the Gospel message by the people of that culture. Therefore the concept of inculturation practice was the guide that the study adopted for in-depth analysis.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this section some of the doctrinal, pastoral, canonical and conciliar documents of the Roman Catholic Church on inculturation were analyzed thematically and chronologically. In addition to these, the historical interventions by Popes, early missionaries, church leaders, and Bishops' Synods, subsequent continental and regional plenary assemblies of African Bishops on the same were explored. These documents and cases were of special pertinence to this study in that they set precedents for dealing with similar challenges to evangelizing African customary forms of marriage and family life.

2.2 Views of Roman Catholic faithful on Polygamy

According to Mlenga (2016) Tertullian, who lived at the turn of the second and third centuries, wrote that marriage is lawful, but polygamy is not. Basil of Caesarea writing in the fourth century ordered that those who are engaged in polygamy should be excommunicated for up to five years and only allowed back in the church after they have shown some fruitful repentance. Augustine wrote in the second half of the fourth century that the good purpose of marriage is better promoted by one husband with one wife than by a husband with several wives. Justin martyr and Irenaeus all spoke against polygamy, condemning it. The Synod held in Hertford England, in 673, declared that marriage is allowed between one man and one woman. The Roman Councils of 1052 and 1063 suspended from communion those laymen who had a wife and a concubine at the same time. Nocentelli (2013) pointed out that while monogamy was the norm among Christians, in the sixteenth century there was a Christian re-examination of plural marriages. Luther considered monogamy, under ordinary circumstances, alone tolerable in a

Christian community, and held that no Christian ruler has any moral right to legalize polygamy. At the same time, finding no explicit prohibition in the Bible, he believed exceptions might be allowed in certain extreme cases. The Council of Trent in 1563 was opposed to polygamy and concubinage.

Kanyandago (1991) stated that in 1537 Pope Paul III issued the constitution, *Altitudo*, allowing a polygamist to choose any one of his wives and get sacramentally married to her. The Pope based himself on the law of the decretals, according to which a pagan polygamist, having several wives had to keep only the first, upon becoming a Christian. In 1571 Pope Paul V issued another constitution *Romani Pontificis*, on dispensing polygamists. This was aimed at solving problems of polygamists who wanted to be converted, but were uncertain who among their wives they had validly married first. It permitted a polygamist to take as a Christian wife, any of his wives who were ready to be converted, provided separation from the chosen one would not be too difficult. The Constitution sanctioned the action of the missionaries, allowing a polygamist convert to be baptized with a wife, other than his first one. The other wives were to be dismissed. The ecclesiastical documents did not make explicit distinction between simultaneous and successive polygamy. Hillman (1975) reiterated that the missionary practice demanded that polygamist sends away all his wives but one, before he could receive baptism. Roman Catholics, in principle, maintained that the first wife in chronological order was the true wife, and she alone should remain. Wives of polygamist could not be baptized unless they separated from their husband or unless it was the case of a first, who was regarded as the legitimate wife. The traditional approach of western theologians was that polygamy is a sin comparable to adultery, indirectly opposed to natural law, and forbidden in the New Testament.

Ross (2008) explained that polygamy is a culturally determined, socially accepted, and legally recognized form of permanent marriage found in a variety of forms. Polygamy was never a widespread practice in the cultural areas where Christianity took root. It was already proscribed for Roman citizens when Christianity was just coming to life in the forms of the culture. Though in earlier years the Jews had practiced polygamy to a considerable extent and this was allowed by the Mosaic Law and clearly accepted without condemnation in any biblical writing. Jesus did not condemn polygamous marriage as he so strongly condemned the Jewish practice of divorce. Paul's marriage teaching too presupposes monogamous union. The only possible explicit indication is the qualification for a bishop and elder that he be 'faithful to his one wife' (1Tim. 3:2; Titus 1:6). Gwako (1998) stated that every socio-cultural and religious institution has a history and the Christian marriage is the result of historical development. Christianity did not introduce monogamy into the Greco-Roman world. In reaction against the prevailing conditions in Rome, the Christians insisted upon the pure monogamy of the Greco-Roman tradition. Monogamy was characteristic of the marriage of Christians from apostolic times. Christian church grew up within a predominantly monogamous world. Christian marriage teaching was conceived from the beginning in terms of monogamy, however, there is no clear condemnation of polygamy anywhere in the Old Testament or in the New, and in the apostolic church there was very little if

Kollman and Smedley (2018) quantified that the 1963 All-Africa seminar held at Mindolo, Zambia recommended that: "the customary marriage of existing Christians be recognized as valid marriage ... a pagan polygamist upon conversion be received into the church, he, his wives and children, and; the position of monogamous Christians who become polygamists be carefully studied, each case being judged on its merits." In 1965, a consultation on the Evangelization of

West Africa submitted that “this whole issue, the treatment of polygamous converts, calls for further unprejudiced study, the crucial question being whether the church regards polygamy as a state of marriage or as a state of adultery.”

In 1969 Reverend Judah Kiwovele, President of the Southern Synod of the Evangelical Lutheran Church in Tanzania argued that: “the church is right in discouraging polygamy among its members. But they are wrong in making monogamy into one of the conditions for baptism and church membership.... My plea with the church and missions, therefore, is that the pre-baptism polygynists should be baptized together with their wives and children without being forced to divorce their wives. They should also be accepted into full church membership. The post-baptism polygynists also should not be excommunicated from church membership because of their wives they married besides the first wife.” In February 1970 the Anglican Archbishops, meeting at Lusaka, debated at length the attitude of the church to African customary marriage union and resolved to sponsor ‘a pastoral appreciation of the problems arising out of African marriage customs, both rural and urban, in relation to full membership of the church.’

Douglas and LeMarquand (1999) explained that polygamous marriage is not a number of loose sexual relationships but simultaneous stable unions contracted under a form of law, recognized as marriage by the people of the country, entered upon with a lifelong intention, and providing both a permanent home and legitimate status for the offspring. There are four basic positions a Christian could take in regard to polygamous marriage, namely: polygamy is simply a sin, comparable to adultery; polygamy is an inferior form of marriage, not sinful where it is the custom but always unacceptable for Christians; polygamy is a form of marriage less satisfactory than monogamy and one which cannot do justice to the full spirit of Christian marriage, but in certain circumstances individual Christians can still put up with it, as they put up with slavery,

dictatorial government, and much else, lastly; polygamy is one form of marriage, monogamy another. Each has its advantages and disadvantages; they are appropriate to different types of society. It is not the task of the church to make any absolute judgment between them.

Burlacioiu (2016) argued that if scripture is to be used simply in a rather formalistic and legalistic way, concentrating upon the explicit meaning of individual texts, then it is indeed difficult to find any ground at all for the church's persistent rejection of polygamy. If, however, we look instead at the meaning with the wider scriptural teaching upon marriage, and in particular the central thrust of that teaching, then we can certainly find that which highly commends monogamy. The Christian tradition of monogamy upheld by all churches in all times cannot be called in question either as a valid expression of the gospel or as socially opportune for this place and age. However, polygamy is not comparable with adultery. It is in itself essentially a responsible, caring, legal, public, and enduring relationship and it is accepted as such in the judgment of peoples in many parts of the world. It is marriage and the evidence of the Old Testament is clear as to this. A non-Christian has accepted lifelong obligations by plural marriage from which he is not entitled to withdraw. To do so is frequently to cause very real injustice and misery both to wives and children. To impose this upon other defenseless people is a strange way of preparing for baptism. It is the women and children, not the men, who mostly suffer in enforced separation of this kind. To end a polygamous marriage in the name of Christ, who said nothing explicitly to condemn it, at the expense of effecting a divorce, which Christ explicitly forbade, is to pay too high a price to achieve a theoretical conformity with one part of the Christian marriage pattern. A suitably disposed polygamist can in some circumstances be baptized, together with his wives and children, while fully continuing in his polygamous marriage. This will certainly not apply to every polygamist who asks for baptism. That will

depend upon the true state of the marriage, upon the public consequences of this baptism, and upon the agreement of the local Christian community. There should be no hasty action which could disrupt and scandalize the existing church.

Gaskiyane (2000) noted that with specific reference to the prohibition against polygamy, Saint Augustine explicitly acknowledged the profound influence of Greco-Roman culture upon the understanding and the structure of marriage among the early Christians. With the other fathers of the church, Augustine held that the Christian rule of monogamy was rooted in the teaching of the New Testament. For Augustine it was rooted precisely in the sacramental significance of marriage. At the same time, he argued that polygamy was no longer permitted in New Testament times because of the changed historico-cultural situation. According to him, polygamy was not sinful in former times when it was customary among upright men, when the social conditions of their nation permitted it, and when the needs of that historical period urged it. However, Newing (1970) pointed out that the historico-cultural situation in which the early church found itself had something to do with the monogamy rule among Christians. The Roman understanding and structure of marriage was basically accepted by the church. Must it be assumed, therefore, that these things are absolutely and universally constitutive of Christian marriage and that non-Roman ways and laws are somehow less appropriate for Christians? Legions of missionaries, sent out from the western world, have acted on such assumption.

Nocentelli (2013) alludes that while most of the theologians of Christendom have consistently maintained the incompatibility of polygamy and the Christian way of life, it should be noted that this form of marriage was almost always discussed by the theologians in apologetically and theoretical terms: it was never a widespread pastoral or missionary problem among western peoples. The main concern of the theologians was simply to show that the polygamous patriarchs

of ancient Israel were not lecherous old men. Following Augustine, Innocent III, and Thomas Aquinas, the usual position was that polygamy was not absolutely forbidden, it could be permitted by divine dispensation. In the Thomistic theory of natural law, polygamy later became a classical example illustrating something that was prohibited by a secondary precept of the natural law. It was against this academic background that the fathers of the Council of Trent finally condemned the concrete pastoral proposals set forth by some of the sixteenth-century reformers. Martin Luther and Philip Melancthon had attempted to justify the practice of simultaneous polygamy in a few isolated pastoral cases; the most famous cases being those of Henry VIII of England and Philip of Hesse. Since the time of Trent, Roman Catholics have generally assumed that all questions concerning polygamy have been settled once and for all. This assumption is a misunderstanding of both the intention and the teaching of the Council of Trent.

Black (1988) explained that in the non-western world one of the first things that the church has expected of many husbands, as they were just beginning to turn to the Lord in faith, is that they should divorce the mothers of their own children. In practice this has been a necessary condition, on a level of importance with faith itself, for the acceptance of polygamists into the Christian fellowship. The method chosen for solving the problem of polygamy is now seen to have been excessively juridical. An even more serious criticism of this solution is its grossly inconsistent attitude toward women. A Christian concern for the rights and destinies of the wives, who were “sent away,” is not in evidence. The plight of these wives has often been notorious. Their previously contracted conjugal rights, their social status, economic security, and even their relationships with their own children, have been radically compromised; and this, in the name of the Christian ideal of marriage and family life. Parrinder (1947) stressed that in African

traditional societies it is frequently difficult, and sometimes impossible, for such women to marry again. Their fate is determined by the structures of the particular society in which they live; it is sometimes a cruel fate, especially in societies with strong inhibitions against divorce and remarriage. Some of the protestant missionary solutions, while they may be less consistent than the Roman Catholic solution, are a little more humane, although they also reflect the same traditional western view of women as second-class persons.

Fiedler (2018) showed that in general the various protestant solutions may be summarized under the following propositions. When the members of a polygamous family have been called to the new life of Christian faith: all the women and children may be baptized, but not the husband; only those who are not polygamously married may be baptized; the husband may be baptized, if he retains his first wife, while divorcing the others; the husband may be baptized, if he divorces all but the preferred wife; all may be baptized with the understanding that any subsequent plural marriages are forbidden, and; on the testimony of their faith alone, any of them may be baptized with no other previous conditions. Each of the six propositions has its own history. But the debate within the Anglican Communion concerning the proper missionary approach to polygamy in Africa manifests the major tensions behind the practical solutions worked out by the different churches and missionary groups. A study of the arguments for both sides reveals not only a shallow anthropology and a persistent ethnocentrism, but also a consistently naïve manner of interpreting the bible.

Coast (2006) stated that the argument of these church leaders comes to this: the problem will solve itself, as the problem-people, the polygamists, gradually disappear for socio-economic reasons. The problem surely has some other dimensions. There are questions of justice and charity arising from the practice of “sending away” all but one of the wives of a polygamist who

would become a Christian. In areas where polygamy is a preferential and socially integrated form of marriage, missionaries have all too often been seen as persons who come to break-up the natural family unity and to shatter the existing complex of marriage-related human bonds. Oliello (2005) argued that Jesus clearly taught that marriage should be indissoluble. Yet a polygamist is told that, if he would fully obey the call of Christ the first thing he must do is to divorce the mothers of his own children. Does this approach reflect the gospel message of unity, liberation and joy? Is there no suspicion that this traditional approach amounts to little more than a legalistic improvisation? As long as polygamy continues to exist in Africa, even though it may be diminishing generally, there are some questions to be faced by church leaders.

Caldwell, Caldwell and Quiggin (1989) observed that there is today among African church leaders a new openness and willingness to discuss the recurring suggestion that the churches may have been mistaken in their previous policies regarding plural marriage. They have come to see this problem in its true theological and anthropological dimensions. Bishop Josiah Kibira of the Evangelical Lutheran church in Tanzania said: “our greatest ethical problems are divorce and polygamy and intertwined with them, the question of church discipline ... the problem of polygamy is the most difficult. In this area, the church in Africa is bogged down and badly in need of a way out of this dilemma... perhaps, by theological study we may find that we should not prevent a pagan polygamist from being baptized if he is called while in that condition.” At their 1967 regional Conference in Nairobi, Roman Catholic Bishops of Eastern Africa were asked to consider the possibility of adopting a new policy regarding polygamy. They decided that further study was required. For Peter Sarpong, the Roman Catholic Bishop of Kumasi in Ghana, the widespread of African custom of polygamy is “certainly a pressing pastoral problem... the African Bishops should be conducting studies into the problem...” In December

of 1973, during a meeting of Roman Catholic Bishops of Eastern Africa countries, Bishop John Njenga of Eldoret in Kenya concluded his treatment of customary polygamy with a “call for more study, research, education and even rethinking and revaluation on the part of pastors, theologians and the faithful.” Although the above literature reviewed presents the general view of Christian church on polygamy it does not represent the view of Roman Catholic faithful in Kisumu Deanery on polygamy. This is the gap that this study attempted to fill.

2.3 Perception of Roman Catholic Faithful on Inculturation of Marriage

Obineche and Ojo (2016) explained that in 1890 Pope Leo XIII instructed the missionaries to bathe the African inhabitants living in darkness and blind superstition with the light of divine truth. Pope Benedict XV, in 1919, referred to the followers of non-Christian religions as “heathens” who are still in the shadow of death. Pope Pius XI, in 1935, considered it a great act of charity to withdraw “pagans” from the darkness of “superstition” and encouraged vocation to priesthood for the heathens who are still “savages” and “barbarians”. However, Paul XII, 1954, advised that the specific character, traditions, customs of each nation should be preserved intact so long as they are not in contradiction with the divine law and cautioned that missionary’s task is not to propagate European civilization in the mission lands. Paul XXIII, in 1959, stated that the church is not bound to any culture but remains disposed to recognize, accept and even to animate whatever is to the mind and heart in any part of the world. Paul VI, in 1962, emphasized the need for African Christianity and said that Africans possess human values and characteristic form of culture that can rise up to perfection. The 1965 Second Vatican Council affirmed that the church rejects nothing of what is true and holy in the indigenous religions and looks on their beliefs and practices with sincere respect. In 1967, Paul VI, stressed that the church views with

great respect the moral and religious values of the African tradition as the basis for spreading the Gospel message and establishing of the new society in Christ.

Shorter (1988) pointed out that Pope John Paul II urged all Christians to treat followers of African indigenous religions with great respect and esteem and avoid all inaccurate and disrespectful language. In 1980, he told Kenyan Bishops that inculturation is a true reflection of the incarnation of the word and by respecting, preserving, and fostering the particular values and riches of the African cultural heritage they are led into a better understanding of Christ's mystery. Addressing the Bishops of Zaire in 1980, he explained that inculturation of the Gospel will help African cultures bring forth their own original expressions of Christian life. While in Benin in 1982, he stressed that evangelization should enlighten, purify and enrich all those customs and traditions which so deeply permeate the soul of the people. In 1988, he cautioned the Bishops of Zimbabwe that genuine inculturation of faith cannot be reduced to merely adopting the externals of a given culture but true inculturation is from within. In 1992, he emphasized to Bishops of Gambia, Liberia and Sierra Leone that for Christianity to succeed in Africa it should take root in the family which should become the primary instrument of evangelization. That is why the Second Vatican Council exhorts Catholics to acknowledge, preserve and promote the spiritual and moral good found among these other believers as well as the values in their society and culture.

Creary (2011) explained that inculturation of the church is the integration of the Christian experience of the local church into the culture of its people, in such a way that this experience not only expresses itself in elements of this culture, but becomes a force that animates, orients and innovates this culture so as to create a new unity and communion, not only within the culture in question but also as an enrichment of the church universal. The Gospel can enter into

communion with all the various cultures, be incarnated, lived and experienced in each of them. By incarnating the Gospel in the cultures, the church does not destroy the latter and accepting Christianity does not signify the renunciation of the culture that has forged indigenous people. Therefore, far from destroying or impoverishing the cultures of the peoples, the Gospel raises them, perfects them, completes them and restores them in Christ. Hence, the inculturation of the Gospel in the cultures not only enriches these cultures but also enriches the church. Mageza (2004) pointed out that the non-Christian and indigenous religions are the way of life of a greater part of humanity and carry with them the echo of thousands of years of searching for God. When they meet in dialogue they bring with them languages, philosophical categories, ritual expressions and local styles proper to their peoples and enrich Christianity. The impression of identifying Christianity with Europe brings with it many negative consequences. The dichotomy or dualism that a large number of African Christians experience in the living and professing of their faith implicitly expresses that Christianity has not yet become part and parcel of them and has not been incarnated in their worldview. The particular churches are called upon to undertake the work of inculturation.

