AN INVESTIGATION OF THE IMPACT OF DRUGS AND SUBSTANCE ABUSE ON MUSLIM FAMILIES IN EASTLEIGH, NAIROBI COUNTY

FIRU TURE GOMBO

C50/5693/2017

A RESEARCH PROJECT SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER OF ARTS DEGREE IN RELIGIOUS STUDIES AT THE UNIVERSITY OF NAIROBI

2018
DECLARATION AND APPROVAL

This project is my original work and has not been presented to any other University for examination.

NAME: FIRU TURE GOMBO

………………………… Date …………………………

REG. NO: C50/5693/2017

This Project has been submitted for examination with our approval as University supervisors.

Dr. E. Kayeli Chamwama

………………………… Date …………………………

Fr. Prof. P.N. Wachege

………………………… Date …………………………
DEDICATION

This work is dedicated to my wife Mrs Madina Adano and all my family members.
MAP OF EASTLEIGH
ACKNOWLEDGEMENT

I wish to acknowledge with deep gratitude and appreciation my supervisors Dr. E Kayeli Chamwama and Prof. P.N. Wachege for their guidance and support which made this work a reality. My gratitude also goes to Sheikh Syed Fathudin Thangal and Munawar Khan of Muslim Education Council for their unwavering support. I also wish to thank Prof. Karori Mbugua, the chairman of the department of philosophy and Religious studies, University of Nairobi for his encouragement and support. I sincerely also thank Dr. Mazahir Jaffer for his support. Furthermore, I appreciate the academic support of the Religious studies lecturers from the moment I joined the Masters program to the completion of this project. Last but not least, I would like to thank my classmates in the Masters program and a special mention of Mohamed Ahmed (Shukri) who in one way or the other encouraged and supported me in my studies. To all of you and those not specifically mentioned, I pray that Allah bestows His blessings upon you.
ABSTRACT

This study focused on the impact of drugs and substance abuse on Muslim families in Eastleigh, Nairobi County-Kenya. The problem addressed by the study was that despite clear Islamic teachings against drug and substance abuse, this vice was rampant in Eastleigh and had an impact on the families thereby affecting their religiosity. It was established that studies done on the issue of drugs and substance abuse have not addressed the question of its effect on the family’s religious affiliation. This prompted the researcher to use the following specific objectives to address the problem: To analyse the teachings of Islam regarding the institution of the family, to investigate social-religious implications of Drugs and substance abuse on the Muslim families in Eastleigh, to evaluate the impact of drugs and substance abuse on the economy of the Muslim families in Eastleigh.

The study applied both the exploratory and descriptive research designs. There were a total of 109 respondents sourced through stratified sampling technique. The target population was Muslim families residing in Eastleigh who have a member involved in drug and substance abuse. The data was obtained through structured Interview guides and Questionnaires. Information was obtained through key informant interviews, Focussed group discussions and administration of questionnaires. The results were then analyzed thematically and inferences drawn. The study was guided by adaptation theory and addiction is a crime conceptual framework. The study established that despite the clear teachings on the prohibition of drug and substance use in Islam, the vice was very rampant in Eastleigh. The widespread use of drugs was as a result of availability of drugs and peer influence. From the findings, it was clear that commonly abused drugs in Eastleigh include khat, shisha, valium and cigarettes. These vice cut across all age groups and marital status. The study also found that drug and substance abuse had various negative effects on the Muslim families in Eastleigh that include high rates of divorce, laxity in religion, decrease in religious adherence, economic poverty, emotional and physical violence. Conclusion drawn from the study was that there is a direct correlation between drugs and substance abuse with Religiosity. The more an individual involved him or herself with drug abuse the less likely they were to adhere to religious doctrines and values. It is imperative therefore for the Islamic leadership to re-examine their delivery of the teachings on drugs and substance abuse so as to impact the members as well as their families. It was also established that drugs and substance abuse had an effect on the emotional, psychological, economical and spiritual well being of the Muslim families. The study was only carried in Eastleigh among the Muslims and therefore recommended that a similar or comparative study be done in other areas before making generalized conclusions on the subject.
TABLE OF CONTENTS

DECLARATION AND APPROVAL ........................................................................... ii
DEDICATION ........................................................................................................ iii
ACKNOWLEDGEMENT .......................................................................................... v
ABSTRACT ........................................................................................................... vi
LIST OF TABLES ................................................................................................ xi
LIST OF FIGURES .............................................................................................. xii
OPERATIONAL DEFINITION OF TERMS .......................................................... xiii
LIST OF ABBREVIATIONS AND ACRONYMS .................................................xiv