Okolo (1993) states that since African independence and Second Vatican Council, inculturation of Christianity in the local African cultures has been a pressing issue within the African church. The desire of many Africans is for their faith to be blended into their culture, be fully incarnated in their culture or for their culture to be thoroughly enlightened by their Christian faith. The Africans want to live out their faith in their culture. He points out that having experienced a dehumanizing violation on their culture during the past colonial gamble of the continent; the post-independence Africans have concentrated their energies and resources on development and culture building. He further emphasizes that Christianity must be African for the Africans to be

fully and authentically Christians and if Africans are to become profoundly evangelized, it must be done in and through their culture. He concludes that what is needed is an authentic transformation of the African culture in relation to the deep-seated problems and not mere superficial changes often observed in the African church in the name of indigenization and or Africanization. The African church must have its own theology, philosophy, liturgy and ecclesiastical discipline. This is what this study tried to address in the context of Kisumu Deanery.

Osei-Bonsu (2004) stated that Christianity came to Africa from Europe and Christian missionaries brought the Christian message as it had been couched in the western European culture. Consequently, the churches in Africa are often confronted with a dilemma. This is due to the fact that Christianization brought westernization in its train and becoming a Christian meant embracing the culture and traditions of the missionaries. Since the Gospel bore the imprint of western Christianity, its adoption meant the alienation of peoples from their own cultures, social milieus and religious traditions. Due to the identification of Christianity with western European culture, any attempt to articulate the Christian message in terms of indigenous cultures has been perceived as a distortion of Christianity. As a result of this dilemma, the church in Africa sees inculturation as an essential tool for evangelization. Inculturation is urgently needed in the area of liturgy, which should be developed in a way that makes worship more meaningful and relevant to African concerns.

Okure (1990) noted that the reality of the European cultural forms through which the Christian faith was framed, expressed and transmitted to Africans constitutes a major challenge, which any genuine efforts at inculturation of Christianity must address. It is not possible to think of Christianity today in isolation from the Western cultural forms, which have given it shape,

stamp, and concepts. They affirmed that to deny that the forms in which the Christian faith has been transmitted to Africans were culturally conditioned, would be to deny that culture is a fundamental and dynamic reality, and that every human being is shaped, formed and stamped by his or her culture. They explain that once it is accepted that culture is a human reality and that any given group of people is shaped and conditioned by such a reality in its different manifestations, then it must be admitted that the values held by the culturally conditioned people are also culturally conditioned. Such being the case, the Christian faith, which was developed within the European culture and subsequently transmitted to Africans, necessarily had to be culturally conditioned. They argue that once this fact has been acknowledged, the question then becomes, not whether culture plays an integral part in the formulation of the Christian faith but which culture should serve as the medium for the African faith. In other words, does the African faith suffer in any way or lose anything, if Christianity is not formulated in Africa cultural terms? Based on this assumption the study attempted to formulate Christian marriage in African terms through the process of inculturation.

Mejia (1993) observed that from the very beginning the mission was understood as having one-way character. The attitude of the missionaries was not one of sharing but rather giving and saving. The pagans were not supposed to share anything valuable in the religious field. This situation inevitably created a superior-inferior relationship between missionaries and the local churches. All the good in the local churches had to come from outside and the sharing was one-way. The result of this situation is the fact that the local churches of the West became the model in which all African missionary churches had to conform. The local church of origin of the missionaries became the model for the universal church and it is hard even today to distinguish between the universal tradition of the church and traditions of the local church in Europe,

especially those of Rome. They further pointed out that despite claims of inculturation; there is still a mentality of dependence on the side of the local churches of Africa. In addition, there are African clergies and leaders who are still more European in their way of living and pastoral approach than the former missionaries and colonizers.

According to Mugambi (1994) the missionary activity in the early church respected the religious and cultural backgrounds of the people to whom it spread. During the very first centuries of Christianity in Africa the church prospered and where it succeeded it had been translated into local languages, adapted to some local cultures, and propagated by local evangelizers. In contrast, the modern missionary movement of the late nineteenth and early twentieth centuries, which effectively introduced Christianity to the interior of East Africa, was negative to the African culture and religion. Their assumption was that Christianity and western civilization were inseparable and synonymous and therefore the African converts had to abandon their African cultural and religious backgrounds and adopt western cultures as an outward indication of conversion to Christianity. The resultant African missionary churches were replicas of western churches. The African Christian converts were alienated from their religious and cultural heritage and communitarian way of life. The liturgies were conducted in Latin as church structures, religious art, theologies, pietistic and legalistic spiritualities as well as educational systems and training methods were imported from Europe. The result is that in traditional theologies, liturgies and devotions, God was presented as a foreigner and a stranger in Africa. Therefore how is God presented in African marriage through inculturation in Kisumu Deanery? This is the gap in knowledge that this study attempted to fill.

Uzukwu (1996) observed that the translation of western church hymns into local languages, using local tunes and drums in liturgical services as cases of adaptation is superficial changes

which are mere accidentals and not what inculturation of Christianity is all about. He explains that African theology does not consist in merely translating the idea of western theologians into African terms but must make an original contribution of its own to the Christian thinking. He states that the aim of inculturation is not to fabricate a new doctrine but to help in the normal and healthy development of African Catholic doctrine. Therefore, the holistic approach to inculturation calls for a change of attitude in Christian worship, catechetical, and biblical interpretation. All of these must include the African worldview and life experience. He also affirms that for Africans to have African Christianity there is a great need to incorporate many of the African symbols and traditional religious values in the Christian belief and practices. He further emphasized that Christianity has to be presented in such a way that African Christians can identify with it in their daily activities. As a way of adopting African symbols and values the study tried to show how African Luo system of marriage could be inculturated in the Christian church of Kisumu Deanery.

Bujo (2009) pointed out that Christianity has not uprooted the cultural roots of the Africans. The Africans have been selective by what they have taken from the west. They borrowed only those elements needed to enhance their own traditions. They ask existential questions about infertile marriages, sicknesses, and success in life and for their answers they go back to the traditions of the ancestors where they can expect better solutions than those given by the church. Despite the coming of modern times, African tradition forms a sort of underground guerrilla war against those western elements that do not fit into their tradition. In a special way, this observation is applicable to the sphere of marriage and family life. Marriage forms such as monogamy and polygamy can only be correctly understood when it is clear what it means to be family in an African context. The way of life in the west, even when it seems to dominate, cannot be forced

on Africans because their reactions can only be understood correctly with reference to their traditions. The problems of the marriage contract cannot be settled according to the western model since it does not conform to African thinking. Marriage is not just sexuality but rather it is fertility that is of essence. African Christians prefer to get married according to the traditions of ancestors, and when it works out, they are ready to get married in church. This means that many Christian couples are excluded from the sacraments sometimes for years. On the other hand, traditional African marriage is absolutely necessary for stability when they finally come to live together. The above discussions lucidly presents the perception of the Roman Catholic Church's faithful on inculturation but do not discuss the same specifically discuss views of faithful in Kisumu Deanery. This was the gap that the study attempted to fulfil.

2.4 Steps Taken or Not Taken to Inculturate Marriage in Kisumu Deanery

Healy and Hinton (2005) stressed that inculturation is a community project and the community provides the criteria of authenticity and success, because it is the life of the community which is in question. The community also provides the means of implementation. Generally speaking, an inculturation that is clerically inspired and clerically controlled is not accepted. It is too cerebral, too remote from the real life of the community. Christians prefer forms which allow a full participation by laity, and which capitalize the gifts that are found in the community. Clerical leadership and stimulation should aim at this. The actual words and forms of the ceremonies of the Roman rite are still standardized and tightly controlled. In their present form they offer very little room for spontaneity. However, they can be made to fit into a particular socio-cultural setting created by the community. The official church teaches the theology of inculturation with increasing exactness, and even sensitivity, but it does not appear eager to match praxis with theory. Its extreme caution and its policy of gradualness often discourage Christians in the local

churches. The church does not appear ready to enter upon a consistent and comprehensive programme of inculturation. This prospect is a cause of deep disappointment and misgiving to Third World Christians. It is also a possible source of danger, the danger of a superficial evangelization and of a threat to Catholic communion.

John Paul II (1995) stated that the African Synod recognized the urgent necessity of inculturation. The Synod Fathers expressed need for the establishment of commissions, structures and centers for the training of personnel at National or Episcopal Conference and Diocesan levels. They directed that faculties and other institutes and centers already existing in Africa should become institutions that promote interdisciplinary research and reflection, experimentation and documentation. The higher institutes and major seminaries should design programmes of priestly formation in this direction, so as to form personnel capable of promoting an authentic inculturation. There must be a serious study of the traditional religions. They expressed the urgent need of continuing formation in all disciplines for the Bishops, priests and lay people. The model of the church which has largely prevailed in Africa, the institutional and clerical and the pre-Vatican II Council mentality are still great obstacles for many Christians in understanding and affirming their role as being agents of proclamation. The African Synod called for the deep renewal of the churches in Africa so that the Africans may live the Gospel fully.

Antonio (2002) pointed out that the Second Vatican Council set in motion a movement of renewal that had worldwide repercussions. In addition, the influence of a growing nationalism and the new thinking on missiology caused voices to be raised for the adaptation of church forms, structures and liturgy. In the process of inculturation two separate elements; the localization and the Africanization of the church, confronted the missionaries. The terms

'localization' indicated the process of inculturation that concerned the ecclesiopolitical and structural aspects, while 'Africanization' meant more the cultural-religious side of it. The political awakening, the achievement of independence and the consequent localization of the government structures only hastened and strengthened that tendency. Against those developments the localization of the executive personnel of the church also came to discussion and was seen as an essential part of the achieving of self-reliance. The Africanization of the local church was a matter of renewal in the practical theological area, such as liturgy, catechesis and practical work. The undervaluing of African forms of expression in liturgy and other ways of religious expression, was therefore, a demonstrable given that had led to the alienation of many Africans. Under inspiration from the council's theology of adaptation, many missionaries were of the opinion that Christianity should have a solid grounding in African way of life and African culture. It should aim at Christianizing African values and culture.

Okure (1990) explained that different aspects of African culture were adapted in different ways. Under assimilation the missionaries inserted elements from a non-Christian environment to the Christian rites. Christianization took place chiefly when no Christian rituals existed that coincided with African custom. The missionaries tried to create Christian versions of traditional African rituals and practices. All these efforts were characterized by superficiality and remained on the periphery of happenings in the church. These pre-Vatican attempts at adaptation amounted to applying a layer of African varnish to a western-oriented Christianity. Africanization meant the renewal of the church in the liturgical area that was aimed at an adaptation to the local context and culture. The most important of them: the unreserved introduction of the vernacular in the liturgy; the substitution of African liturgical objects for European ones; the various adaptations not only of the eucharistic rites but also of the other sacraments and sacramentals to

the African context; the introduction of local songs to traditional melodies and the use of the drum. The missionaries had still not gone beyond external adaptation in their theological thinking on the relation between culture and evangelization.

Laing (2002) stated that missionaries took the initiative in adapting hymns to a certain degree, wherever qualified African musicians were lacking. In doing so they altered or replaced the hymn imported by missionaries in one or more respects with African components. The promotion of African singing in church began at the grassroots level of the parish. People had to be won over to the idea of hearing and singing African hymns in church. The result of this Africanization of church music was that the conscious participation of the faithful in the liturgy increased strongly. However, many Africans were opposed to the renewal of the church music. Amongst them were older priests, catechists, cultured Africans, but also ordinary lay people. They had become alienated from their own cultural background. Through their conversion to Christianity they had broken with practices that the then mission church branded as heathen, under which African music was included. Christianity brought its own music and songs with it.

De Jong (2004) alludes that the Pastoral Institutes were the nerve centers for the new pastoral and missionary strategy. The aim of the institutes was to train clergy and lay people to become specialists in African catechesis and pastoral practice. They would then in their various capacities be able to renew catechesis and pastoral practice in their own dioceses. In addition the institute endeavored to carry out research in catechetics and theology from the perspective of their practical application in the African context. The institute should have final responsibility for study, research, adaptation and development in the fields of catechesis and liturgy. However, there were insufficient funds to run the institute and lack of cooperation on the part of the

African clergy and laity. Pastoral theological periodical; *African Ecclesiastical Review* (AFER) was an important factor in the process of assimilating Second Vatican Council. It kept the priests up to date in matters theological, pastoral and liturgical, in as far as was relevant for the African context. It also published all the important post-Vatican documents or at least made summaries of them. Furthermore, it also gave commentaries on the council documents. These questions could be summarized under the following headings: inculturation, liturgical, catechetical and pastoral renewal, ministry, lay apostolate, mission and development, and ecumenism. A big disadvantage in the liturgical experiments carried out was the fact that they were all being done in English. Consequently, the effect of these experiments on the liturgical practice in the parishes was not exceptionally great. They were mostly experiments on paper that were hardly used outside the institute. They were consequently much more threatening for African Bishops and clergy who wanted to know nothing of such efforts at liturgical adaptation. The bringing of African cultural elements into the liturgy was equivalent for them to a return to heathenism.

De Jong (2004) showed that in the late nineteen-seventies and eighties the young African priests began to take up again the agenda of the post-Conciliar renewal movement under the theme of inculturation. Judging by the articles published in the pastoral-theological journal, AFER, in that period African priests were reflecting and debating seriously on this question. But as far as content is concerned scarcely anything new was brought out. Moreover it was merely a theological debate and in pastoral practice hardly any or no attempts at inculturation were made. No great African catholic theologian arose in East Africa who could give the inculturation debate new impulse. Nor were there any Bishops with influence extending beyond national borders that were able to give the renewal movement new life and a new path. Okure (1990) stated that the unstable political situation in the nineteen-seventies and eighties, aggravated during the nineteen-

nineties by the debate and strife concerning the introduction of a multiparty system, contributed also to this state of affairs. There were diocesan and local conferences, lectures, courses, workshops and seminars arranged by Bishops and/or religious superiors. These offered missionaries excellent possibilities of being brought up to date concerning the results and the spirit of Second Vatican Council. The reading of theological literature was a means that of keeping up to date regarding the post-Conciliar changes and renewals in the church. It is one of the factors in determining the degree in which the missionaries took the council seriously in their missionary pastoral practice. In general, missionaries read little theological literature, therefore, the real danger existed that many of them landed in a kind of theological isolation and the post-Conciliar renewals simply passed them by. The causes of their reading so little theological literature lay in the overtaxing and monotonous work, the tropical climate and material cares. However, in addition there was a fairly large group of missionaries who were convinced of the need of ongoing formation in order to stay abreast of the times and studied and read more.

Magesa (2004) observes that missionaries could not get beyond external adaptation in their renewal of the liturgy due to the lack of experts in the field of anthropology. They lacked to a large extent a systematic knowledge of the cultures of the various tribes that would enable them to give correct and well founded assessment of their traditional faith and customs and to judge their values for use in the liturgy. The few anthropologists amongst the missionaries who did have the knowledge or could acquire it were often sidelined. Consequently it was difficult, if not impossible, for the missionaries to go beyond external adaptation in the renewal of the liturgy. The liturgy was still far too Roman and still too much controlled from outside the local church. It was still not in a position to supply fully the spiritual and emotional needs of the African. So there remained a gap between the languages, gestures and symbols that featured in the liturgy

and those used by Africans in their own lifestyle and customs. This resulted in the fact that Africans to whose emotions and human needs liturgical celebrations did not sufficiently appeal fell back on traditional rituals that better brought about the expression of their religious experience. Therefore the study attempted to demonstrate the African expressions of their religious experience in Kisumu Deanery as a fair step leading to inculturation of polygamy.

According to Magesa (2004) at the beginning of the nineteen-seventies the conciliar reform movement began to stagnate. Africans Bishops were replacing white Bishops who were in favor of the council's renewals. They ventured to take few or no initiatives beyond the guidelines given by Rome. Many of them opposed the doing away with the typically western padding and accretions, which permeated the liturgy and church life. Many of them read little theological literature and stayed fixed in the theological ideas of their seminary training. They were wary of theological experts and Church renewals were greeted with suspicion. They exercised control over a diocese in an authoritarian manner and kept away from discussions and avoided dialogue and consultation. They exchanged the fresh breeze of the council, the openness and broad-mindedness of thought, for a rigid, conservative ecclesiastical climate. There was practically no pastoral planning for the future. These Bishops still stressed strongly the sacramental pastoral approach and the role of the priest in worship. Declericalization and decentralization received only lip service. Giving lay people greater responsibility in the life of the church was detrimental to the Bishops' status and power. The rise of Small Christian Communities (SCC) was regarded with suspicion and there was strict control from above. With dragging feet they introduced the reforms without genuine inner conviction. They did from their own motivation nothing beyond

what was laid down. Rome was their norm. For the most part, liturgical and catechetical initiatives of missionaries were looked on with suspicion.

De Jong (2004) argued out that, not only Bishops but also African priests were for the most conservative regarding the acceptance of the decisions of Second Vatican Council and their implementation. Generally, they had come from a traditional African religious background and were themselves converts. They had little imagination, scarcely took initiatives and held fast to the traditions, laws and structure of the church. Most of them had never since their ordination read a book on a theological or pastoral subject. There were, indeed, some with academic degree, mostly in canon law, which they had obtained in Rome, but they hardly any longer got round to study or original, thinking. However, there was a big difference between this group of somewhat older priests and the younger generation, who had been able to have their theological training in the post-Conciliar period and had a completely different mentality. These were politically and culturally Africans, who prized their native traditions and customs, spurned the pre-independence paternalism and wanted to inculturate the church. The same views were shared in Kisumu Deanery.