CHAPTER ONE .................................................................................................... 1
1.1 Introduction .................................................................................................. 1
1.2 Background to the Study ......................................................................... 1
1.2.1 A Brief History of Eastleigh ................................................................. 1
1.2.2 Social Economic and Political Context of Eastleigh ......................... 2
1.2.3 Islamic Religious Context of Drugs and Substance Abuse in Eastleigh ... 2
1.3 Statement of the Problem ....................................................................... 4
1.4 Research Questions ................................................................................... 6
1.5 Objectives of the Study .......................................................................... 7
1.6 Significance of the Study ........................................................................ 7
1.7 Scope and Limitations of the Study ........................................................ 9
1.8 Literature Review ..................................................................................... 9
  1.8.1 Substance Abuse among Family Members ......................................... 9
  1.8.2 Global Overview of Young Members of the Family and Drug Abuse .... 10
  1.8.3 Nature and Extent of Drugs Abused by Family Members ................. 10
  1.8.4 Findings on Drug Abuse by Various Health Experts and its Impact on Family ................................................................................................................ 12
1.9 Research Gaps ......................................................................................... 13
1.10 Theoretical Frameworks ......................................................................... 14
1.11 Conceptual Framework.................................................................................. 15
1.12 Research Hypotheses .................................................................................. 16
1.13 Research Methodology ................................................................................ 16
  1.13.1 Research Design..................................................................................... 16
  1.13.2 Target Population................................................................................... 16
  1.13.3 Sample Size and Sampling Technique................................................... 17
  1.13.4 Data Collection Methods ..................................................................... 17
  1.13.5 Data Analysis ......................................................................................... 17
  1.13.6 Ethical Considerations .......................................................................... 18
  1.13.7 Ethical Considerations Related to Researcher...................................... 18
  1.13.8 Ethical Considerations Concerning Participants................................. 18
  1.13.9 Ethical Considerations Concerning the Research Process............... 18

CHAPTER TWO: TEACHINGS OF ISLAM REGARDING THE INSTITUTION OF THE FAMILY .................................................................................................................. 19

2.1 Introduction .................................................................................................. 19
  2.1.1 Islamic Religious context of Eastleigh..................................................... 19
  2.1.2 Islamic Teachings on the Family ............................................................. 20
  2.2 The Significance of having a Family Leader.............................................. 21
  2.3 The Objectives of the Family .................................................................... 21
  2.4 The Variation in their Special Roles ........................................................... 23
  2.5 Marriage and Family System .................................................................... 23
  2.6 The Wife’s Responsibility for her Home.................................................... 24

CHAPTER THREE: SOCIO-RELIGIOUS IMPLICATIONS OF DRUGS AND SUBSTANCE ABUSE .................................................................................................................. 27

3.1 Introduction .................................................................................................. 27
  3.2 Analysis of the Impact of Drugs and Substance Abuse on Muslim families in Eastleigh .................................................................................................................. 27
  3.3 Motivating Factors to Drug and Substance Abuse.................................... 28
3.4 Implication of Drugs and Substance Abuse on the Social Well Being of the Muslim Families ................................................................. 31
3.5 Gender and drugs use in Eastleigh .................................................. 31
3.6 Views about Drugs by Various People Residing in Eastleigh ............. 33
3.7 Implications of Drug and Substance Abuse on the Religiosity of the Muslim Families ......................................................................................................................... 42

CHAPTER FOUR: IMPLICATIONS OF DRUGS AND SUBSTANCE ABUSE ON THE ECONOMY OF MUSLIM FAMILIES IN EASTLEIGH ........... 47
4.1 Introduction .................................................................................. 47
4.2 Analysis of Impact of Drugs and Substance Abuse on Muslim Families in Eastleigh ................................................................. 47
4.3 Monthly income and Khat Consumption ....................................... 51
4.4 Khat Retail Traders ..................................................................... 53
4.5 Gender of the Khat retail Trader and whether they Consume Khat ...... 53

CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS ..................................................................................................................... 55
5.1 Introduction .................................................................................. 55
5.2 Summary ..................................................................................... 55
5.3 Conclusion of the Study ................................................................. 58
5.4 Recommendations ....................................................................... 59
5.5 Suggested Areas for Further Research ........................................... 60

BIBLIOGRAPHY .................................................................................. 61
Appendix I: Questionnaire on Impact of Drugs and Substance Abuse on Muslim Families ......................................................................................................................... 66
Appendix II: Interview Guide .................................................................. 69
Appendix III: Interview Guide Administered to Qadhis.......................... 70
Personal information ........................................................................... 70
Appendix IV: interview guide administered to Imams ......................... 71
Appendix V: Interview Guide Administered to Muslim Organization...................... 73
Appendix VI: Interview guide administered to parents ........................................... 74
Appendix VII: Interview Guide Administered to Professionals ........................... 76
Appendix VIII: Focus Group Discussion and Key Informants Interview Guide ....... 77

GLOSSARY
........................................................................................................................................... 78
Appendix IX: Research Permit ....................................................................................... 79
Appendix X: Research Authorization ............................................................................. 80
Appendix XI: Certificate of Originality ........................................................................... 81
LIST OF TABLES

Table 3.1: Distribution of Heroine users by Gender.......................................................... 28

Table 3.2: Distribution of Khat consumers by Gender ...................................................... 31

Table 4.1: Distribution of monthly income by *Khat* consumers................................... 51
LIST OF FIGURES

Figure 1.2: Conceptual Framework ................................................................. 15

Figure 4.2: Pie Chart of *Khat* retail traders’ gender ........................................... 53
OPERATIONAL DEFINITION OF TERMS

**Drug abuse:** Refers to habitual use of drugs which is not meant for medical purposes in order to change one’s mood or affect body functions [Farlex partner Medical Dictionary (2012)].