Lado (2017) explains that African priests in general were greatly opposed to the innovations in liturgy, catechesis and pastoral practice. They gave little or no encouragement to the inculturation of the church. Three factors lay at the root of this; theological, cultural, and psychological. The first, theological, African priests had been educated by missionaries in an ultramontane, Roman theology, using Latin textbooks. In that theology they had not been prepared for a dynamic development of the church, but had formed for themselves a pre-Vatican II Council hierarchical, static and legalistic picture of it. It was an image of the church as Pope,

Bishops and priests with Latin, incense and holy water liturgy. In pastoral care the emphasis was on administration of sacraments, while Roman guidelines and canon law played an important role. The priestly image was that of a minister of the liturgy and sacraments with firm power and authority. Based on this vision of church and their ministry, they had great difficulty in involving lay people. They had a kind of resistance to giving lay people full authority, thinking that by so doing they would surrender their authority and status. This applied even to theologically well-trained catechists, in whom they saw a direct threat to their own position in Kisumu Deanery.

Lado (2017) noted that the second factor, cultural, the African priests had been completely westernized by his seminary training. He had been alienated from his culture and tradition. In his eyes they were inferior to western culture. He regarded the traditional African religion from which he had come as sheer paganism, without any value for the gospel and the Christian faith. Consequently it was no wonder that when missionaries began to assert African values in the church, based on the image of church and mission of Second Vatican Council, African priests opposed it. Missionaries were the chief proponents of the retention of African cultural forms, while African priests were the greatest opponents of it. The latter charged the missionaries with ecclesiastical colonialism. In addition they accused the missionaries in this connection of transplanting European ideas and theories into the African context.

Lado further (2017) explained that the last factor, psychological, missionaries saw an inferiority complex in the opposition offered by African priests to the localization and Africanization of the church. The latter had accepted western Christianity as a gain, after much interior struggle and the rejection of African customs. Now they had to adjust again to the changing ideas from the west, for which they had little feeling. They thought also they were not taken seriously. If western practices were accepted in the whole church, why could they not be used in Africa? It

was just as if Africans were not allowed. Moreover, they were not intellectually inferior to the missionaries. They were perfectly able to carry out the liturgy and administer the sacraments in Latin. Furthermore, they were fiercely opposed to making the priest's standard of living that of the African. Missionaries begrudged them the European standard of living. To go and live in African style meant a lowering of status for them. The process of inculturating the African church received scarcely any new impulses.

Shorter (1988) observed that in Africa, the language of classical theology is even more remote, being tied to a foreign cultural tradition. However, there is now a general recognition of the need of a more functional theological language that is imaginative, even narrative. There is also the acceptance of the need for Third World theologians to enter into dialogue with the life-situations and cosmological ideas of their own cultures. A growing number of theologians from Africa and elsewhere are doing precisely this. By challenging and reinterpreting African cultural traditions, theologians are helping to make them more relevant to modern life. Modern catechetics has developed a typically 'life-centered approach.' It enables Christians to respond to God's self-revelation within their own cultural traditions and life-situations, and it sheds the light of this revelation upon them. Liturgy enables the whole of human life to become a means of divine worship. A truly inculturated liturgy not only does this effectively, it can also enliven and transform a people's way of life by bringing it to God, thus making it more efficacious and creative.

Radoli (1993) explained that the building of Small Christian Communities (SCC) was adopted as a pastoral priority by the Bishops of Eastern Africa in 1973. They justified their decision in the following words: "we are convinced that in these countries of Eastern Africa it is time for the church to become really "local", that is: self-ministering, self-propagating and self-supporting.

Our plan is aimed at building such local churches for the coming years. We believe that in order to achieve this we have to insist on building church life and work on basic Christian communities, in both rural and urban areas. Church life must be based on the communities in which everyday life and work takes place: those basic and manageable social groupings whose members can have real inter-personal relationship and feel a sense of communal belonging, both in living and working. We believe that Christian communities at this level will be best suited to develop really intense vitality and become effective witness in their natural environment.” Following these declarations, attempts were made to implement them at national and diocesan levels. In spite of all of this, not very much has been achieved in translating the ideal of SCC as the primary and foundational local churches into reality. This is for a number of reasons: such as the authoritarian attitudes of some pastoral agents, the reactionary policies of others, excessive clericalism and Episcopal apathy. The history of SCCs in the region is a story of failure of implementation. The gap here then is what is the role of SCC in inculturating Luo polygamous marriages in Kisumu Deanery?

2.5 Consequences of Steps Taken or Not Taken to Inculturate Marriage on Roman Catholic Polygamous Families in Kisumu Deanery

Kanyandago (1991) explained that the Roman Catholics, in principle, maintain that wives of polygamist cannot be baptized unless they separated from their husband or unless it was the case of a first, who was regarded as the legitimate wife. This is unwarranted by the scripture, unsanctioned by apostolic example or authority, condemned by common reason and sense of right and altogether unjustifiable. To impose this upon other defenseless people is a strange way of preparing for baptism. Kaye (2009) pointed out that the polygamous marriage is not a number of loose sexual relationships but simultaneous stable unions contracted under a form of law,

recognized as marriage by the people, entered upon with a lifelong intention, and providing both a permanent home and legitimate status for the offspring. The marriage of a polygamist constitutes both a real bond and a real responsibility by custom and morals. It is in itself essentially a responsible, caring, legal, public, and enduring relationship and it is accepted as such in the judgment of peoples in many parts of the world. It is marriage and the evidence of the Old Testament is clear as to this.

Falen (2008) stated that hitherto a major characteristic in the approach to marriage problems is expressed by the word 'discipline', especially in forms connected with procedures of a quasi-legal character and the imposition of public penance, in particular exclusion from communion for a stated period. Their disadvantages include: first, the element of the law so easily comes to predominate over that of gospel and mercy in the life of the church; secondly, exclusion from communion tends to be the chief penalty. This would seem to be a grave misuse of the central sacrament of the church; thirdly, discipline of this kind largely weighs upon the weaker members of the community; the poor than the rich and influential; women rather than men. Far more girls than boys tend to come under discipline, yet the seriousness of fault may well lie quite the other way round. Pregnant unmarried girls are frequently a chief object of church discipline; they have already much to suffer and the imposition of further public and humiliating punishment is unkind and unhelpful. They need a very different sort of treatment. Formal systems of discipline of this sort should be quietly dismantled. The Eucharist is to be seen as food for the weak and the struggling, not as a reward for the strong and the righteous.

Keefe (2016) explained that the method chosen for solving the problem of polygamy is now seen to have been excessively juridical. An even more serious criticism of this solution is its grossly inconsistent attitude toward women. A Christian concern for the rights and destinies of the

wives, who were “sent away,” is not in evidence. Their previously contracted conjugal rights, their social status, economic security, and even their relationships with their own children, have been radically compromised. In African traditional societies it is frequently difficult, and sometimes impossible, for such women to marry again. Their fate is determined by the structures of the particular society in which they live; it is sometimes a cruel fate. Such an insistence on monogamy works against the stability of marriage, against the concept of fidelity, and against the most vital covenants established between families and clans in societies. What sort of public image of the Christian God is projected by this application of moral principles in societies which traditionally regard polygamy as a preferential form of marriage? Is the proclamation of the gospel supposed to threaten family stability, disrupt social covenants, and even separate mothers from their children? Where, in this approach, is the patient pedagogy of Yahweh, the God of the Old Testament? Is it not possible, at the very least, for the church to permit the baptism of a holy polygamist and his wives, if the gospel has reached them in this situation? These questions, and many others, are being asked today, especially in parts of Africa where the gospel is presented to people for whom polygamy is socially approved, honored, and preferential system with deep cultural roots. Kisumu Deanery has not been left behind in this debate hence the gap in knowledge.

Ujan (2013) noted that in the vision Second Vatican Council had of the church as the People of God, the emphasis was put on lay responsibility in the church. In the area of localization, where it is a matter of reforms in the internal structure of the church, consultative bodies were set up at parochial and diocesan levels to give priests and lay people greater responsibility in church matters. Thus, the priest’s council, the diocesan pastoral council and the parish council were introduced. In some dioceses this happened in conjunction with a pastoral plan that generally

resulted from a form of diocesan synod. Although these participatory bodies functioned well at first, yet in the course of time they appeared to come to a dead end. The reasons for this should be sought in the lack of clarity as to competence and authority, dissatisfaction with their composition and the overlapping of old and new consultative bodies.

Shorter (1988) pointed out that Jean-Marc Ela, the theologian from Cameroun, asks an important question concerning inculturation. Is inculturation possible in Africa, as long as Africans are not in control of their own lives and destinies? Is inculturation to be the work of outsiders? Missionaries cannot carry out inculturation. They are merely at the start of the process. They listen, stimulate and canalize. Africans themselves cannot carry out inculturation, as long as they are in cultural and socio-economic bondage to non-Africans. They are not free to be themselves. The church in Africa may be growing in numbers, but it is not growing in awareness. The structures of ecclesial communion are culturally biased in favor of Europe, and the authority in the church is in no hurry to put the theology of inculturation into pastoral practice. African cultural identity is by no means clear cut, and there are still far too many traces of colonial, cultural domination in Africa. These are even reinforced by neo-colonial structures of dependence. Africans, says Ela, should not accept to live the gospel in a state of dependence which is connived at by the church. The church in Africa should go beyond the phase of acculturation into a phase of genuine inculturation, in which the real way of life of contemporary Africans is enlivened in the gospel. As Ela says, the fundamental question that has to be asked is: How can we express our belonging to God in a continent that does not belong to itself? The gap in knowledge is whether inculturation is possible in Kisumu Deanery. This is the gap in knowledge that the study attempted to fill.

Osei-Bonsu (2009) noted that there is a growing demand among Christians in African countries for inculturation to be taken seriously. However, in practice the church is seen to be dragging its feet. Episcopal conferences and associations in Africa have been discussing for decades the pastoral problems associated with marriage morality in the continent, yet it is nowhere near a solution. The structures of communion among the particular churches do not favor inculturation. Canon law embodies western cultural presuppositions. The papal *magisterium* can hardly be expected to reflect the cultural diversity of the whole church. So far, the Second Vatican Council's concept of collegiality has only been realized in a one-sided manner. Much is said about the length of time needed for a genuine and orthodox inculturation. The explosion of multiple inculturations throughout the world is a frightening prospect for church leaders who feel more at home in a monocultural system. There is a very real fear of Catholic communion disintegrating altogether, and it is likely that it is this fear which underlies official reluctance to encourage or even to countenance the putting of inculturation theory into pastoral practice. In many parts of the Third World new religious movements are coming into existence. They exhibit an obvious indigenous character, and they are themselves a continuous indictment of a mainline Christianity that has failed to inculturate.

Guy (2004) stated that inculturation constitutes a challenge to authoritarianism and exaggerated centralism in the church. It implies that the particular churches enjoy a relative autonomy. A truly multicultural church is one in which local solutions to pastoral problems and local formulations of doctrine and worships are favored. More than this, it is one in which the priorities are decided locally. Ultimately local forms of canonical legislation have to be drawn up in order to make inculturation a reality. A more flexible approach to law in the church is an essential condition for a multicultural church. This means a reform of the present order of things.

Cultural development demands that the experience of traditional culture be made available to people wherever they are. Cultural education is necessary and the church must be committed to cultural education if it takes inculturation seriously. It must help to give people the means of developing their culture. It must encourage people to be creative and to give expression to their understanding of a changed and changing situation. If local churches are seriously committed to inculturation, then experts must be designated to offer the necessary stimulus for community creativity. Committees have to be set up. Institutes for pastoral training need to be given a free hand in the formation of community leaders who will thereby be encouraged to use their gifts creatively. The study therefore endeavored to explain whether local forms of canonical legislation have to be drawn up in Kisumu Deanery in order to make inculturation a reality

Lwaminda (1986) stressed that time has come to look very critically into the matrimonial theology that has been in Africa since the coming of Christianity and its repercussion on African marriages, and come up with an African matrimonial theology. He argues that no true renewal in marriage and family pastoral care for Africa is possible without a rethinking of the entire matrimonial theology since in Africa marriage is profoundly rooted in cultural givens. While the present doctrine and discipline of the Roman Catholic Church does not allow a second marriage after the moral death of the first canonically valid marriage, no dogma hinders her from changing the practice. He further notes that in recent years, non-western scholars have recognized that the Christian marriage theology is heavily influenced by the European socio-cultural conditions and have begun to explore a new the meaning of Christian marriage in relation to African indigenous customs and institutions. He observes that the reformulation of the basics of matrimonial theology in recent ecclesiastical documents, the increasing breakdown of many marriages and the resulting recourse to divorce and remarriage among many Catholics in the world have

occasioned rethinking of some traditional and canonical presupposition about marriage. The question, therefore, is what is the repercussion of inculturation on African marriages in Kisumu Deanery? This is a gap in knowledge that the study attempted to address.

McGarry (1995) noted that the thinking of the Second Vatican Council on the church had not made sufficient impact on the churches of Africa. The African church is being called to move from pre-Vatican II Council attitudes where the image of the church used to be that of a hierarchical organization. The African Synod of 1994 was the occasion to transform the mood of malaise affecting the church in African region. The post-Synodal Apostolic Exhortation, in which the results of the synod were enumerated by Pope John Paul II, was received well and has generated many encouraging reflections. But ‘the ultimate purpose’ of the synod “of changing the alienating aspects of the church in Africa, insofar as it was not a truly incarnated church” has not yet been attained. The reception process has made some strides, but how far as the implementation of the synod results gone? Has the synod already produced any change in the life of the African church? Have any great steps been taken to inculturate the African church more genuinely? Is the post-Synodal apostolic exhortation still the first item of the agenda of the local church? It seems there is still a long way to go to implement fully the results of the synod in Kisumu Deanery. This study attempted to address this concern.

Shorter (1988) pointed out that document, *Ecclesiae Sanctae*, issued in 1966 insisted that mission theology, and the missionary nature of the church and the principles of modern salvation theology should be an indispensable part of the ordinary seminary curriculum. It also provided for the setting up of regional Episcopal associations as ‘organic groups, according to the socio-cultural areas.’ This provision gave an impetus to their development and ensured their forceful

contribution to the theology of inculturation. It requested the Episcopal conferences to set up study-groups and to undertake theological reflection on what is good and true in their culture. Such theological study is a necessary foundation for deciding what adaptations are to be made. The faith should be imparted by means of a well adapted catechesis and celebrated in the liturgy that is in harmony with the character of the people; it should be embodied by suitable canonical legislation in the healthy institutions and customs of the locality. The setting-up of study groups never took place as a regular measure, although certain Episcopal conferences and some associations appointed *ad hoc* committees to investigate cultural questions, such as marriage or initiation. The study groups, had they come into permanent existence, would have played a central role in forwarding liturgical proposals to Rome and helping seminaries to adapt their programmes of studies to local contexts and priorities. It is sad to reflect on the general failure to adhere to these norms, and on the somewhat haphazard way in which cultural adaptation has taken place.

Shorter (1988) in addition stated that on 31 July 1969, Paul VI made one of his most important speeches on evangelization and the problem of cultural adaptation the subject of the dialogue between faith and culture. He described the problem in the following terms: “a burning and much-discussed question arises concerning your evangelization work, and it is that of adaptation of the gospel and of the church to African culture. Must the church be European, Latin, oriental...or must she be African? This seems a difficult problem, and in practice may be so, indeed. The expression, that is, the language and mode of manifesting this one faith, may be manifold. Hence, it may be original, suited to the tongue, the style, the character, the genius, and the culture, of the one who professes this one faith. From this point of view, certain pluralism is not only legitimate, but desirable. An adaptation of the Christian life in the fields of pastoral,

ritual, didactic and spiritual activities is not only possible, it is even favored by the church. The liturgical renewal is a living example of this. And in this sense you may, and you must an African Christianity.” The Pope, therefore, envisaged an extensive dialogue between faith and culture in every field of the church’s activity, and saw the liturgical renewal as evidence of its beginning. He exhorted the African Bishops to set up centers of pastoral training.

Mutiso-Mbinda (1986) warned that failure to inculturate catechesis and Christianity as a whole condemns people to living a divided Christian life. For him, the challenge is to create suitable catechetical materials based on the life experiences of the African people. A move in this direction would lead to Christianity as a way of life and as an experience as opposed to a bookish Christianity where all the answers are contained in a catechism and not in the people’s hearts. He stresses that inculturation in catechesis is a radical departure from the traditional way of presenting what the Africa critics of Christianity describe as a foreign Christ. He observes that there is a glaring separation between life and worship, life and religion which is alien to the African mentality. For him, it would seem that Christianity has succeeded in alienating the African Christian from the authentic worship of God. He concludes therefore that inculturation must of necessity lead to a truly authentic African local church and to a very open and genuine search for an African ecclesial identity, which is not merely directed towards Africanization but more at getting the church truly rooted in the life of the African people. How do we get the church in Kisumu Deanery truly rooted in African polygamous marriage?

The New People Media Report (1996) revealed that the Roman Catholic Church in Africa still appears foreign and sometimes colonial to the people. The African theologians are still in their infancy stage and forms of religious life, priestly formation, and family spirituality has not fully inspired the local community. The hierarchical, clerical, and institutional model of church still

dominates which minimize the active role of the laity. Furthermore, ecumenism and religious dialogue receive very little emphasis while religious conflicts and fundamentalism appear to be on the increase. The African church has not yet attained full trust and freedom to think, plan, and implement what it critically judges to be proper, genuine, just, and relevant. The African Catholic Church tends to continue thinking, evangelizing, and behaving in away inconsistent with its own character and identity. The Report concluded lamentably that the defective ecclesiology and missionary methods of the nineteenth century resulted in African missions that continue to be at great risk of never becoming fully local churches. Therefore what is role of hierarchical, clerical, and institutional model of church in ensuring that the steps taken by the church to inculturate Luo polygamous marriages are inculturated to make the faithful of Kisumu Deanery feel at home within the African church? How can the church become a place to feel at home? This is the gap that this study intended to fill.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This section describes the procedure that was followed during the research study. It consists of the following subtitles: research design, study area, study population, sampling procedure, methods of data collection, methods of data analysis and presentation.

3.2 Research Design

This research study employed descriptive analytical research design. Its major purpose is description of the state of affairs as it exists and the researcher only reports the findings. Descriptive analytical research design was, therefore, used in this study to explore, analyze and describe comprehensively the integration of polygamous families in the Christian community. It also analyzed and described utility, desirability and effectiveness of inculturation of marriage to address the conflict between Luo Polygamy and Roman Catholic marriage institutions in Kisumu Catholic Deanery.

3.3 Study Area

The research was conducted in Kisumu Deanery of the Archdiocese of Kisumu. The Archdiocese of Kisumu is one of the eight Roman Catholic ecclesiastical metropolitans in Kenya. It is an ecclesiastical jurisdiction covering Kisumu and Siaya Counties and the administrative districts of Nyakach, Muhoroni, Nyando, Kisumu East, Kisumu West, Kisumu North, Rarieda, Bondo, Siaya and Ugunja. The Archdiocese is located in Nyanza Province, Kenya. Kisumu Archdiocese was a part of the Vicariate Apostolic of the Upper Nile, Uganda. The Mill Hill missionaries came to the area in 1903. In 1925, it was made a Prefecture Apostolic Kavirondo and became a Vicariate Apostolic of Kisumu in 1932. It was established as a diocese in 1953 and raised to an

Archdiocese in 1990 (Burgman, 1990; Kenya Catholic Directory, 2006). Currently Kisumu Archdiocese has four deaneries namely; Bondo, Siaya, Nyando, and Kisumu.

Kisumu Deanery has the following parishes: St. Teresa-Kibuye, St. Joseph-Milimani, St. Francis-Riwo, Nanga, St. Monica-Nyamasaria, St. Alloys Ojolla, Reru, and Barkorwa. The following five parishes were targeted for this research study; St. Joseph-Milimani, St. Therese-Kibuye, St Alloys Ojolla, Reru, and Barkorwa (see appendix h). This socio-cultural area was chosen because the reconnaissance survey showed that it has high number of Roman Catholic Christians barred from participating in sacramental life and church leadership due to their being polygamous and thus the need to investigate the inculturation practices. Furthermore, Burgman pointed out that these are the oldest parishes in the Deanery. In addition the first Mill Hill Missionaries established the first mission stations in 1903 at Ojolla, Milimani and Kibuye (Burgman, 1990; Kenya Catholic Directory, 2006).

3.4 The Study Population

The study population refers to an entire group of individuals, events or objects having a common observable characteristic. The Roman Catholic Archdiocese of Kisumu has total population of 420,602 Catholic faithful spread in the thirty three parishes (Kenya Catholic Directory, 2006; Kisumu Archdiocese Archive, 2011). The sample population for the study comprised of three hundred and sixty Catholic faithfuls in the five parishes in Kisumu Deanery of the Archdiocese of Kisumu.

3.5 Sampling Procedure

Sampling is the process of selecting a number of individuals for study in such a way that the individuals selected represent the large group from which they were selected (Webster, 1985). In this research, snowball sampling was used to identify thirty polygamists and twenty

monogamists not in sacramental life in the five parishes within Kisumu Catholic Deanery. The initial respondents with the desired characteristics are identified using purposeful sampling technique. The few identified respondents named others that they know have the required characteristics until the researcher gets the number of cases required. Purposive sampling was used to obtain the following seventy two parishioners in each of the five parishes: one parish priest, one chairman of the parish executive committee, five catechists, one chairman of sub-parish Small Christian community committee from five purposively sampled sub-parishes, and one chairman of each of the ten major parish lay associations. At the Deanery level the following twenty five key informants were purposively sampled: Archbishop, Dean, Pastoral Coordinator, Youth Coordinator, Vicar General, Vocation Director, three experts in theology, Justice and Peace Coordinator, Seminary Rector, and fourteen Curates. This gave us a total sampled population of 385 respondents.

3.6 Sources of Data

In this study, data was collected from primary and secondary sources. Primary data was gathered directly from respondents through questionnaires, interviews, focused group discussions, and observation. These were supplemented with secondary sources which included library sources both published and unpublished materials, journals, magazines, newspapers and archives.

3.7 Methods of Data Collection

Primary data was collected using the following methods of data collection; focus group discussion, observation method, questionnaires, and oral interview. The study relied on field research as the fountain of most information.

3.7.1 Focus Group Discussion(FGD)

The Focus Group Discussion was used to moderate, verify and generate in-depth data and authenticated data that were collected through observation and interview methods. It produced a lot of information and was good for identifying and exploring beliefs, ideas and opinions in the community. Focus group discussion schedule was used to obtain in-depth information on how polygamous families are integrated and the view of the Roman Catholic Church faithful on polygamy in Kisumu Deanery. FGD further assisted in collecting data on the steps taken by the church to inculturate marriage. It also guided the researcher during the discussions held by Catholic polygamists, monogamists not in sacramental life, Catechists, Pastoral Council officials, and Small Christian Community leaders. The focus group discussion was conducted until information obtained was no longer new and repetitive (see Appendix f).

3.7.2 Observation Method

In this research study, both direct and participant observation was used. In direct observation, the researcher was directly involved in the situation being observed where he watched the behavior of the polygamists and monogamists not in sacramental life in the five parishes within Kisumu Catholic Deanery. This was applied in the Small Christian Communities (SCC) and liturgical church functions. In participant observation, the researcher participated in the activities carried out by the polygamists and monogamists not in sacramental life in their Small Christian Communities. These activities included their prayer meetings, home fellowship and other socio-religious activities. Checklists were used to determine their behaviors and this helped the researcher to get firsthand knowledge through experience that comes through participation. This method was used to address the perception of the Roman Catholic faithful on inculturation of marriage in Kisumu Deanery.

The purpose of using observation method was to provide a detailed and comprehensive description of the polygamists in Kisumu Deanery. Observation schedule was used to identify pastoral activities and programmes put in place towards the integration of polygamous families into the full membership and participation in the church. Participation and involvement of the polygamists in church and liturgical activities was observed. Observation method was used as a means of follow-up of information elicited by the various respondents on the inculturation of marriage process that the Church in Kisumu Deanery has engaged in as it validated the verbal and written information in the questionnaires. The method was also a way of eliminating subjective bias (see Appendix e).

3.7.3 Questionnaire

Three hundred and eighty five questionnaires were prepared and self-administered by the polygamists, monogamists not in sacramental life, parish council officials, lay association leaders and Small Christian Community officials in the five parishes. The questionnaires consisting of closed and open-ended questions were used to find out the views of Luo Roman Catholic faithful about polygamy, examine the perception of the Luo Roman Catholic faithful about inculturation of marriage, analyze the steps taken or not taken to inculturate marriage, and investigate consequences of inculturation of marriage on Luo Catholic polygamous families in Kisumu Deanery. Respondents filled in answers in written form. Validity and reliability of information gathered was ensured through varied sampling procedures and through comparison with the data collected from in-depth oral interview and observation. The questionnaires gave the respondents the freedom to respond in whatever way they wished. This was relevant to this study for it enabled the researcher to get varied and deeper ideas from the respondents (see appendices a and b).

3.7.4 Oral Interviews.

The researcher used semi-structured focused interviews whereby some structured questions were asked together with some open-ended ones. Interview guides containing questions were used to allow the respondents to freely express their opinions, attitudes and beliefs. They assisted in obtaining the needed data. Semi-structured focused interviews intensively investigate a particular topic and aim at gaining a complete and detailed understanding of the topic. Semi-structured interviews are flexible and in-depth information is gathered and the researcher gets a complete and detailed understanding of the issue under research.

The thirty polygamists and twenty monogamists not in sacramental life in the five parishes were interviewed through an in-depth inquiry. Key informant interview schedule (see appendix c) was used to interview the Bishop, Dean, Deanery Pastoral Coordinator, Vicar General, Vocation Director, Religious Superiors and Formators, Seminary Rector, Theologians, Parish Priests, Catechists. General interview schedule (see appendix d) containing questions were used to allow the respondents to freely express their opinions, attitudes and beliefs. The interview was useful in this study because of its flexibility, adaptability and it enabled the researcher to get detailed answers that generated qualitative data useful for descriptive statistics. It allowed the researcher to probe the respondents to explain and give reasons for their answers. It also created a good relationship between the researcher and the respondents. Oral interview was therefore used to determine the view of the Roman Catholic faithful about polygamy in Kisumu Deanery and examine consequences of the steps taken or not taken to inculcate marriage on Catholic polygamous families in Kisumu Deanery.

3.8 Reliability and Validity

Mugenda and Mugenda (1999) define reliability as a measure of the degree to which a research instrument yields consistent results or data after repeated trial. The pilot study was carried out in two catholic parishes of Nyabondo Catholic Parish and Awasi Catholic Parish to establish reliability of interview schedule FGD and questionnaires. The results of pilot were not included in the final analysis of the study. This approach enabled the researcher to assess the clarity of the interview items; FGD, questionnaire, observation schedule and interview guides so that those items found to be inadequate or vague were modified to improve quality and context reliability of the research instrument. Moreover, interview schedules adapted from a similar study in the Dutch context (Schildkamp & Kuiper, 2010) and based on similar research questions and conceptual framework were used to examine answers to the research questions.

Validity on the other hand is the extent to which a measurement measures what is supposed to measure. First, internal validity was fostered by establishing major similarities and differences between respondent's experiences and beliefs. Furthermore, misrepresentations and interpretations were avoided using member –checks (Beck, 1994; Lincoln & Guba, 1985). Whereas construct validity was realized using three approaches: triangulation, member checks and audio-taping of all interviews. Triangulation was used to compare multiple sources of evidence from respondents in order to determine the accuracy of the gathered information (Denzin, 1970; Yin, 1994). Moreover, all interviews were made and transcribed to allow in-depth analyses of the data within and across cases. Finally, external validity was enhanced as per previous multiple case studies design (Yin, 1994), from which case – specific and cross-case thick descriptions including citation from respondents in line with the conceptual framework and research questions were provided.

3.9 Data Analysis and Presentation

This research study used descriptive analysis which involved summarizing of findings of the study to form themes which were discussed in subtopics in line with objectives of the study. These themes included: views of Roman Catholic faithful on polygamy, perception of Catholic faithful on inculturation of marriage, and, steps taken or not taken to integrate polygamous families into Catholic Christian community in Kisumu Deanery.

The generation of themes and subsequent analysis were done by the use of qualitative data analysis computer programs to locate and merge codes thus making it easier for the researcher to identify categories, themes and specific patterns. Field notes from interviews were edited and refined as data was being organized. The researcher identified various themes in the data, which were distinct from each other and establish the relationships among these themes. Descriptive analysis was used in the research analysis while descriptive statistics such as tables and bar graphs were used to enable the researcher to meaningfully describe a distribution of scores using statistics. Statistical Package for Social Science (SPSS, version 22) programme was used to analyze data collected from the questionnaires.

3.10. Ethical observations in Data Collection

Ethical issues normally arise from the problems that researchers investigate and on the method used to obtain valid and reliable data. The research was carried out with the consent of the respondents and together with the research assistant the researcher explained the aim of the study to the respondents. The study was purely an academic research. Being a known member of the Roman Catholic Church, the respondents accepted to take part in the research. The researcher promised to disseminate the information after the study and thanked them for their support during the study.

CHAPTER FOUR

RESULT AND DISCUSSION

4.1 Introduction

This chapter describes how data was analyzed and presented. Both quantitative and qualitative data were used in the analysis. Self-administered questionnaire was completed by the respondents; data entry was done in Ms-Excel and later imported to SPSS version 16.0 for analysis per objective. Data was presented using tables and charts. The findings of this chapter are presented in various sections. First, the view of Roman Catholic faithful in Kisumu Deanery on polygamy; Secondly, the perception of the Roman Catholic faithful on inculturation of marriage in Kisumu Deanery; Thirdly, the steps taken or not taken to inculturate marriage in Kisumu Deanery, and why; Lastly, consequences of steps taken or not taken to inculturate marriage on Roman Catholic polygamous families in Kisumu Deanery. Response to the research questions that guided the study are analyzed and presented.

4.2 Views of Luo Roman Catholic Faithful in Kisumu Deanery on Polygamy

The first objective was to find out the views of the Roman Catholic faithfuls in Kisumu Deanery about polygamy. The result confirms that there are Luo Roman Catholic families which are polygamous. Polygamy is a recognized form of marriage in the Luo ethnic community and is supported by the majority as a form of marriage. Many of the faithfuls think that polygamy is biblical while a few do not think that it is biblical. Majority of the respondents think that polygamy is not Christian while some of the respondents think that it is Christian. Many of the respondents accept that polygamists are sinners while a few say that polygamists are not sinners. They believe strongly that polygamy as practiced by Luo indigenous community was not adultery and/or lust. There are difference(s) between polygamy as practiced in the pre-Christian

and pre-colonial era and as practiced in the modern Luo community. Many of the respondents agreed that polygamy should be recommended for Christians who are challenged in their marital life while a few do not recommend polygamy for Christians whose marital lives are challenged. Majority of the respondents disagree with the Roman Catholic Church that polygamy is not marriage while a few support the Roman Catholic Church doctrine. Figure 4.1 below explains the responses to objective one of the study.

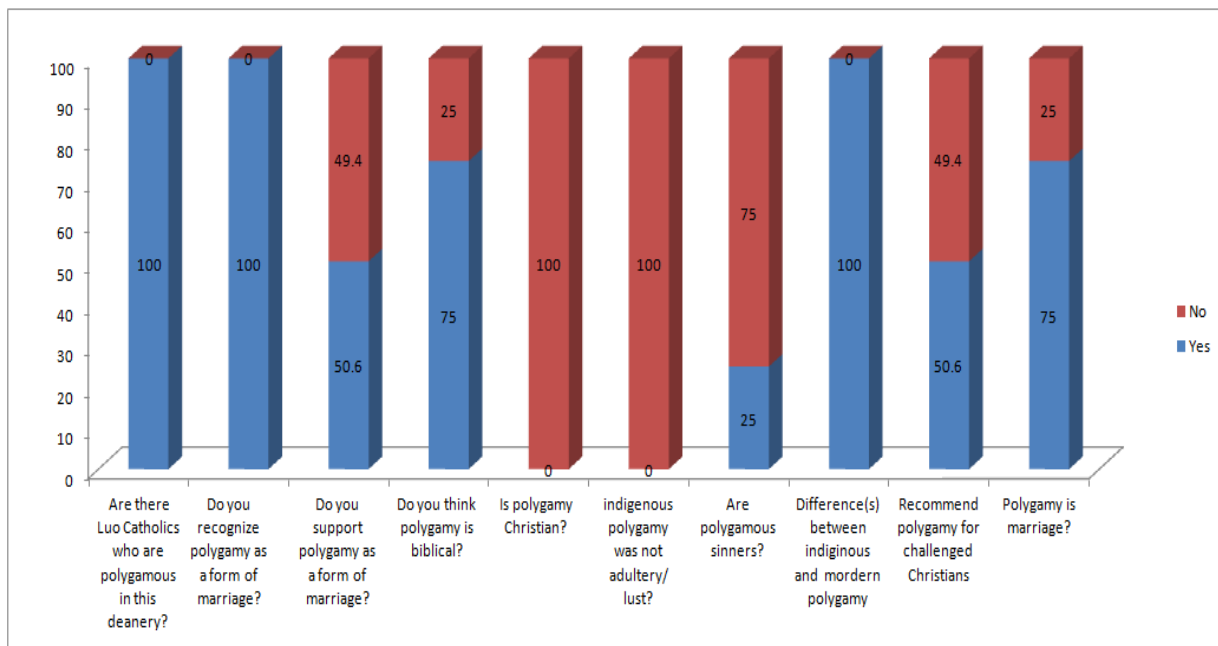


Figure 4.1: Views of Luo Roman Catholic faithful on Polygamy (Source: Field Data-2010).

The results from figure 4.1 showed that 100% of the respondents agreed that there are Luo Roman Catholic families which are polygamous in Kisumu Deanery. A total of 100% of the respondents recognize polygamy as a form of marriage in the Luo ethnic community. About 50.6% of the respondents support while 49.4% do not support polygamy as a form of marriage. About 75% of the respondents think that polygamy is biblical while 25% of the respondents do not think that it is biblical. About 75% of the respondents think that polygamy is not Christian while 25% of the respondents think that it is Christian. About 75% of the respondents accept that

polygamists are sinners while 25% of the respondents say that polygamists are not sinners. A total of 100% of the respondent believe strongly that polygamy as practiced by Luo indigenous community was not adultery and/or lust. In addition, 100% of the respondents agree that there are difference(s) between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community. About 50.6% of the respondents agreed that polygamy should be recommended for Christians who are challenged in their marital life while 49.4% of the respondents do not recommend polygamy for Christians whose marital lives are challenged. About 75% of the respondents disagree with the Roman Catholic Church that polygamy is not marriage while 25% supports the Roman Catholic Church doctrine.

The result reveals that there are Luo Roman Catholic families which are polygamous. From the oral interview one of the polygamists said that *polygamy is acceptable form of marriage among the Luo ethnic community and is encouraged* (O.I). This concurs with Mwambene (2017) when he states that polygamy is a phenomenon often associated with African people. In almost all African societies, polygamy is an acceptable and valid form of marriage. Baloyi (2013) recognized polygamy to be an attribute of society and stated that a society may be regarded as polygamous wherever the culture permits, and public opinion encourages a man to have more than one wife at the same time. Magoti, in Kyomo and Selvan (2004), agrees that the institution of marriage in Africa is not homogenous. There are monogamous, polygamous, levirate, ghost, and woman and surrogate marriages.

The results further revealed that polygamy is a recognized form of marriage in the Luo ethnic community and is supported by majority of the faithful in the deanery. From the focus group discussion with pastoral council officials they pointed out that *polygamy has been practiced*

among Luo from time immemorial and it is one form of marriage and monogamy another form and it is optional (O.I). In another interview with the clergy it reoccurred that *polygamy is practiced both in its traditional and modern forms among Luo ethnic community members (O.I).* This is in agreement with Blum (1989) who stated that polygamy is one form of marriage, and monogamy another. They are appropriate to different types of society. It is not the task of the Church to make any absolute judgment between them. Cook (2007) pointed out that both monogamy and polygamy, from the standpoint of man in society, are valid forms of marriage. Bujo (2009) confirms that polygamy as a form of marriage is permitted in African ethnic community and has been preserved through many centuries where many generations have seen in it values which their culture cherished. Gaskiyane (2000) pointed out that the acceptability of the marriage is determined by the social customs of the people concerned. Magesa (1998) explains that in Africa, polygamy is almost universally preferential or voluntary.