**Substance abuse:** Refers to use of psychoactive substances which is harmful, such as alcohol and other illegal drugs to stimulate oneself (Miller-Keane Encyclopedia of Medicine, 2003).

**Youth:** Refers to people of young age between 15 and 30 years (NACADA, 2014).

**Khat:** *(Cathaedulis)* a shrub chewed with the twigs and young leaves that have inter-alia a stimulating effect on the consumer. The term *edulis* is derived from the Latin verb *edo* denoting to eat [Andualem .M {2002} Journal of Health].
# LIST OF ABBREVIATIONS AND ACRONYMS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>ACMD</td>
<td>Advisory Council on the Misuse of Drugs Alcohol and Drug Abuse</td>
</tr>
<tr>
<td>CECADA</td>
<td>Citizen Against Drugs and Substance Abuse</td>
</tr>
<tr>
<td>CNS</td>
<td>Central Nervous System</td>
</tr>
<tr>
<td>ECDD</td>
<td>Expert Committee on Drug Dependence</td>
</tr>
<tr>
<td>HIV/AIDS</td>
<td>Human Immunodeficiency Virus / Acquired Immuno Deficiency Syndrome</td>
</tr>
<tr>
<td>INCB</td>
<td>International Narcotics Control Board</td>
</tr>
<tr>
<td>IREC</td>
<td>Institutional Research Ethics Committees</td>
</tr>
<tr>
<td>KNCHR</td>
<td>Kenya National commission on Human Rights</td>
</tr>
<tr>
<td>NACADA</td>
<td>National Authority for the Campaign Against Drug Abuse</td>
</tr>
<tr>
<td>SACENDU</td>
<td>South African Community Epidemiology Network on Drug</td>
</tr>
<tr>
<td>SUPKEM</td>
<td>Supreme Council of Kenya Muslims</td>
</tr>
<tr>
<td>UNDP</td>
<td>United Nations Development Programmes</td>
</tr>
<tr>
<td>UNODC</td>
<td>United Nations Office on Drugs and Crime Use</td>
</tr>
<tr>
<td>WHO</td>
<td>World Health Organization</td>
</tr>
<tr>
<td>YMA</td>
<td>Young Muslim Association</td>
</tr>
</tbody>
</table>
CHAPTER ONE

1.1 Introduction
This chapter addresses the background of the study, statement of the problem, purpose of the study, research objectives, research questions, significance of the study, Research hypotheses, Research Methodology, Research Design, Target population, Sample size and techniques, Data collection methods, Data Analysis, Ethical considerations, scope of the study, limitations, theoretical and conceptual frameworks.

1.2 Background to the Study
1.2.1 A Brief History of Eastleigh
Eastleigh is a Nairobi suburb sprawling with economic activity and largely populated by Somali Muslims. According to Peter and Wandera (2013) Eastleigh has a population of approximately 200,000 people. What is now Eastleigh was an open grassland where wild animals wandered about before Asians, Arabs, Somalis and other Africans were forced in to it by European settlers (Micheni M, 2010, p16). Eastleigh was therefore officially established as a residential area by colonial government in 1912 for Asians and some wealthy Africans (Jacobsen, 2011, p71). The first lot of Somalis arrived in Eastleigh as escorts and guards for British Empire builders. They were later joined by other Somalis to build Kenya Uganda Railway under the custody of colonial power. Somalis started engaging in business alongside the Europeans and Asians in Nairobi.

Peter and Wandera (2013) point out that Eastleigh is mainly inhabited by refugees from neighbouring Somalia and Ethiopia. According to a UNHCR report they quote, in May 2012 there were 54,000 unregistered asylum seekers and refugees in Nairobi. The report further reveals that as at 2012, there were over 20,000 registered refugees and asylum seekers of Somali origin, and 12,000 of Ethiopian origin, most of whom reside in Eastleigh. They include the Oromos, Amhara and Anuak. Other refugees in Eastleigh are from Sudan, Eritrea, Sudan, and Djibouti, central and southern Africa who work and live in Eastleigh.
1.2.2 Social Economic and Political Context of Eastleigh

According to Tima Abraham Khamis and JosephWandera (2013), a huge number of the Somalis from Somalia came into Kenya after political upheavals in their country in order to seek for safe haven in Kenya. Most of those who arrived in Kenya initially came to process their visa application enroute to the United States of America, Canada and Europe. They therefore settled in Eastleigh, particularly in Garissa lodge hotels in order to pass time. The Somali refugees came with huge amounts of money and often had to stay around for months or years before getting their immigration documents. They started spending their time engaging in business and trading goods. Garissa lodge was initially used by Somalis to do business from their hotel rooms but it was later transformed into shopping malls. Arguably, Eastleigh has turned in to one of the biggest business hub in East Africa. According to Wandera (2013) in Eastleigh section one there are 30 shopping malls 600 shops and 11 banks. The report also indicates that 95% of the residences are for commercial purposes while only 5% are for private. There are also informal services such as forex Bureaus or hawala which is used by Somalis mainly to remit money from abroad.

1.2.3 Islamic Religious Context of Drugs and Substance Abuse in Eastleigh

Substance and drugs such as alcohol is prohibited in Quran. It refers to alcohol as “the handiwork of satan” Al Maidah (5:90).