The result further shows that the majority of the Luo Roman Catholic support polygamy as a valid customary form of marriage. From the oral interviews with the catechists they narrated that *marriage originates from human society and takes on the culture of the tribe. But majority of the Luos are monogamous (O.I).* This is in agreement with Cardinal Malula, as quoted by Bujo (2009), who pointed out that marriage is a natural institution and a socio-cultural reality, the details of which each group of people should determine according to their own context. Gwako (1998) noted that there exists a strong relationship of mutual support and reinforcement between polygamy and culture, tradition, public opinion and other social structures. Magesa (1997) noted that the majority of the population in Africa is monogamous because of certain constraints. The social and religious preference, if not ideal, is polygamy.

The study found out that majority of the Luo Roman Catholics think that polygamy is biblical. The focus group discussion with small Christian community leaders revealed that *the bible does not stop polygamy and cited incidences and rules about polygamy in the Old Testament* (O.I). This is in agreement with Landman (2010) who noted that polygamy is not condemned in the Bible. Shahzad (2009) argued that polygamy is as old as human society. Muthengi (1995) who explained that there are numerous examples of polygamy in the Old Testament and the Torah includes specific regulations on its practice. The example of the polygamous marriages of Jacob, David, and Solomon was not condemned.

The study revealed that almost all the Luo Roman Catholics think that polygamy is not Christian and concur with the Roman Catholic teaching that polygamists are sinners. From the key informant interview one of the priests stated that *the church is firm in her teaching that polygamy is against Christian doctrine of marriage and it is a sin just as adultery and not allowed in the New Testament* (O.I). Further in a Focus Group Discussion with the leaders of the lay apostolate it was pointed out that *polygamy is practiced both in its traditional and modern forms among the Luo catholic but the church takes a very firm stand against it and teaches that it is incompatible with the gospel message* (O.I). This is in agreement with Kisembo et al. (1998) who pointed out that the traditional approach of western theologians to the question of polygamy is that it is a sin comparable to adultery, indirectly opposed to natural law, and forbidden in the New Testament. Oliello (2005) noted that the missionaries considered polygamy sinful and smacking of the biblical curse of ham. Customary marriage was regarded as concubinage. However, Falaye (2016) argued that it is wrongly believed or accepted by Christians that polygamy is unchristian, wrong, sinful, bad or even evil or devilish. Lytle (1989) stated that the Anglican Communion declared that marriage is monogamous and polygamy is declared to be contrary to the will of

God. Kaye (2009) confirmed that recent Lambeth Conferences reaffirmed and upheld monogamy as the divine will and as the ideal relationship of love between husband and wife.

The study pointed out that the Luo Roman Catholics strongly accept that polygamy as practiced by Luo indigenous community was not adultery and/or lust. In an oral interview with one of the catechists it came out that *Luo ethnic community did not allow polygamy for sexual gratification solely since the husband was responsible to all the wives and children instead polygamy worked to reduce sexual immorality* (O.I). This is in agreement with Owiti (2012) who strongly pointed out that polygamous union for reasons of concupiscence on the part of African males are not sanctioned by African religion. Concupiscence does not guarantee the permanence and stability that African polygamous unions demand and assure. By its nature, concupiscence does not seek fidelity or everlasting loyalty. Furthermore, concupiscence shows no concern for the integration of offspring into the clan or their possible socialization. Morally, the responsibility of the husband to all the wives and children in polygamous marriage is the same. Amone (2014) explained that polygamy helps to prevent or reduce unfaithfulness and prostitution, especially on the part of the husband.

The study showed that there are differences between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community. In an oral interview with one of the priest-theologian *indigenous polygamy was sanctioned by the ethnic community but in the modern times rich people keep mistresses which cause breakdown of the stable marriages* (O.I). This is in agreement with Kahiga (2007) who is of the opinion that while polygamy was formalized in Africa, it has taken the form of anonymous polygamy, with partners or concubines incognito in different locations. Vahakangas, in Kyomo and Selvan (2004), explained that official polygamy seems not to be a great challenge to Christian marriage as the unofficial

polygamy is. With unofficial polygamy, she meant the situation where husband has a wife in a village and another in town. Judith Mbula Bahemuka quoted by Vahakangas, in Kyomo and Selvan (2004), wrote that: “due to social change, sequential polygyny is on the increase, and the custom of keeping concubines and mistresses is widely practiced in urban centers.” Fihavango, in Kyomo and Selvan (2004), pointed out that: “the dominant feature of life in Africa today is change. There are great waves or storms of change going through Africa in all spheres of life. The idea that African family is in crisis is accepted by Africans themselves. This has caused break-down of the old pattern of extended family.”

The study showed that most of the Luo Roman Catholic agreed that polygamy should be recommended for Christians who are challenged in their marital life. During the focus group discussion leaders of the lay apostolate some participants expressed the opinion that *marriage without procreation is not complete among Luo ethnic community and therefore polygamy should be allowed to childless and/or barren families* (O.I). This is in agreement with Okonkwo (2003) who noted that fertility is the central requirement in marriage in traditional African society. Kofon (1992) pointed out that Africans marry with the principal aim of having children. Magesa (1998) stated that marriage and procreation amongst the African communities are a unity; without procreation, such marriage is incomplete. If the first wife has no children, or only daughters, it follows almost without exception that her husband will add another wife. Yamani (2008) noted that a wife's infertility is a valid reason for her husband to polygamously seek another. Burman (1991) observed that traditionally, marriage and child-bearing had a cause-and-effect order that was difficult to break. Kathide (2007) stated that polygamy, when viewed as a preventive measure against unfaithfulness, allowed a man who worked far from home to take

one wife with him to his place of work while another wife or other wives continued taking care of children and the household in the rural area. In such a situation, the husband would be unlikely to have concubines or frequent female prostitutes in town.

Further in a focus group discussion with catechists and leaders of lay apostolate it was proposed that *all the new forms of polygamy which are socially disapproved and unacceptable should be fought against. However, the socially approved polygamous should be admitted to baptism and full participation in the church life* (O.I). This concurs with Kimathi (1994) and Gaskiyane (2000) when they reported that some African people invoke polygamy to prevent a possible divorce, particularly in cases where childlessness or barrenness was anticipated. Waruta and Kinoti (2000) stated that, in traditional African society, it was almost inconceivable that a childless marriage could be sustained monogamously. Maillu (1988) concur that polygamy is the kindest solution in the case of a wife who is infertile. Lyimo (2011) stated that multiple marriages were considered a realistic alternative in the case of famine, widowhood, or female infertility.

The study revealed that majority of the respondents disagree with the Roman Catholic Church doctrine that polygamy is not marriage. During focused discussion with diocesan clergy it was clear that *polygamy was recognized form of marriage among Luo ethnic community members with customs and regulations, however, catholic teaching refused it* (O.I). Furthermore, in a key informant interview with polygamists, monogamists not in sacramental and some clergy it was suggested that *polygamy should be accepted by the church as one of the legitimate forms of marriage together with monogamy* (O.I). This is in agreement with Rangsidek (2018) who pointed out that in the African setting, polygamy is a respected institution based on a lifelong relationship of love. This corresponds to Mlenga (2016) who stated that monogamy, polygamy;

polygyny and polyandry are all recognized forms of marriage in tropical Africa, depending on the culture and specific context. He noted that Christian missionary teaching condemned polygamy in favor of monogamy, without taking serious consideration of the context in which this marriage form had evolved. Further in one of the key informant interview with the chairperson of parish pastoral council it came out those early Catholic missionaries (*Mill Hill Fathers*) failed to respect the Luo ethnic community culture and its basic values manifesting their ignorance of the real values behind the institution of polygamy (O.I). Mchami, in Kyomo and Selvan (2004) concurred that in any society of people, there are customs, rules, laws and pattern of behaviors which regulates marriage issues.

4.3 Perception of Luo Catholic faithful on inculturation of marriage in Kisumu deanery

The second objective was to examine the perception of the Luo Roman Catholic faithful about inculturation of marriage in Kisumu Deanery. The result shows that there are still Luo Roman Catholic polygamists who are not admitted to the sacraments, barred from church leadership positions and are not given Christian/church burial. However, there are few polygamists who have been given Christian/church burial in the Deanery. Polygamists are consistently required to adopt monogamy before baptism in the Deanery. There have been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage. Polygamists in the Deanery should be treated with respect, evangelized and helped to come closer to Christ. The offspring of polygamous union are not being considered illegitimate in the Deanery. Figure 4.2 below explains the responses to objective two of the study.

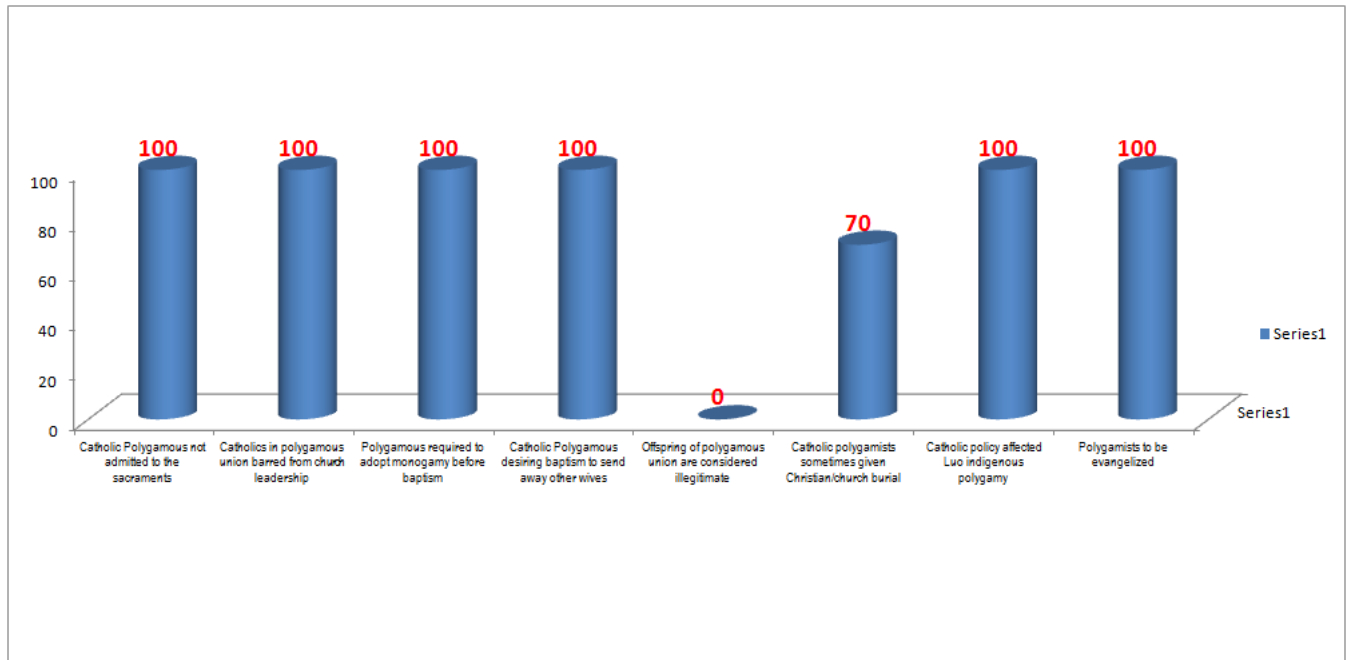


Figure 4.2: Perception of Luo Catholic faithful about inculturation (Source: Field Data: 2010).

The results from figure 4.2 showed that 100% of the respondents agreed that there are Catholics who are not admitted to the sacraments because they are in polygamous union in Kisumu Deanery. A total of 100% of them said that there are Luo Roman Catholics in polygamous union barred from church leadership positions in the Deanery. About 100% of respondents said that there are polygamous who are consistently required to adopt monogamy before baptism in the Deanery. About 70% of the respondents agreed that there are polygamists who have been given Christian/church burial in the Deanery. All (100%) of the respondents agreed that there have been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in the Deanery. All (100%) of the respondents said that polygamists in the Deanery should be treated with respect, evangelized and helped to come closer to Christ. All (100%) of respondents said that offspring of polygamous union are not being considered illegitimate in the Deanery.

The research study revealed that there are Catholics who are not admitted to the sacraments because they are in polygamous union in Kisumu Deanery. The result is in agreement with Uzuoku (1996) who observed that during the 1994 African Synod, the Bishops pointed out that there is the problem of so many Catholics who are being excluded from the sacraments because they have contracted marriage in a form not recognized by the church. Falaye (2016) noted that the European missionaries condemned polygamy and some other African cultures entirely. Fiedler (2018) stated that the Anglican Communion, Lambeth Conferences of 1888, 1988 and 2008 reaffirmed and upheld monogamy as the divine will and resolved that polygamy is universally understood as a sin. However, Baur (2009) stated that several different churches and missionary bodies in Africa resolved that in some circumstances men continuing in polygamy could and should be baptized.

The result of the current study confirmed that there are Luo Roman Catholics in polygamous unions barred from church leadership positions and not given Christian/church burial in the Deanery. From the oral interview with the polygamists it was revealed that *we (polygamists) are not allowed sacrament and leadership positions but we can participate as choir members and subordinate positions*. Further in the focus group discussion with the clergy it was noted that *polygamists can participate in the periphery but not main leadership positions and only those who have reached the advanced age and have not in active sexual life can be admitted to sacraments and even accorded church burial by the clergy (O.I)*. This is in agreement with Gitari (1984) who pointed out that the official position of Anglican Church of Kenya is that a baptized person who becomes a polygamist has thereby automatically deprived himself of the rights and privileges of full membership of the Church. Lugazia, in Kyomo and Selvan (2004), noted that

polygamy is a reason for church discipline in the dioceses of the Evangelical Lutheran Church in Tanzania.

The current study further found out that there have been serious repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage. In a focus group discussion with the clergy it was revealed that *Roman Catholic regards any kind of polygamy as only one form of the many sexual disorders which do differ from culture to culture and from one historical period to another. Therefore, the fact of the persistence of the problem should neither lead into the temptation of preferring easy answers to difficult problems. Moral justification of whatever institution or way of life should not be identified with its acceptability to the majority in any given community* (O.I). Further from the key informant interview by the priest-theologians it was revealed that *the church's discipline contradicts the Luo ethnic community cultural values and sending other wives of polygamists causes difficulty and exposes them to immorality* (O.I). This is in agreement with Kanyandago (1991) who noted that the discipline and demands of the Christian faith and life tend to contradict respected African cultural norms and values. Obudho (1985) observed that the introduction of enforced monogamy contributes in no small measure to the establishment and increase of institutionalized prostitution, encourages casual concubinage and adultery. To demand that a polygamist sends their wives away, whether with or without their consent, is to place them in a difficult social situation and to expose them to moral danger. Lobo, as quoted by Magesa in Kyomo and Selvan (2004), pointed out that the church's pastoral teaching and practice remain irrelevant and cause a great deal of harm to the psychological and spiritual health of individuals and even entire societies. Mugambi, in Kyomo and Selvan (2004) observed that missionary teaching has consisted of replicating the norms of the invading culture in the

converts. Patronizing and paternalistic missionary teaching has led to superficial expressions of Christian life.

The result confirmed that polygamists in the deanery should be treated with respect, evangelized and helped to come closer to Christ. In a focus group discussion with the clergy it was proposed that *guidelines for the pastoral care of the polygamous and the catechesis towards their full involvement in the church life be given* (O.I). The results further showed that offspring of polygamous unions are no longer considered illegitimate. From the oral interviews with the catechists, they said that *children of polygamists were not baptized since they were taken to be illegitimate but nowadays the attitude has changed and they are not discriminated against* (O.I). This is in disagreement with Magesa, in Kyomo and Selvan (2004) who pointed out that canon law provides that only children born in a valid marriage or one celebrated in good faith, of a ‘lawful’ father, and born ‘at least 180 days’ after the celebration of marriage or within ‘300 days’ of the dissolution of conjugal life can be considered legitimate. Mugambi, in Kyomo and Selvan (2004) explains that the notion of ‘illegitimate children’ is new in African family law. Traditionally, a mother who became pregnant out of marriage was required to get married to the man responsible. If for any reason this did not happen, she would become the second, third or even fourth wife elsewhere. A man responsible for fathering a child out of marriage would be obliged to marry the woman concerned and to take the responsibility of nurturing that child. If for any reason he could not marry the woman, his extended family would have to take responsibility of the children they fathered.

4.4 Steps Taken or Not Taken to Inculturate Marriage in Kisumu Deanery

The third objective was to analyze the steps taken and or not taken to inculturate marriage in Kisumu Deanery. The findings revealed that: Kenya Conference of Catholic Bishops has not

allowed different dioceses to draw up their own marriage rite; No marriage commissions have been created at all levels of the parishes; No suitable marriage pastoral programmes and catechesis created in the parishes in the deanery; Luo indigenous rite of marriage have not been integrated or incorporated with Roman Catholic rites; there has not been serious effort to harmonize Luo indigenous laws of marriage with the church laws; the church’s canonical form of marriage has not been revised; dialogue with followers of Luo indigenous religion have not been encouraged, and research into Luo indigenous marriage has not been carried out in the parishes. Figure 4.4.1 below explains the responses to objective three of the study.