Similarly, according to the history of Islam, the Arabs before the advent of Islam used to consume alcohol in social gatherings, however due to its influence on the individuals’ cognitive faculty and the social aspect, the companions of Prophet Muhammad asked the prophet to give rulings on the abuse of alcohol. Allah responded to the issue and gave prohibition gradually. In the first phase of prohibition Allah revealed this verse; “They ask you (prophet) about intoxicants (khamr) and gambling: say, “there is a great sin in both and some benefit for people, the sin is greater than the benefit”. (Al Baqarah 2:219).

Therefore, as a result of that prohibition some companions declined to consume alcohol out of their piety while others continued to consume since at this point total prohibition did not come into effect. The second phase of prohibition happened when some of the companions of the prophet started to recite the Quran incorrectly while in prayer due to
the influence of alcohol they had taken prior to the prayer session and therefore as it were, it appeared blasphemy to the prophet.

The second gradual prohibition of alcohol was revealed by Allah in Quran; “You who believe, do not come near the prayer if you are intoxicated not until you know what you are saying”...An Nisa (4:43). The believers continued to drink as long as they remained sober in their prayers. The continued consumption of alcohol led to other more vices such as murder and rape which prompted the prophet to seek for total ban on alcohol for the believers. And thus Allah revealed:

You who believe, intoxicants (khamr) and gambling, idolatrous practices and [divine with] arrows and are repugnant acts –Satan’s doing shun them so that you may prosper” ......Al Maida (5:90-91).

Majority of the Muslim scholars view drugs and substance abuse as a sin and major crime and those found culpable of trafficking in drugs and selling drugs or acting as some drug dealers should be executed publicly, they take this position from the book of Allah which says;

The recompense of those who wage war against Allah and his messenger and do mischief in the land is only that they shall be killed or crucified or their hands and feet be cut off on opposite sides, or be exiled from the land” (Al Maidah 5:33).

Those who wage war against Allah means those who cause any physical, emotional or internal damage to the servants and friends of Allah or oppose the laws of Allah and his prophet.

According to a past Muslim commentator of Qur’an Sheikh Ibn Kathir [1340} the verse categorically refers to those who spread the mischief such as the drug barons who cause eminent danger by trafficking, consuming and selling drugs which will impact negatively the economy, religious and social wellbeing of the Muslim Ummah. The Drug barons do not care the harm they cause to the people as long as they benefit, it is for these reasons that the Muslim scholars regard them as a common enemy to the Muslim community. As far as the punishment of Allah is concerned, there shall not be any mercy towards drug dealers.

Previous findings on Eastleigh have established that drugs and substance abuse have become so rampant with the drugs gaining popularity among the youth and adults. Drugs such as khat, shisha, marijuana, heroin and others such as rohypnolys have
gained a very fast momentum among the youth. The major victims of the drugs and substance abuse are the young people, especially the unemployed. It is for these reasons that a lot of effort was made by faith leaders in order to combat the abuse.

Kenyan Muslim and the Christian clergy converged in Nairobi on June, 19 2013, to combat drugs and substance abuse and addiction. The leaders unanimously said that alcohol and drugs in general could wipe out the younger generation if no action is taken. They said that drugs such as cocaine, heroin, khat and marijuana had reached a crisis level and as such declared it a national disaster. The leaders met to shed some light regarding causes of drug addiction and gave reasons such as unemployment and ignorance as some of the initiation to drug addiction. The then Muslim leader named Sheikh Juma Ng’aro who happened to be the director of Kenya National Authority for the campaign against alcohol and drugs abuse vowed to unite and educate the cocaine and heroin addicts as well as support them.

Previously, it was not easy to obtain hard drugs such as cocaine and heroin but nowadays drugs which are enroute to Asia, Europe and the America have shot up and thus creating domestic markets as shown by many reports. Moreover, in 2012 results given by NACADA showed that 13% of the teenagers aged between the ages of 10-14 have used intoxicants such as alcohol. Among them 15-24 years old 11.7% abuse alcohol while 6.2% abuse tobacco daily. Of the group 4.7% chew khat while 1.5% smoke marijuana.

According to Sheikh Umul (2017) a renowned scholar of Islam in Eastleigh, it is prudent to give pastoral support to drug addicts by understanding the belief system and theological stance of people suffering from addictive disorders. He says that spirituality and religiosity are the protective measures.

1.3 Statement of the Problem

Drugs and substance abuse in Kenya is a matter of concern and especially among the youth. There has been a great hue and cry over the youth abusing drugs and other intoxicating substances which has led to a lot of negative effects. These effects have a direct impact on the abuser and indirectly over the family and the society at large. Many people within the society have raised concerns on the medical, social and economic effects of drug and substance abuse. Nonetheless, there has not been a direct relation
drawn between drug and substance abuse and its effects on the institution of religion in Kenya.