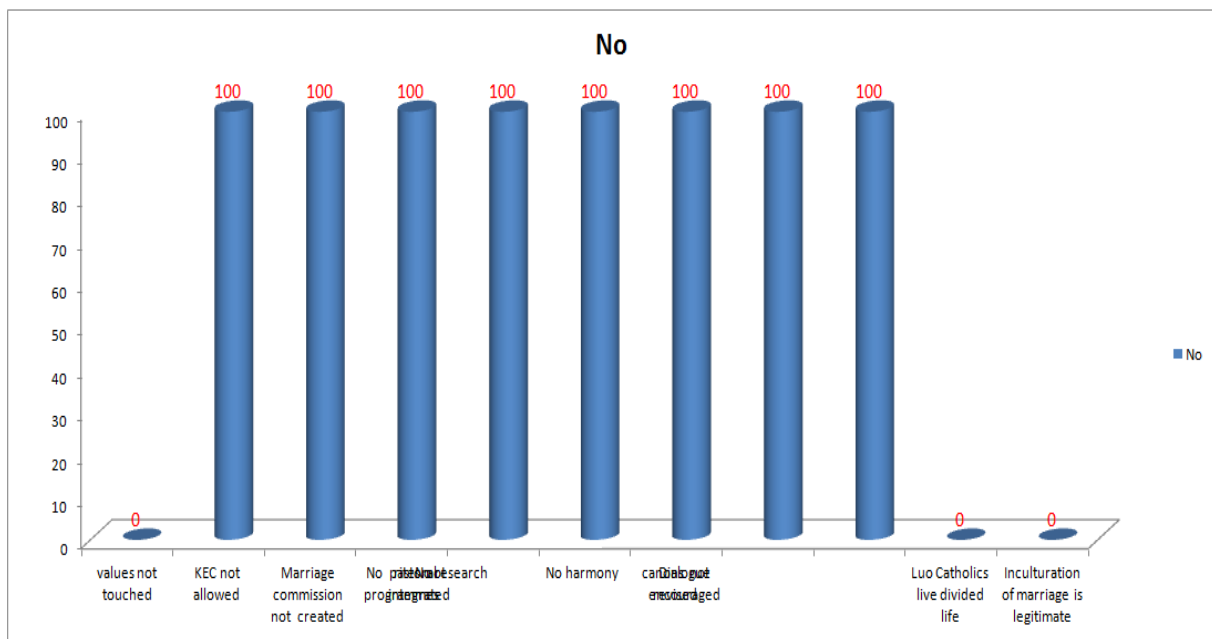


Figure 4.3: Steps taken to inculturate marriage in Kisumu Deanery (Source: Field Data: 2010)

The results from figure 4.3 showed that 100% of the respondents accept that the indigenous Luo values, which still affect them at the deepest levels of their being, have not been sufficiently touched by Christianity and their way of being Christians has not become fully African in the

Deanery. 100% of the respondents agreed that Kenya Conference of Catholic Bishops has not allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans. 100% of the respondents concur that no marriage commissions have been created at all levels of the parishes in the Deanery. All (100%) of the respondents say that no suitable marriage fits the pastoral programmes and catechesis based on the life experiences of Luo people in the parishes in the Deanery. All (100%) of the respondents say that Luo indigenous rite of marriage have not been integrated or incorporated within the Roman Catholic rites in the parishes in Kisumu Deanery. All (100%) of the respondents confirm that there has not been serious effort to harmonize Luo indigenous laws of marriage with the church laws in the parishes in the Deanery. All (100%) of the respondents confirm that the church's canonical form of marriage has not been revised in the Deanery and that dialogue with followers of Luo indigenous religion have not been encouraged in the parishes in Kisumu Deanery. All (100%) of the respondents accept that research into Luo indigenous marriage has not been carried out in the parishes in Kisumu Deanery and that the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in this parish.

The third objective was to analyze the steps taken and or not taken to inculturate marriage in Kisumu Deanery. The findings revealed that the indigenous Luo values, which still affect them at the deepest levels of their being, have not been sufficiently touched by Christianity and their way of being Christians has not become fully African. Kenya Conference of Catholic Bishops has not allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans. No marriage commissions have been created at all levels of the parishes in the Deanery. No suitable marriage pastoral programs and catechesis based on the life experiences of Luo people have been created in the parishes in the Deanery. Luo indigenous rite

of marriage have not been integrated or incorporated within the Roman Catholic rites in the parishes in Kisumu Deanery. There has not been serious effort to harmonize Luo indigenous laws of marriage with the church laws in the parishes in the Deanery. The church's canonical form of marriage has not been revised in the Deanery. Dialogue with followers of Luo indigenous religion has not been encouraged in the parishes in Kisumu Deanery. Research into Luo indigenous marriage has not been carried out in the parishes in Kisumu Deanery. The failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in the parish.

The research study revealed that the indigenous Luo values have not been sufficiently touched by Christianity and their way of being Christians has not become fully African. From the focus group discussion with the catechists it was pointed out that *many Roman Catholics are alienated from their culture and Christianity still bears a lot foreign elements not in agreement with African religion and culture* (O.I). Further oral interviews with the key informants it was revealed that *European civilization and Christianity are intertwined and very selective to African cultures* (O.I). The findings of the current study are in agreement with Osei-Bonsu (2004) who explained that since the Gospel bore the imprint of western Christianity; its adoption meant the alienation of peoples from their own cultures, social milieus and religious traditions. Ukpong (1996) stated that the gospel was announced to Africa through the framework of European culture and only those elements of African culture that fitted into that framework were incorporated in the process. McGarry (1995) noted that there is a dichotomy between faith and life which is not present in African traditional religion because certain vital areas of life in Africa have not been properly evangelized. Mugambi (1994) pointed out that the assumption of the missionaries was that Christianity and western civilization were inseparable and synonymous

and therefore the African converts had to abandon their African cultural and religious backgrounds and adopt western cultures as an outward indication of conversion to Christianity. The African Christian converts were alienated from their religious and cultural heritage and communitarian way of life. Shirima (1993) noted that Christians may have their names in the registry of the parish but continue in old religious practices and belief. The Catholic Theological Association of Nigeria (CATHAN) workshop (1991) observed that the language, concepts, and worldview in which the Christian message was presented were alien.

The research revealed that dialogue with followers of Luo indigenous religion has not been encouraged. In a focus group discussion with the leaders of lay apostolate it was observed that *no dialogue with our traditional practices and beliefs has been initiated. Christians are divided between our culture and Christianity* (O.I). This is in agreement with the African Synod (1994) that encouraged dialogue with followers of African Traditional Religion and African Christians. New People Media Report (1996) observed that dialogue receive very little emphasis. Ukpong (1996) stated that evangelization by its very nature calls for dialogue. African traditional religion is an integral part of the African world view and it is basically what informs the day-to-day existence of average African Christians. Today, the average African Christian is severely torn between the African and the Christian world views. The primary purpose of dialogue in this case is to integrate the two world views so as to give the African Christian an integrated religious personality. Dialogue has not made much progress in Africa despite Africa's society being religiously pluralistic. McGarry (1995) noted that the African traditional religion has often been considered as an inferior partner in dialogue. CATHAN (1991) pointed out that there is a need to form the catholic faithful, adequately in their own faith, in order to equip them to engage in effective dialogue with members of other Christian churches and those of other faiths.

The research revealed that research into Luo indigenous marriage has not been carried out in the parishes in Kisumu Deanery. During oral interviews with the key informants it came out clearly that *research into Luo customary marriage has been conducted and an inculturated catechesis has not been formulated* (O.I). This result is in disagreement with the 1986 Association of Members Episcopal Conferences of Eastern Africa Bishops which recommended a research into traditional customary marriage. The research showed that the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in the parish. This is in agreement with Mutiso-Mbinda (1986) who warned that failure to inculturate catechesis and Christianity as a whole condemns people to living a divided Christian life. He pointed out that Christianity has succeeded in alienating the African Christian from the authentic worship of God. Waliggo (1986) observed that the dichotomy that a large number of African Christians experience in the living and professing of their faith implicitly expresses that Christianity has not yet become part and parcel of them and has not been incarnated in their worldview. The 1994 African Synod called for the deep renewal of the churches in Africa so that the Africans may live the Gospel fully. The New People Media Report (1996) reveals that the Roman Catholic Church in Africa still appears foreign and sometimes colonial to the people. The African Catholic Church tends to continue thinking, evangelizing, and behaving in a way inconsistent with its own character and identity.

The study revealed that Luo indigenous rite of marriage have not been integrated or incorporated with Roman Catholic rites in the parishes. In oral interview with a clergy-theologian it was pointed out that *roman ritual of marriage has not incorporated any element of Luo (African) indigenous rite of marriage* (O.I). This is in contrast with the 1994 African Synod which called for the integration of African customary and Christian marriage. Bishop De Jong (1994) noted

that the African church has not integrated traditional rites of marriage with Christian rites. Obot (1994) proposed that the African and Church's rites of marriage be incorporated. Archbishop Sangare (1994) stated that God's plan for marriage is not something abstract and universal but concerns men and women in the concrete reality of their socio-cultural situation. They expressed concern about the need to give more powers to Episcopal Conferences to legislate on the issue of marriage. Bishop Cleary (1994) pointed out that section seventeen (17) of the introduction of the Rite of Marriage allows each Conference of Bishops to draw up its own marriage rite suited to the usages of the place and people. In 1981, SECAM resolved and recommended that the African model of the dynamic progression of the marriage process be celebrated in a Christian way to eliminate the dichotomy between the liturgical and the traditional forms. They also recognized that customs vary from place to place. De Jong (2004) noted that the missionaries carried out the adaptation of the liturgical rites of the sacraments and the sacramentals in practice.

The current research further showed that there has not been serious effort to harmonize Luo indigenous laws of marriage with the church laws. In a focus group discussion with the catechists it was observed that *the church does not recognize many Luo customary laws of marriage and most of the occasions ignore them e.g. levirate, polygamy, bridwealth (O.I)*. This is in disagreement with Thiandoum (1994) who advocated for a greater appreciation for the various customary laws of marriage and serious effort to harmonize them with the church laws. Hastings (1973) pointed out that from the beginning of the colonial era there has existed, in most African countries in the field of marriage, an extremely complex legal situation in which European law, African customary law, and Church canon law have been interwoven in a variety of ways. Lwaminda (1986) observed that time has come to look very critically into the matrimonial theology that has been in Africa since the coming of Christianity and its repercussion on African

marriages, and come up with an African matrimonial theology. He pointed out that non-western scholars have recognized that the Christian marriage theology is heavily influenced by the European socio-cultural conditions and have begun to explore afresh, the meaning of Christian marriage in relation to African indigenous customs and institutions.

The study also revealed that the church's canonical form of marriage has not been revised. Furthermore in an oral interview with a priest-canonist it came out that *canon law on form of marriage has not been revised as to recognize polygamy as a valid form of marriage (O.I)*. This is in disagreement with Archbishop Fagiolo who confirmed that the church's canonical form of marriage can be revised. During the 1980 Roman Bishops' Synod, Cardinal Rugambwa declared that some of the church legislations on marriage have to be drastically revised and reduced to essential laws applicable to the universal church and particular legislation be left to the local churches themselves. The study also revealed that no marriage commissions have been created at all levels of the parishes in the Deanery. In a focus group discussion with the clergy it was pointed out that *marriage commissions at all levels of the archdiocese has not been constituted (O.I)*. This is in disagreement with McGarry (1995) who pointed out that, during the 1994 African Synod, the Bishops expressed need for the establishment of commissions at National or Episcopal Conference and Diocesan levels. In 1980 Synod of African Bishops, some pastors appealed to the Bishops' Conferences to convoke commissions to deal with the question of African marriage.

4.5 Consequences of Steps Taken or Not Taken To Inculturate Marriage on Roman

Catholic Polygamous Families in Kisumu Deanery

The fourth objective was to investigate the consequences of steps taken or not taken to inculturate marriage on Luo polygamous families in Kisumu Deanery. The results reveal that

Luo Roman Catholics who are in polygamous union are: not admitted to the sacraments; barred from church leadership positions; consistently required to adopt monogamy before baptism; not accorded full Christian/church burial, and are not treated with respect, not evangelized and not helped to come closer to Christ and, therefore, have been condemned to living a divided Christian life. There are repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on indigenous polygamous marriage. Indigenous Luo values have not been sufficiently touched by Christianity and their ways of being Christians have not become fully African. Marriage pastoral programmes and catechesis based on the life experiences of Luo people have not been created. Luo indigenous rite of marriage has not been integrated with Christian rites. There has not been any serious effort to harmonize Luo indigenous laws of marriage with church laws. The church's canonical form of marriage has not been revised. Dialogue with followers of Luo indigenous religion has not been encouraged. Research into Luo indigenous marriage has not been carried out. Table 4.4 below explains the responses to objective four of the study.

Table 4.4: Consequences of Steps Taken or Not Taken to Inculturate Marriage

Indicator (N=385)	Yes	No
There are still Luo Roman Catholics who are not admitted to the sacraments because they are in polygamous union in Kisumu Deanery	385(100%)	0(0%)
Luo roman Catholics in polygamous union are barred from church leadership positions in this Kisumu Deanery	385(100%)	0(0%)
Luo Roman Catholic polygamous converts are required to adopt monogamy before baptism in Kisumu Deanery	385(100%)	0(0%)
Luo polygamists who want to receive baptism has to send away his wives except one, preferably the first one, in Kisumu Deanery?	385(100%)	0(0%)
Offspring of polygamous union being are not considered illegitimate in Kisumu Deanery?	385(100%)	0(0%)
Majority of Luo Roman Catholic polygamists are not given Christian/church burial in Kisumu Deanery?	385(100%)	0(0%)
There are repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in Kisumu Deanery	385(100%)	0(0%)
Indigenous Luo values have not been sufficiently touched by Christianity and their ways of being Christians have not become fully African in Kisumu Deanery.	385(100%)	0(0%)
marriage pastoral programmes and catechesis based on the life experiences of Luo people have not been created in Kisumu Deanery	385(100%)	0(0%)
Luo indigenous rites of marriage have not been integrated with Christian rites in Kisumu Deanery?	385(100%)	0(0%)
there has not been any serious effort to harmonize Luo indigenous laws of marriage with the church laws in Kisumu Deanery	385(100%)	0(0%)
the church's canonical form of marriage has not been revised in Kisumu Deanery	385(100%)	0(0%)
dialogue with followers of Luo indigenous religion has not been encouraged in Kisumu Deanery	385(100%)	0(0%)
research into Luo indigenous marriage has not been carried out in Kisumu Deanery	385(100%)	0(0%)

Source: Field Data: 2010

The results from table 4.4 showed that 100% of the respondents say that there are still Luo Roman Catholics in polygamous union who are not admitted to the sacraments. All (100%) of the respondents confirmed that there are Luo Roman Catholics in polygamous union barred from

church leadership positions, and that Luo Roman Catholic converts are consistently required to adopt monogamy before baptism. All (100%) of the respondents confirmed that Luo polygamists who want to receive baptism have to send away their wives except one, preferably the first one. In addition, all (100%) of the respondents say that offspring of polygamous union are not considered illegitimate. All (100%) of the respondents confirmed that majority of Luo Roman Catholic polygamists are not given Christian/burial with all indicating that there are repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on indigenous polygamous marriage. All (100%) of the respondents further confirmed that indigenous Luo values have not been sufficiently touched by Christianity and their ways of being Christians have not become fully African, and that marriage pastoral programmes and catechesis based on the life experiences of Luo people have not been created. In addition, all (100%) of the respondents confirmed that Luo indigenous rite of marriage have not been integrated with Christian rites and confirmed that there has not been any serious effort to harmonize Luo indigenous laws of marriage with church laws. Finally, all (100%) of the respondents stated that the church's canonical form of marriage has not been revised, dialogue with followers of Luo indigenous religion has not been encouraged and that research into Luo indigenous marriage has not been carried out.

The study revealed that there are still Luo Roman Catholics who are not admitted to the sacraments because they are in polygamous union in Kisumu deanery. In a focus group discussion with polygamists and monogamists not in sacramental they pointed out that *we are not allowed to partake of the Eucharist and even be godparents of those to be baptized (O.I)*. This is in agreement with McGarry (1995) who noted that a great number of Catholics are excluded from the sacraments by reason of their irregular marital situations and others are barred

by reason of already existing relationships. The African Bishops in 1980 recognized that many Catholic faithful were living in customary marriages not recognized by the church and were excluded from the sacraments. Bishop Ndingi (1994) pointed out that many of the Christian faithful who have finalized their marriage in the traditional way and have not yet come to the church for the sacramental marriage are considered by the church to be living in concubinage. Hastings (1973) explained Christian marriage teaching was conceived from the beginning in terms of monogamy. Pope John II (1986) clearly proclaimed that the practice of polygamy: “directly negates the plan of God which was revealed from the beginning...”

The study confirmed that there are repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on indigenous polygamous marriage. During focus group discussion with the clergy it was pointed out that *church legislation on marriage has not been and an African matrimonial theology has not been established. Roman Catholic marriage theology is influenced by western socio-cultural world view (O.I).* This is in disagreement with Bishop Thiandoum (1994) who stressed a greater appreciation for the various customary laws of marriage and serious effort to harmonize them with the church laws. Chiromba (1996) observes that most models used at present are still too Eurocentric. During the 1980 Roman Bishops’ Synod, Cardinal Rugambwa declared that some of the church legislations on marriage have to be drastically revised and reduced to essential laws. Lwaminda (1986) observed that time has come to look very critically into the matrimonial theology that has been in Africa since the coming of Christianity and its repercussion on African marriages, and come up with an African matrimonial theology.

The study further showed that indigenous Luo values have not been sufficiently touched by Christianity and their ways of being Christians have not become fully African. In an oral

interview with a priest-theologian it was pointed out that we *have to accept that the values of Christ have not yet been fully integrated with our own African values* (O.I) This is in agreement with Vahakangas, (2004), who pointed out that the traditional African values, which still affect them at the deepest levels of their being have not been sufficiently touched by Christianity nor has their way of being Christians, become fully African. Uzuoku (1996) argued that the African encounter with Christianity and modernity has failed to satisfy the yearning of Africans for integral well-being. The experience of alienation by practicing Catholics in Africa is a reality that the church cannot simply wish away. He further pointed out that the holistic approach to inculturation calls for a change of attitude in Christian worship, catechetical, and biblical interpretation. The Synod Fathers (1994) pointed out that there is an urgent necessity of inculturation. McGarry (1995) noted that the Bishops pointed out clearly that inculturation of the Christian message in the African cultures is essential, is a necessity in the work of evangelization in Africa, as well as an urgent task. In 1985, the Extraordinary Synod of Bishops affirmed in its final declaration that inculturation is different from a mere external adaptation, as it signifies an interior transformation of authentic cultural values through their integration into Christianity and the rooting of Christianity in various human cultures.