In a study conducted in the United States, it was established that there is a substantial relationship between religion and drugs and substance abuse. In one of the studies, it was concluded that people who were highly involved in religion were less likely to abuse drugs and substances (http://marripedia.org/effects_of_religious_practice_on_substance_abuse). In Kenya, a study conducted on the role of religion in combating drugs and substance abuse in secondary schools revealed that there was a significant correlation between religion and drug abuse (Mwikali, 2012). Similarly in 2013, there were reports in the media that religious groups, comprising of Muslims and Christians had united to fight drug abuse in the country (https://www.mysanantonio.com/news/religion/article/Kenya-s-Christians-Muslims-unite-to-fight-4615405.php). This pointing to the fact that drugs and substance abuse had become a major problem warranting the concern of religious entities and groups. This problem has persisted and in September 2017, two young men were gunned down in Eastleigh as a result of involvement in violent crime. The parents and relatives related their involvement in crime to drugs and substance abuse. This incidence brought to fore the impact of drugs and substance abuse on not only the youth involved but also their families. For many people in the society this was surprising as the young men came from Muslim families, in an area highly populated by Muslims, yet the general knowledge is that Islam has stringent and clear teachings against Drugs and substance abuse. It also emerged that, high crime rate in Eastleigh is a big challenge. The perpetrators of these crimes are the youth, most of whom are from Islamic families, a matter that has raised a lot of concern with the Muslim leadership in Eastleigh. Some of the young people have even dropped out of school and joined crime gangs such as “super power” (KHRC report, 2017)

An ideal Islamic society is one guided by Quran and prophetic teachings as envisaged in the Shariah. Furthermore, Islamic teachings on drugs and substance abuse as being haram (forbidden) are very clear yet we have some Muslims who engage in this habit. In Islam the Arabic word "khamr" refers to all types of alcoholic drinks and drugs and covers all types. So "khamr" include all alcoholic drinks, bhang, brown sugar, miraa (khat), and heroine. All these drinks and drugs are prohibited in Islam according to the sayings of the prophet: Every intoxicant is khamr and every khamr is forbidden (haram) – (Hadith Muslim No.4956). This is a clear indication of the position of Islam
regarding drugs and substance use, yet paradoxically in Eastleigh, a predominantly Muslim area drugs and substance abuse is rife. This begs the question as to where is the disconnect between Islamic teaching and the practical way of living as practiced by the residents of Eastleigh.

With the above in mind, the phenomenon that seems to be emerging is that there is laxity on the part of the Muslim scholars and parents regarding their role in addressing the issue of drugs and substance abuse. On the other hand, there also seems to be a wider availability and access to drugs in Eastleigh (Dhaifalah and Santavy, 2004). Another factor that has emerged is that given Kenya’s geographical location in East Africa, coupled with porous borders and the influx of migrants and refugees in Eastleigh, then there is easier access to drugs and substances that are easily abused. Some scholars and researchers have also argued that the criminal justice system in the country does not deal stringently with the drug barons thus making the country an easier access to drugs. Furthermore, availability of modern media platforms which introduce many youths into drugs as well as trading with abroad link Kenya with Asia and Europe and thus places the country at risk to trafficking in drugs (NACADA 2015).

Given the foregoing it is clear that the family is directly or indirectly affected with drugs and substance abuse. Moreover, studies have shown that a family’s attitude and relations with religion influences the members’ behavior. The religiosity of a family plays a significant role in the formation parent – children relationships as well as relationships between the spouses. This in turn is significant in acquisition of values, maintaining companionship and having a support system (Cornwall, 2013). It should also be noted that the transmission of religious beliefs, teachings and values takes place within the family unit. Therefore, when something goes wrong then the family is impacted as it is the individual’s point of reference. It is with this in mind that the study set out to establish the impact of drugs and substance upon Muslim families in Eastleigh, Nairobi County.

1.4 Research Questions

The study sought to answer the following research questions: -

i) What are the teachings of Islam regarding the institution of family?

ii) What are the implication of drugs and substance abuse on the social-religious wellbeing of Muslim families in Eastleigh, Nairobi County?
iii) What are the implications of drugs and substance abuse on the economic wellbeing of Muslim families in Eastleigh, Nairobi Kenya?

iv) What recommendations can be given by Muslim scholars to combat drugs and substance abuse in Eastleigh, Nairobi County?

1.5 Objectives of the Study
The purpose of this study was to investigate the impact of drugs and substance abuse on Muslim families in Eastleigh. These families comprise of both the nuclear and the extended family members like the aunts, uncles, nieces, other close relatives by blood or those with close affinity to the family.

The specific objectives of this study were to:

i) Examine the teachings of Islam regarding the institution of the family.

ii) Investigate social-religious implications of Drugs and substance abuse on the Muslim families in Eastleigh.

iii) Evaluate the impact of drugs and substance abuse on the economy of the Muslim families in Eastleigh.

iv) Recommendation ways to alleviate drugs and substance abuse in Eastleigh.

1.6 Significance of the Study
There is scarcity of literature on drugs and substance abuse among the Muslims and impact on the individual, family and society at large. Different sources do not give the evidence of drug addiction by Muslims until 11th century when some Muslims started using cannabis. Al Birru (d 1048) said that the habit has penetrated in to Muslim lands such as Mecca; he says,

\[\textit{People who lived in the tropics and particularly in Mecca developed the habit of taking opium daily in order to reduce stress, to relieve body from the effect of scorching sun, to get longer and deep sleep and to purge superfluittic (sic) and excesses of humours. They start with smaller doses which are increased gradually up to lethal dosages [cited in p, 240]}.\]

The issue of drug abuse is so pertinent to many scholars and stakeholders alike who want to jointly fight drug addiction, consumption and trafficking. Therefore the degree of the impact of drugs and substance abuse in Kenya is still not so clear to many, it therefore begs the question whether drugs have economic benefits to the residents of Eastleigh or the disadvantages surpass any mentionable advantage. The issue also poses
many questions than answers, for instance, how can the Kenyan police test motorists in Eastleigh suspected of driving under the influence of drugs?

The findings of this study will be beneficial to society given that religion plays a very crucial role in the lives of the society in terms of morality, safeguarding one against vices as well as guiding mankind according to the will of the creator as commanded by the Quran. This study was prompted by the constant changes and ambiguities that cover the impacts of drugs and substance abuse on the society and specifically on family life that forms the backbone of every society. This study therefore, attempted to add to knowledge or bridge the knowledge gap in socio-religious implications of drugs abuse on family life. The findings also added significantly to the value information in the profession or discipline of religion (morality) and to the affected communities at large. This study was also significant since it is in line with purpose and objective of social-religious and economic pillar of Vision 2030 which aims at building a transformative socio-economy of the nation. In addition, the Kenyan constitution (2010) under article 45 (1) asserts family as the natural and fundamental unit of the society and the necessary basis of social order that ordains state protection and article 55 (d) which gives the state the mandate to ensure that the youth is protected from harmful cultural practices and exploitation. The study is expected to produce findings that help to mitigate against consequences posed by drugs and substance abuse on Muslim family life. In addition, the selected target population and its geographical setting of Eastleigh are sufficiently unique since no studies have been done on the socio-religious implications of drugs and substance abuse on Muslim family life. Hence, this study is expected to advance knowledge in this field. Therefore, this study has provided deeper insightful findings into the problem of implications of drugs and substance abuse on Muslim family life in the study area, Kenya and beyond.

From the earlier research findings, it was evident that drugs and substance abuse has permeated the Muslim society disguising itself as a helpful tool to deal with distress but proving being tragic in the end. Most of the findings bent towards negative impacts of the drugs on an individual as well as the family, since the issue was controversial in nature it was only prudent to carry out a research in order to ascertain the degree of its impacts on families. Similarly, there was knowledge gap since no conclusive study has been done by recognized Muslim scholars regarding the impact of drugs and substance abuse on the social-religious aspect of Muslims residing in Eastleigh.
1.7 Scope and Limitations of the Study

The study was a case study of the entire Eastleigh area of Nairobi. The study endeavoured to examine the drug and substance abuse as a religious and theological issue.

The study relied on both secondary and primary data but mainly on primary data in Eastleigh with prime focus being the extent of drug abuse. The study was limited to the Eastleigh area of Nairobi because of the huge concentration of Muslim families in this area. The research exercise was completed in six months’ time. The subjects of study were Somalis, Garri, Sakuye, Gabra and Arabs of Muslim origin residing in Eastleigh.

The study encountered various challenges, among them is language barrier. Most of the locals in this constituency were people from different ethnicity while some of them know only their vernacular language which required interpreters. Eastleigh being an area within Nairobi County the researcher faced a challenge in accessing some areas due to rains. There was time constraint to complete the work and limited financial resources. The constraints were addressed by availing interpreters while braving the accessibility challenges. For the purpose of this study the researcher did not delve deeper researching on hard drugs such as cocaine for personal safety reasons, the researcher therefore paid much emphasis on drugs such as, khat, bhang, alcohol, cigarette and shisha.

1.8 Literature Review

The section provided a review of literature by various researchers and authors who have conducted studies on the Impact of drugs and substance abuse on families and individuals. It provided the literature of drugs and substance abuse in Eastleigh, Nairobi, County, and the gaps in those studies and provided theoretical framework.

1.8.1 Substance Abuse among Family Members

Studies carried out locally and elsewhere (Gitahi and Mwangi, daily Nation April, 2007) indicate a strong link between alcohol and drug abuse by young people and destruction of family values.

The culture of African forefathers restricted the use of alcohol to senior age groups and special occasions. Even then alcohol will be consumed under strict conditions and being alcoholic will be discouraged.
That young man as young as ten years old are abusing alcohol (daily nation, April 8, 2007) causes danger to themselves and families as well as to the wellbeing of the nation because children are the future of every nation. The Muslim family and the entire population have a role to ensure that children are brought up in a setting that promotes moral values and a disciplined way of life. Lack of relevant value system in a society is likely to lead to drug abuse, which in turn ruins the family life.

The family is the primary block of every culture. Children are well placed to socialize at home than in peer groups, but are also socialized by parental examples and imparting social values, the prophetic tradition of Hadith in Islam teaches Muslim parents to teach their children five daily salah or prayers when they reach seven years and when they reach ten years the children must be smacked lightly (Hadith Abu Daud No.459) so that the salah becomes part and parcel of their life, likewise according to Quran (surah ankabut 29:45) … performance of salah keeps one away from evil and indecency, the verse is therefore deterrent from such acts like drinking, chewing khat and other immoral activities. If children are not taught about such important aspect and values at the formative stage of their life they are vulnerable to abuse drugs. In Kenya data on impact of drugs and substance abuse on Muslim families in Eastleigh was lacking hence knowledge gap that calls for investigation.