The study revealed that marriage pastoral programmes and catechesis based on the life experiences of Luo people have not been created. In a focus group discussion with the clergy it was observed that *there is no pastoral program initiated to evangelize polygamous families and incorporate them into full Christian life* (O.I). This is in contradiction to Bujo (2009) who pointed out that it is urgent for the church to develop an interpretation of marriage that tries to connect the various elements of African. There is dichotomy between Christian and African traditional marriage. In an oral interview with a clergy-theologian it was observed that *roman*

catholic archdiocese of Kisumu not formulated an integrated rite of marriage (O.I). The study confirmed that Luo indigenous rite of marriage have not been integrated with Christian rites. This is in agreement with Bishop De Jong (1994) who pointed out that the African church has not integrated traditional rites of marriage with Christian rites. Bishop Obot (1994) noted that the church's rite of marriage could be incorporated thus certain values which enhance the stability of marriage could become part of Christian marriage. In this way it might be possible to eliminate the dichotomy that exists at present between traditional and Christian marriage. Bishop Cleary (1994) pointed out that section seventeen of the introduction of the Rite of Marriage allows each Conference of Bishops to draw up its own marriage rite suited to the usages of the place and people. The 1994 African Synod called for the integration of African customary and Christian marriage. They expressed concern about the need to give more powers to Episcopal Conferences to legislate on the issue of marriage.

The study confirmed that dialogue with followers of Luo indigenous religion has not been encouraged. This is in agreement with McGarry (1995) who noted that African traditional religion has often been considered an inferior partner in dialogue. But it is no less true that it forms the context from which emerges and operates the African world-view with its rich heritage of cultural symbolisms and positive outlook on life. Consequently, African traditional religion is a vital element both for the in-depth appropriation of the faith by African Christians and for any serious project of inculturation, be it liturgical, doctrinal or pastoral. Unfortunately, even among the Synod Fathers, there still persists the outdated and untenable conception of African traditional religion as the breeding ground for potential converts. Hence some fathers still hold that, "it is from this group that the Christian churches have new members." This attitude smacks of condescension.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter contains key findings from the preceding chapters. First a summary is given based on the key findings of the study. Second, a conclusion is drawn from the findings. Third, recommendations are presented for policy makers and finally, suggestions for further research are presented.

5.2 Summary of the findings

The aim of this research study was to analyze the extent into which Luo Roman Catholic polygamists have been evangelized and integrated into the Christian community in the parishes within Kisumu Deanery of the Roman Catholic Archdiocese of Kisumu, Kenya. The study applied the concept of inculturation: a concept used in the Roman Catholic Church to imply an on-going dialogue between faith and culture. This chapter summarizes: the view of Roman Catholic faithful about polygamy; perception of the Luo Roman faithful about inculturation of marriage; steps take or not taken to inculturate marriage in Kisumu deanery, and consequences of steps taken or not taken to inculturate marriage on polygamous families in Kisumu Deanery. The summary of the key findings of the study were as follows:

5.2.1 View of Roman Catholic Faithful about Polygamy

The first objective was to find out the view of the Roman Catholic faithful about polygamy. The results confirm that polygamy is recognized as valid customary form of marriage in the Luo ethnic community. Majority of the respondents support polygamy as a form of marriage and think that it is biblical. All of them strongly accept that polygamy as practiced by Luo indigenous community was not adultery and or lust. However, they agree that there are differences between

polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community. More than half of the respondents agreed that polygamy should be recommended for Christians who are challenged in their marital life while a few say that they should persevere in prayer and mutual love. Those who recommend polygamy for such marital challenges cited cases such as barrenness, Sterility, divorce and even moral or physical death of a partner. Almost all the respondents think that polygamy is not Christian. Many concur with the Roman Catholic teaching that polygamists are sinners while the polygamists themselves, disagree with that teaching.

5.2.2 Perception of the Luo Roman Faithful about Inculturation of Marriage

The second objective was to examine the perception of the Luo Roman Catholic faithful about inculturation of marriage in Kisumu Deanery. The results show that there are still Luo Roman Catholics polygamists who are not admitted to the sacraments because they are in polygamous union. There are Luo Roman Catholics in polygamous union barred from church leadership positions. Polygamists are consistently required to adopt monogamy before baptism in the Deanery. The respondents agree that polygamists are not given Christian/church burial in the Deanery. They cited a few cases in which the priests have considered individual cases and burying polygamists who had been upright and active in church activities. All the respondents agreed that there have been serious repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in the Deanery. The respondents said that polygamists in the Deanery should be treated with respect, evangelized and helped to come closer to Christ. All the respondents confirmed that offspring of polygamous union are nowadays not being considered illegitimate in Kisumu Deanery.

5.2.3 Steps Taken or Not Taken to Inculturate Marriage in Kisumu Deanery

The third objective was to analyze the steps taken and or not taken to inculturate marriage in Kisumu Deanery. The findings revealed that the Kenyan Episcopal conference of Bishops has not allowed the diocese to draw up its own marriage rite suited to the usages of the place and the people. There is no marriage commission created at all levels of the parishes in the Deanery. Suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people have not been created in the parishes in the Deanery. Luo indigenous rite of marriage have not been integrated or incorporated with Roman Catholic rites. There has not been serious effort to harmonize Luo indigenous laws of marriage with the church laws. The Roman Catholic canonical form of marriage has not been revised. Dialogue with followers of Luo indigenous religion has not been encouraged. Furthermore, research into Luo indigenous marriage has not been carried out in the parishes in Kisumu Deanery.

5.2.4 Consequences of Steps Taken or Not Taken to Inculturate Marriage on Polygamous Families in Kisumu Deanery

The fourth objective was to investigate the consequences of steps taken and or not taken to inculturate marriage on Luo polygamous families in Kisumu Deanery. The results reveal that Luo Roman Catholics who are in polygamous union are not admitted to the sacraments and also barred from church leadership positions. Polygamists are consistently required to adopt monogamy before baptism and majority are not accorded full Christian/church burial. There have been serious repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage. Polygamists are not treated with respect, not evangelized and not helped to come closer to Christ. Indigenous Luo values, which still affect them at the deepest levels of their being, have not been sufficiently

touched by Christianity and their way of being Christians has not become fully African. Suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people have not been created in the parishes. Luo indigenous rite of marriage have not been integrated or incorporated with Roman Catholic rite. Luo indigenous laws of marriage have not been harmonized with the church laws. The failure to inculturate marriage and Christianity as a whole condemns Luo Roman Catholics, especially those who experience marital challenges, to living a divided Christian life in the parishes in Kisumu Deanery.

5.3 Conclusion

The research study aimed at analyzing the extent into which Luo Roman Catholic polygamists have been evangelized and integrated into the Christian community within Kisumu Deanery, Kenya. It can be concluded that polygamy is still recognized as a valid customary form of marriage in the Luo ethnic community. Polygamists are not admitted to the sacraments and barred from church leadership. In addition, they are not evangelized and helped to come closer to Christ. Inculturation is a concern of the church in Africa today, however, the process remains unimpressive and the interest to apply it has been very limited in Kisumu deanery. However, liturgical inculturation continues despite its slow pace. The hierarchy in Kenya has placed obstacles to inculturation practices, hence discouraging experiments, while others have altogether ignored the whole issue.

The Kenyan Conference of Catholic Bishops has not drawn up marriage rites. In addition, marriage commissions have not been created. As a result, Luo indigenous rite of marriage has not been integrated with Roman Catholic rite. In addition, there has not been serious effort to harmonize Luo indigenous laws of marriage with the church laws. Furthermore, marriage pastoral programmes and catechesis have not been created. Consequently, this failure to

inculturate marriage has condemned Luo Roman Catholic polygamists to living a divided Christian life. The Small Christian communities should be places for learning to live as church and treating the real problems of life. In the words of Shorter (1988) the official church teaches the theology of inculturation with increasing exactness, and even sensitivity, but it does not appear eager to match praxis with theory. Its extreme caution and its policy of gradualness often discourage Christians in the local churches. The church does not appear ready to enter upon a consistent and comprehensive programme of inculturation. This prospect is a cause of great disappointment and misgiving to the African Christians.

5.4 Recommendations

The study made the following recommendations: inculturation is an urgent priority in the life of the local churches and is a requirement for evangelization. The church must be committed to cultural education. They should design programmes of formation so as to form personnel capable of promoting an authentic inculturation. African church should move from pre-Vatican II Council attitudes where the image of the church used to be that of a hierarchical organization towards the church as the family. There is need to promote interdisciplinary research, reflection, and dissemination. There must be a serious study of the traditional religions. To enhance marriage inculturation, African theologians need to exchange ideas, set up workshops and seminars and promote experiments on marriage inculturation. The Small Christian Communities (SCC) should foster close human relationships. The laity should be helped to become increasingly aware of their role in the church and be trained for their mission. The catechists should receive doctrinal formation as well as moral and spiritual support. The church should develop a programme for the family apostolate as part of the overall pastoral plan. The lay apostolate, movements and associations in the parishes should have as goal a fraternal harmony

which bears living witness to the gospel. Catholic schools should be places of evangelization, well-rounded education, inculturation and initiation to the dialogue of life among young people of different religious and social backgrounds.

5.5 Suggestions for Further Research

There should be a serious study of the Luo indigenous religion, the liturgical commission to undertake a research into the Luo ethnic marriage customs, and further study on Luo catholic women's problems in the parishes in Kisumu deanery.

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APPENDICES

APPENDIX A: QUESTIONNAIRE FOR PARISH PERSONNEL IN KISUMU DEANERY

(Parish priest, curate, deacon, major seminarian, catechists, parish council officials, small Christian community and lay association leaders.)

Dear Rev. Fr. /Deacon/Catechist/ Leader:

I am undertaking a research on “**Analysis of Luo Polygamy in Relation to Inculturation of Marriage in Kisumu Deanery**” for my Master Degree in Religion of Maseno University. I would appreciate if you kindly give your views so that I may be able to make an objective analysis and description of the study above. All information will strictly be confidential and used for this study only.

Preliminary information

Age:..... Sex:..... Parish:..... Sub-parish:.....

Small Christian Community:..... Lay Association:.....

No. of Polygamists:..... Setting: (Urban, Peri-urban, Rural)

SECTION A: Views of Luo Roman Catholic faithful about polygamy in Kisumu Deanery.

1. Are their Luo catholic families which are polygamous in this small Christian community, sub-parish, parish, and or Deanery? **YES: NO:**
2. Do you recognize polygamy as a form of marriage? **YES: NO:**
3. Do you support polygamy as a form of marriage? **YES: NO:**
4. Do you think polygamy is biblical? **YES: NO:**
5. Is polygamy Christian? **YES: NO:**
6. Is polygamy as practiced by Luo indigenou community adultery/ lust? **YES: NO:**

7. Is there difference(s) between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community? **YES: NO:**
If yes, identify some differences.
8. Do you agree with the Roman Catholic Church that polygamy is not marriage? **YES: NO:**
9. Do you recommend polygamy for Christians who are challenged in their marital life? **YES: NO:**
If yes, in which circumstance(s) would you recommend polygamy for a Catholic Christian in this small Christian community, sub-parish, parish and or Deanery?

SECTION B: Luo indigenou Polygamy versus Catholic marriage institution in the parish

1. Are there Catholics who are not admitted to the sacraments because they are in polygamous union in this Deanery, parish, sub-parish, lay association and or small Christian community? **YES: NO:**

2. Are Catholics in polygamous union barred from church leadership positions in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
3. Are polygamous converts consistently required to adopt monogamy before baptism in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
4. Polygamous who wants to receive baptism has to send away his wives except one, preferably the first one, in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
5. Are offspring of polygamous union being considered illegitimate in this Deanery, parish, sub-parish, lay association, and or small Christian community?
YES: NO:
6. Are polygamists usually given Christian/church burial in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
7. If yes, what reasons are given for such burial in this Deanery, parish, sub-parish, lay association and or small Christian community?
8. Who conducts such burial in this Deanery, pariah, sub-parish, lay association and or small Christian community?
9. If no, what reasons are given for not giving Christian/church burial for polygamists in this Deanery, parish, sub-parish, lay association and or small Christian community?
10. Have there been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in this Deanery, parish, sub-parish, lay association, and small Christian community?
YES: NO:
11. If yes, what are they?
12. Has indigenous Luo values, which still affect them at the deepest levels of their being, been sufficiently touched by Christianity and/or has their way of being Christians, become fully African in the Deanery, parish, sub-parish, lay association, and or small Christian community?
YES: NO:
13. Should polygamists be treated with respect, evangelized and helped to come closer to Christ in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:

SECTION C: Pastoral programmes and catechesis for polygamists in the parish

1. Has Kenyan conference of Bishops allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans?
YES: NO:
2. Has marriage commissions been created at all levels of this parish?
YES: NO:

3. Has suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people been created in this parish?
YES: NO:
4. If yes, what period of time is established for this programme in this parish?
5. Has Luo indigenous rites of marriage been integrated/incorporated with Christian rites in this parish?
YES: NO:
6. Has there been serious effort to harmonize Luo indigenous laws of marriage with the church laws in this parish?
YES: NO:
7. Has the church's canonical form of marriage been revised in this parish?
YES: NO:
8. Has dialogue with followers of Luo indigenous religion been encouraged in this parish?
YES: NO:
9. Has research into Luo indigenous marriage been carried out in this parish?
YES: NO:
10. Has the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in this parish?
YES: NO:
11. Is Inculturation of marriage legitimate, necessary, urgent, and to be encouraged in this parish?
YES: NO:

SECTION D: Inculturating marriage in the parish

1. What steps have been taken to inculturate marriage in this parish, sub-parish, lay association and or small Christian community?
2. Why have these steps been taken in this parish, sub-parish, lay association and or small Christian association?
3. What steps have not been taken to inculturate marriage in this parish, sub-parish, lay association and or small Christian community?
4. Why have these steps not been taken in this parish, sub-parish, lay association, and or small Christian community?
5. What are the consequences of steps taken on Luo Catholic polygamists in this parish, sub-parish, lay association and or small Christian community?
6. What are the consequences of steps not taken on Luo Catholic polygamists in this parish, sub-parish, lay association, and or small Christian community?
7. What challenges are being faced in inculturating marriage in this parish, sub-parish, lay association and or small Christian community?
8. How are these challenges being overcome in this parish, sub-parish, lay association, and or small Christian community?

SECTION E: Recommendations

1. What steps should be taken to effectively and efficiently inculturate marriage in this parish, sub-parish, lay association and or small Christian community?
2. How should Luo Catholic marriage rite be formulated in this parish, sub-parish, lay association and or small Christian community?
3. What steps should be taken to fully integrate Luo Catholic polygamists into the Catholic community in this parish, sub-parish, and lay association and or small Christian community?
4. Any comment?

Thanks so much for your kindness, cooperation and objective response.

Ambrose Obong'o Mbuya

Maseno University

0729 543 538

APPENDIX B

QUESTIONNAIRE FOR POLYGAMISTS AND MONOGAMISTS NOT IN SACRAMENTAL LIFE IN KISUMU DEANERY

Dear Sir/Madam:

I am undertaking a research on “**Analysis of Luo Polygamy in Relation to Inculturation of Marriage in Kisumu Deanery**” for my Master Degree in Religion of Maseno University. I would appreciate if you kindly give your views so that I may be able to make an objective analysis and description of the study above. All information will strictly be confidential and used for this study only.

Preliminary information

Age:..... Sex:..... Parish:..... Sub-parish:.....

Small Christian Community:..... Lay Association:.....

No. of Wives:..... Position: 1st, 2nd, 3rd ,.....wife. Setting: (Urban, Peri-urban, Rural)

SECTION A: Views of Luo Roman Catholic faithful about polygamy in Kisumu Deanery.

- 1. Are their Luo catholic families which are polygamous in this small Christian community, sub-parish, parish, and or Deanery? **YES: NO:**
- 2. Do you recognize polygamy as a form of marriage? **YES: NO:**
- 3. Do you support polygamy as a form of marriage? **YES: NO:**
- 4. Do you think polygamy is biblical? **YES: NO:**
- 5. Is polygamy Christian? **YES: NO:**
- 6. Is polygamy as practiced by Luo indigenous community adultery/ lust? **YES: NO:**

- 7. Is there difference(s) between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community? **YES: NO:**

If yes, identify some differences.

- 8. Do you agree with the Roman Catholic Church that polygamy is not marriage? **YES: NO:**
- 9. Do you recommend polygamy for Christians who are challenged in their marital life? **YES: NO:**

If yes, in which circumstance(s) would you recommend polygamy for a Catholic Christian in this small Christian community, sub-parish, parish and or Deanery?