1.8.2. Global Overview of Young Members of the Family and Drug Abuse

An article in Chicago sun times reveals how children are targeted for markets “High school students must walk past drug dealers and gang members trying to enlist them” (September 2010). Secondly, according to US Census Bureau, 2010, the population trends in the world is estimated to decline especially of young people between the year 2000-2050 in such countries like Sweden, China, Norway and Australia. They attribute these trends to drug abuse among young people. Globally, it seems that young people are the main targets of drug dealers. The literature indicates that there exists critical implications of drugs and substance abuse on the young members of the families. Furthermore, it is clear that its effects on young people in Kenya and specifically in the study area of Eastleigh is lacking that prompted this study.

1.8.3 Nature and Extent of Drugs Abused by Family Members

Abuse of drugs among family members is a global phenomenon and in particular the young members of the family. Although it is difficult to tell the actual and extent of
drug abuse among adults, the young people especially school going are at risk of abusing drugs. A research which was done in 1998 by University of Massachusetts on smoking habits of 681 teenagers between 12 – 13 years showed that many of the users were addicted to cigarette smoking (BBC New, September 2000). Some of indicators of addiction is wanting to use more nicotine, withdrawal habits and lack of control over the tobacco use. The study revealed that 63 percent of the young people had at least one symptom or more nicotine addiction. It is clear that some children can smoke about five cigarettes a day without showing any sign of being addicted.

The world drug report by (UNDCP 2001) revealed that about 141 million drug abusers are in the world. Eight million are heroin addicts, 30 million amphetamine users and 13 million cocaine users. The report further showed that in Canada and United states alone 300,000 people have abused drugs in 1991 and about 600,000 in the UK. In Ireland and Italy alone about 2 percent of about 16 and 17 years old have abused heroine. Bahamas 6.4 percent and in Kenya 4.5 percent of young people have abused drugs.

According to WHO report of (2000), In Nigeria about 25 percent of young people of school going age are said to have abused drugs such as crack cocaine which entered markets in Lagos.

In Kenya, youth below the age of 29 years are highly affected by drug and substance abuse. According to (NACADA 2001), it revealed in 2002 that among the most abused drugs by young members of a family were, alcohol, tobacco, khat and cannabis.

A lot of literature reveals that in houses in which parents abuse drugs, the youth would lack a role model and becomes a heavy drinker. This is so because children tend to imitate their parents. Jibril and Yussuf (2012) found that parents who consume socially accepted drugs will form a subconscious desire among their children from an early tender age while Osman and Soderback (2011) concluded that khat chewing is a barrier to sustaining employment and healthy familial life.

Upon talking to a church congregation on the drug problem in Kenya, Bishop Nzimbi of Kitui (ACK, 2004) stressed that the church has biblical authority and compulsory commitment to take part in the fight against drug and the evils impacting the society. The bishop emphasized that drug problem has shaken family foundations and the entire society at large; he also said that even though much has been done to deal with the issue of drug abuse among the youth, the main root cause of the problem must be ironed out.
Abuse of drugs, he said, is apparent as a big problem and is a direct outcome of how children interact in relation to social religious values. For the purpose of our current study, the impacts of drugs and substance abuse on our study area has not been ventured into, hence knowledge gap.

1.8.4 Findings on Drug Abuse by Various Health Experts and its Impact on Family

According to study conducted in India by Institutional Research Ethics Committees, which was conducted from 1st January to August 30, 2010 revealed that in India members of the family are the first caregivers to a patient seeking treatment for drug dependence. The study also enlightens that the family members shared rooms with the sick person and helped him or her indirectly by using kitchen together, other expenses and obligations. Hence it is clear the burden a caregiver has to withstand.

The study also revealed that if one shared houses with such a patient (drug addict) then they miss on with their leisure, other family routines will also be disrupted. Such a patient, the study reveals would also affect the entire family members and could even lead to psychiatric disorders. The reports also highlight the financial constraints families go through if one of their patient uses drugs like opium, opioid, and heroin. The study states that the family use huge amount of money in purchasing drugs for such patients as well as living with other consequences such as accident and crime inflicted upon them by the drug users, looking for treatment centers for them, pay for healers, like faith healers and paying for other services.

In America family structures have evolved from the nuclear family to single parent, foster families and step-families. If a family member abuses drugs, then it will affect the entire family structure.

A list of literature reveals that certain impact would be felt by various family structures, for instance if a spouse abuses drugs then the other party will try to compensate what he misses from his or her spouse (Brown and Lewis, 1999). In this case, kids may act as surrogate spouse for the parent who abuse drugs. A good example is where children are able to adapt in such way that they develop denial to protect themselves against their parent’s addiction. In order to cover the deficiency of a single parent’s addiction to drugs, a child will act in a way which is not appropriate to his/her age.