Section B: Luo indigenous Polygamy versus Catholic marriage institution in the parish

- 1. Are there Catholics who are not admitted to the sacraments because they are in polygamous union in this Deanery, parish, sub-parish, lay association, and or small Christian community? **YES: NO:**
- 2. Are Catholics in polygamous union barred from church leadership positions in this Deanery, parish, sub-parish, lay association, and or small Christian community? **YES: NO:**

3. Are polygamous converts consistently required to adopt monogamy before baptism in this Deanery, parish, sub-parish, lay association, and or small Christian community?
YES: NO:
4. Polygamous who wants to receive baptism has to send away his wives except one, preferably the first one, in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
5. Are offspring of polygamous union being considered illegitimate in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
6. Are polygamists usually given Christian/church burial in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
7. If yes, what reasons are given for such burial in this Deanery, parish, sub-parish, lay association and or small Christian community?
8. Who conducts such burial in this Deanery, parish, sub-parish, lay association, and or small Christian community?
9. If no, what reasons are given for not giving Christian/church burial for polygamists in this Deanery, parish, sub-parish, lay association and or small Christian community?
10. Have there been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
11. If yes, what are they?
12. Has indigenous Luo values, which still affect them at the deepest levels of their being, been sufficiently touched by Christianity and/or has their way of being Christians, become fully African in the Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:
13. Should polygamists be treated with respect, evangelized and helped to come closer to Christ in this Deanery, parish, sub-parish, lay association and or small Christian community?
YES: NO:

Section C: Pastoral programmes and catechesis for polygamists in the parish

1. Has Kenyan conference of Bishops allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans?
YES: NO:
2. Has marriage commissions been created at all levels of the parish?
YES: NO:
3. Has suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people been created in this parish?
YES: NO:

4. If yes, what period of time is established for this programme in this parish?
5. Has Luo indigenous rites of marriage been integrated/incorporated with Christian rites in this parish? **YES: NO:**
6. Has there been serious effort to harmonize Luo indigenous laws of marriage with the church laws in this parish? **YES: NO:**
7. Has the church's canonical form of marriage been revised in this parish? **YES: NO:**
8. Has dialogue with followers of Luo indigenous religion been encouraged in this parish? **YES: NO:**
9. Has research into Luo indigenous marriage been carried out in this parish? **YES: NO:**
10. Has the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in this parish? **YES: NO:**
11. Is Inculturation of marriage legitimate, necessary, urgent, and to be encouraged in this parish? **YES: NO:**

SECTION D: Inculturating Marriage in the parish

1. What steps have been taken to inculturate marriage in this parish?
2. Why have these steps been taken in this parish?
3. What steps have not been taken to inculturate marriage in this parish?
4. Why have these steps not been taken in this parish?
5. What are the consequences of steps taken on Luo Catholic polygamous families in this parish?
6. What are the consequences of steps not taken on Luo Catholic polygamous families in this parish?
7. What challenges are being faced in inculturating marriage in this parish?
8. How are these challenges being overcome in this parish?

Section E: Recommendations

1. What steps should be taken to effectively and efficiently inculturate marriage in this parish?
2. How should Luo Catholic marriage rite be formulated in this parish?
3. What steps should be taken to fully integrate Luo Catholic polygamous families into the Catholic community in this parish?
4. Any comment?

Thanks so much for your kindness, cooperation and objective response.

Ambrose Obong'o Mbuya

Maseno University 0729 543 538

APPENDIX C: KEY INFORMANT INTERVIEW SCHEDULE

SECTION A: Views of Luo Roman Catholic faithful about polygamy in Kisumu Deanery.

1. Are their Luo catholic families which are polygamous in this small Christian community, sub-parish, parish, and or Deanery? **YES: NO:**
2. Do you recognize polygamy as a form of marriage? **YES: NO:**
3. Do you support polygamy as a form of marriage? **YES: NO:**
4. Do you think polygamy is biblical? **YES: NO:**
5. Is polygamy Christian? **YES: NO:**
6. Is polygamy as practiced by Luo indigenous community adultery/ lust? **YES: NO:**
7. Is there difference(s) between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community? **YES: NO:**

If yes, identify some differences.

8. Do you agree with the Roman Catholic Church that polygamy is not marriage? **YES: NO:**
9. Do you recommend polygamy for Christians who are challenged in their marital life? **YES: NO:**

If yes, in which circumstance(s) would you recommend polygamy for a Catholic Christian in this small Christian community, sub-parish, parish and or Deanery?

Section B: Luo indigenous Polygamy versus Catholic marriage institution in the Deanery

1. Are there Catholics who are not admitted to the sacraments because they are in polygamous union in this Deanery? **YES: NO:**
2. Are Catholics in polygamous union barred from church leadership positions in this Deanery? **YES: NO:**
3. Are polygamous converts consistently required to adopt monogamy before baptism in this Deanery? **YES: NO:**
4. Polygamous who wants to receive baptism has to send away his wives except one, preferably the first one, in this Deanery? **YES: NO:**
5. Are offspring of polygamous union being considered illegitimate in this Deanery? **YES: NO:**
6. Are polygamists usually given Christian/church burial in this Deanery? **YES: NO:**
7. If yes, what reasons are given for such burial in this Deanery?
8. Who conducts such burial in this Deanery?
9. If no, what reasons are given for not giving Christian/church burial for polygamists in this Deanery?
10. Have there been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in this Deanery? **YES: NO:**

11. If yes, what are they?
12. Has indigenous Luo values, which still affect them at the deepest levels of their being, been sufficiently touched by Christianity and/or has their way of being Christians, become fully African in the Deanery? **YES: NO:**
13. Should polygamists be treated with respect, evangelized and helped to come closer to Christ in this Deanery? **YES: NO:**

Section C: Pastoral programmes and catechesis for polygamists in the Deanery

1. Has Kenyan conference of Bishops allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans? **YES: NO:**
2. Has marriage commissions been created at all levels of the Deanery? **YES: NO:**
3. Has suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people been created in this Deanery? **YES: NO:**
4. If yes, what period of time is established for this programme in this Deanery?
5. Has Luo indigenous rites of marriage been integrated/incorporated with Christian rites in this Deanery? **YES: NO:**
6. Has there been serious effort to harmonize Luo indigenous laws of marriage with the church laws in this Deanery? **YES: NO:**
7. Has the church's canonical form of marriage been revised in this Deanery? **YES: NO:**
8. Has dialogue with followers of Luo indigenous religion been encouraged in this Deanery? **YES: NO:**
9. Has research into Luo indigenous marriage been carried out in this Deanery? **YES: NO:**
10. Has the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in this Deanery? **YES: NO:**
11. Is Inculturation of marriage legitimate, necessary, urgent, and to be encouraged in this Deanery? **YES: NO:**

SECTION D: Inculturating Marriage in the Deanery

1. What steps have been taken to inculturate marriage in this Deanery?
2. Why have these steps been taken in this Deanery?
3. What steps have not been taken to inculturate marriage in this Deanery?
4. Why have these steps not been taken in this Deanery?
5. What are the consequences of steps taken on Luo Catholic polygamous families in this Deanery?

6. What are the consequences of steps not taken on Luo Catholic polygamists in this Deanery?
7. What challenges are being faced in inculturating marriage in this Deanery?
8. How are these challenges being overcome in this Deanery?

Section E: Recommendations

1. What steps should be taken to effectively and efficiently inculturate marriage in this Deanery?
2. How should Luo Catholic marriage rite be formulated in this Deanery?
3. What steps should be taken to fully integrate Luo Catholic polygamists into the Catholic community in this Deanery?
4. Any comment?

Thanks so much for your kindness, cooperation and objective response.

Ambrose Obong'o Mbuya

Maseno University 0729 543 538

APPENDIX D: GENERAL INTERVIEW GUIDE

SECTION A: Views of Luo Roman Catholic faithful about polygamy in Kisumu Deanery.

1. Are their Luo catholic families which are polygamous in this small Christian community, sub-parish, parish, and or Deanery? **YES: NO:**
2. Do you recognize polygamy as a form of marriage? **YES: NO:**
3. Do you support polygamy as a form of marriage? **YES: NO:**
4. Do you think polygamy is biblical? **YES: NO:**
5. Is polygamy Christian? **YES: NO:**
6. Is polygamy as practiced by Luo indigenous community adultery/ lust? **YES: NO:**
7. Is there difference(s) between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community? **YES: NO:**

If yes, identify some differences.

8. Do you agree with the Roman Catholic Church that polygamy is not marriage? **YES: NO:**
9. Do you recommend polygamy for Christians who are challenged in their marital life? **YES: NO:**

If yes, in which circumstance(s) would you recommend polygamy for a Catholic Christian in this small Christian community, sub-parish, parish and or Deanery?

Section B: Luo indigenous Polygamy versus Catholic marriage institution in the Deanery

1. Are there Catholics who are not admitted to the sacraments because they are in polygamous union in this Deanery? **YES: NO:**
2. Are Catholics in polygamous union barred from church leadership positions in this Deanery? **YES: NO:**
3. Are polygamous converts consistently required to adopt monogamy before baptism in this Deanery **YES: NO:**
4. Polygamous who wants to receive baptism has to send away his wives except one, preferably the first one, in this Deanery? **YES: NO:**
5. Are offspring of polygamous union being considered illegitimate in this Deanery? **YES: NO:**
6. Are polygamists usually given Christian/church burial in this Deanery? **YES: NO:**
7. If yes, what reasons are given for such burial in this Deanery?
8. Who conducts such burial in this Deanery?
9. If no, what reasons are given for not giving Christian/church burial for polygamists in this Deanery?
10. Have there been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in this Deanery? **YES: NO:**

11. If yes, what are they?
12. Has indigenous Luo values, which still affect them at the deepest levels of their being, been sufficiently touched by Christianity and/or has their way of being Christians, become fully African in the Deanery? **YES: NO:**
13. Should polygamists be treated with respect, evangelized and helped to come closer to Christ in this Deanery? **YES: NO:**

Section C: Pastoral programmes and catechesis for polygamists in the Deanery

1. Has Kenyan conference of Bishops allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans? **YES: NO:**
2. Has marriage commissions been created at all levels of the Deanery? **YES: NO:**
3. Has suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people been created in this Deanery? **YES: NO:**
4. If yes, what period of time is established for this programme in this Deanery?
5. Has Luo indigenous rites of marriage been integrated/incorporated with Christian rites in this Deanery? **YES: NO:**
5. Has there been serious effort to harmonize Luo indigenous laws of marriage with the church laws in this Deanery? **YES: NO:**
6. Has the church's canonical form of marriage been revised in this Deanery? **YES: NO:**
7. Has dialogue with followers of Luo indigenous religion been encouraged in this Deanery? **YES: NO:**
8. Has research into Luo indigenous marriage been carried out in this Deanery? **YES: NO:**
9. Has the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in this Deanery? **YES: NO:**
10. Is Inculturation of marriage legitimate, necessary, urgent, and to be encouraged in this Deanery? **YES: NO:**

SECTION D: Inculturating Marriage in the Deanery

1. What steps have been taken to inculturate marriage in this Deanery?
2. Why have these steps been taken in this Deanery?
3. What steps have not been taken to inculturate marriage in this Deanery?
4. Why have these steps not been taken in this Deanery?
5. What are the consequences of steps taken on Luo Catholic polygamists in this Deanery?
6. What are the consequences of steps not taken on Luo Catholic polygamists in this Deanery?

7. What challenges are being faced in inculturating marriage in this Deanery?
8. How are these challenges being overcome in this Deanery?

Section E: Recommendations

1. What steps should be taken to effectively and efficiently inculturate marriage in this Deanery?
2. How should Luo Catholic marriage rite be formulated in this Deanery?
3. What steps should be taken to fully integrate Luo Catholic polygamists into the Catholic community in this Deanery?
4. Any comment?

APPENDIX E: OBSERVATION SCHEDULE

The researcher will observe the following variables during the period of in order to come up with objective view about the inculturation of marriage in Kisumu Deanery of the Archdiocese of Kisumu:

1. The general view of the locality of the research territory
2. The type of economy that prevails in this area
3. The main religious practices and beliefs of the community within the research area
4. The rituals and taboos of the people in the community
5. The prevalence of Polygamy in the research area
6. The population density of the research area
7. The structure of the households
8. The participation of polygamists in church activities
9. Marriage preparations for those polygamists who want to receive baptism
10. Pastoral programme/ catechesis for polygamists
11. Formation facilities for the agents of inculturation
12. Syllabus used in the formation and catechetical institutes

APPENDIX F: FOCUSED GROUP DISCUSSION SCHEDULE

SECTION A: Views of Luo Roman Catholic faithful about polygamy in Kisumu Deanery.

1. Are their Luo catholic families which are polygamous in this small Christian community, sub-parish, parish, and or Deanery? **YES: NO:**
2. Do you recognize polygamy as a form of marriage? **YES: NO:**
3. Do you support polygamy as a form of marriage? **YES: NO:**
4. Do you think polygamy is biblical? **YES: NO:**
5. Is polygamy Christian? **YES: NO:**
6. Is polygamy as practiced by Luo indigenous community adultery/ lust? **YES: NO:**
7. Is there difference(s) between polygamy as practiced in the pre-Christian and pre-colonial era and as practiced in the modern Luo community? **YES: NO:**
If yes, identify some differences.
8. Do you agree with the Roman Catholic Church that polygamy is not marriage? **YES: NO:**
9. Do you recommend polygamy for Christians who are challenged in their marital life? **YES: NO:**

If yes, in which circumstance(s) would you recommend polygamy for a Catholic Christian in this small Christian community, sub-parish, parish and or Deanery?

Section B: Luo indigenous Polygamy versus Catholic marriage institution in the Deanery

1. Are there Catholics who are not admitted to the sacraments because they are in polygamous union in this Deanery? **YES: NO:**
2. Are Catholics in polygamous union barred from church leadership positions in this Deanery? **YES: NO:**
3. Are polygamous converts consistently required to adopt monogamy before baptism in this Deanery **YES: NO:**
4. Polygamous who wants to receive baptism has to send away his wives except one, preferably the first one, in this Deanery? **YES: NO:**
5. Are offspring of polygamous union being considered illegitimate in this Deanery? **YES: NO:**
6. Are polygamous usually given Christian/church burial in this Deanery? **YES: NO:**
7. If yes, what reasons are given for such burial in this Deanery?
8. Who conducts such burial in this Deanery?
9. If no, what reasons are given for not giving Christian/church burial for polygamists in this Deanery?

10. Have there been repercussions of the traditional Catholic matrimonial theology, canon law, moral and doctrinal theology on Luo indigenous polygamous marriage in this Deanery? **YES: NO:**

11. If yes, what are they?

12. Has indigenous Luo values, which still affect them at the deepest levels of their being, been sufficiently touched by Christianity and/or has their way of being Christians, become fully African in the Deanery? **YES: NO:**

13. Should polygamists be treated with respect, evangelized and helped to come closer to Christ in this Deanery? **YES: NO:**

Section C: Pastoral programmes and catechesis for polygamists in the Deanery

1. Has Kenyan conference of Bishops allowed different dioceses to draw up their own marriage rite suited to the usages of the place and people of Kenyans? **YES: NO:**

2. Has marriage commissions been created at all levels of the Deanery? **YES: NO:**

3. Has suitable marriage pastoral programmes and catechesis based on the life experiences of Luo people been created in this Deanery? **YES: NO:**

4. If yes, what period of time is established for this programme in this Deanery?

5. Has Luo indigenous rites of marriage been integrated/incorporated with Christian rites in this Deanery? **YES: NO:**

6. Has there been serious effort to harmonize Luo indigenous laws of marriage with the church laws in this Deanery? **YES: NO:**

7. Has the church's canonical form of marriage been revised in this Deanery? **YES: NO:**

8. Has dialogue with followers of Luo indigenous religion been encouraged in this Deanery? **YES: NO:**

9. Has research into Luo indigenous marriage been carried out in this Deanery? **YES: NO:**

10. Has the failure to inculturate catechesis and Christianity as a whole condemns Luo Catholics to living a divided Christian life in this Deanery? **YES: NO:**

11. Is Inculturation of marriage legitimate, necessary, urgent, and to be encouraged in this Deanery? **YES: NO:**

SECTION D: Inculturating Marriage in the Deanery

1. What steps have been taken to inculturate marriage in this Deanery?

2. Why have these steps been taken in this Deanery?

3. What steps have not been taken to inculturate marriage in this Deanery?

4. Why have these steps not been taken in this Deanery?

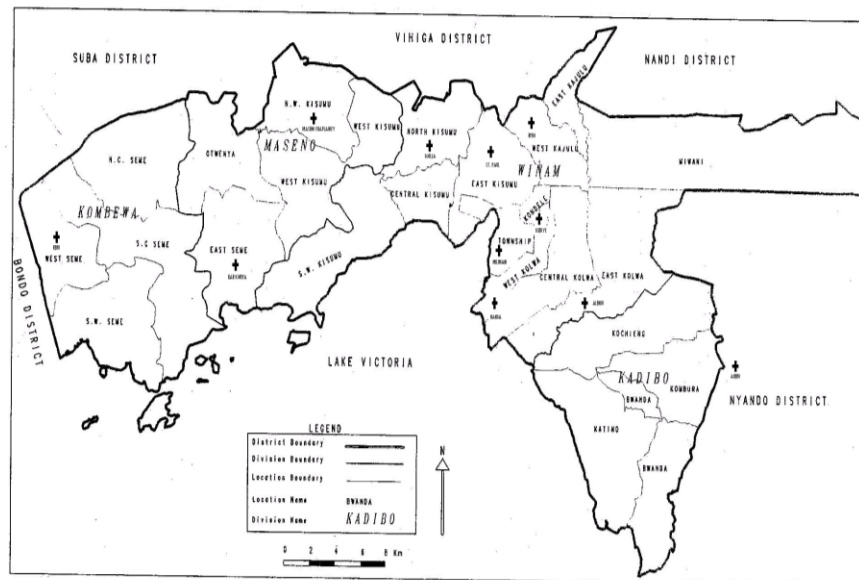
5. What are the consequences of steps taken on Luo Catholic polygamists in this Deanery?

6. What are the consequences of steps not taken on Luo Catholic polygamists in this Deanery?
7. What challenges are being faced in inculturating marriage in this Deanery?
8. How are these challenges being overcome in this Deanery?

Section E: Recommendations

1. What steps should be taken to effectively and efficiently inculturate marriage in this Deanery?
2. How should Luo Catholic marriage rite be formulated in this Deanery?
3. What steps should be taken to fully integrate Luo Catholic polygamists into the Catholic community in this Deanery?
4. Any comment?

APPENDIX H: PARISHES IN KISUMU DEANERY



Source: Kisumu East District Commissioner's Office, 2007 (Adopted)