The effect of substance abuse goes beyond nuclear family and even touches the extended family members. The extended family members feel abandonment and even
would wish to cut ties with drug abusers. The report reveals that some family members may seek for protection from drug abusers. The problem is perpetuated to the next generation. In the long run the problem will worsen because the family would lack role model.

The attitude on the impact of drugs and substance abuse varies considerably from one study to another, according to, (Beckerleg, 2010) and (Jibril & Yussuf, 2012) people’s attitude towards drugs such as khat consumption in Eastleigh is never conclusive due to conflicting views. Some researchers hold that the degree and the quantity of consumption matters. High abuses of drugs cause negative implications and social decay. Those who portray negative attitude towards heavy drugs use, cite demurring socio-economic, religious and health effects to the consumer and his family. They claim that the drugs and substance use is devoid of any significance; rather its disadvantages surpass any mentionable advantage. It is hence vital to find the current positions of respondents towards drugs use. The study therefore, attempted to find out the implications of drugs and substance abuse on marital life, household economy, social life, social-religious implications of drugs and substance abuse towards the family life in Eastleigh, Nairobi County.

1.9 Research Gaps
The study is undertaken in order to ascertain whether the negative effects of drugs on Muslim families outweighs the economic benefits. In undertaking this study, several gaps have been identified. First; there is scarce scholarly input in the field of social-religious implications of drugs and substance abuse on the Muslim communities within the local context of Eastleigh and especially in determining the extent to which drugs and substance abuse leads to family disorder and breakdown. It is paramount also to note that most of the previous studies have conflicting and divergent information regarding drugs and substance abuse which cannot be used to make standardized conclusions. In Kenya there is no comprehensive study on this area. This study nonetheless, pioneered in filling these gaps and unveiling solutions to the ambiguity and complexions surrounding family life and drugs and substance abuse by producing new results and recommendations.
1.10 Theoretical Frameworks
The study was guided by;

Adaptation theory of Addiction

The theory of adaptation was put forward by a physician called Dr. Stanton Peele (1980).

According to his theory drugs are used in order to cope with personal and social needs and situational demands which are ever changing. Therefore, stress and life demands push people to abuse drugs in order to cope with life hardships. In the process they become addicts and the effects of this are far wide reaching. In the study, this theory was used in connection with a model known as addiction is a crime put forward by a Muslim scholar and a psychologist named Prof. Malik Badri, (2014). Badri came up with the model from an Islamic perspective. He says that for Muslims, the only way to cope with life demands and stress is to seek for spiritual guidance and not addiction. He blames the west’s liberal attitude to sex as the being the reason for drugs addiction and AIDS crisis. He reasons that the wrong use of the word “abuse” has made people to tolerate drugs and substance use in the west; he therefore suggested an Islamic model to deal with drug problems. According to him drugs such as hashish is forbidden because of the harm it causes on the society and individuals such as distortion of cognitive ability, sedative effects on individuals, clouding of the mind and corruption of both motor and physical abilities of individuals. Badri took up his theory from a Muslim scholar of the past named Ibn Taymiyyah[d,1328] who said, “All intoxicants are forbidden because it is both a crime and sin to use them and therefore corporal punishment should be given to the drug addicts.”

The model is preventive and is based on the shame-culture (shame understanding human nature), but still the Muslim communities in Eastleigh have not been spared of the drug abuse menace.

He reiterates that the model is ideal for the Muslim society because when a believer commits a sin later on after the act he feels guilty and remorseful of the act and therefore tries to reform himself. Prof. Badri believes that shame based culture makes a person to think and ask oneself questions such as, what will the people say about me? The fear of being exposed makes people to refrain from sin such as abusing drugs. If for a reason or the other one forgets to feel ashamed of the sins he is committing before God, then a fellow Muslim will act as a mirror.
Islam however, gives Muslims alternative ways of dealing with stress. Quran teaches Muslims to remain steadfast with patience and prayer because Allah is with the patient (Surah Baqarah 2:153). Allah tells Muslims to see problems and blessings of this world as a test to them (Quran 76:3).

Thus, the theory of adaptation was used by the researcher to establish the root causes of drug abuse and addiction in Eastleigh. The theory was also instrumental in understanding the causes of addiction and coming up with ways of countering drug abuse in Eastleigh.

1.1 Conceptual Framework
Framework refers to the main structure which gives form and shape to the whole system, supports and holds together all the other elements in a logical configuration. Conceptual framework is a theoretical explanation of the research problem (Ngechu, 2006). In this research, the conceptual framework is the concise description of the phenomenon under study accompanied by visual depiction of the variables under study (Mugenda, 2008). The independent variables include (impact of Drugs and substance abuse) on marital life, Household economy, social life and community attitude while the dependent variable is family life.

Figure 1.2: Conceptual Framework
1.12 Research Hypotheses

i. There are Islamic teachings on family which safeguard its members from harmful unislamic cultural practices such as drugs and substance abuse in Eastleigh.

ii. Drugs and substance abuse have some negative socio-religious implications such as crime on Muslim families in Eastleigh.

iii. Drugs and substance abuse have led to decline of the economic power of the families in Eastleigh thereby affecting their social well-being.

iv. Muslim scholars have recommendations to eradicate drugs and substance abuse in Eastleigh.

1.13 Research Methodology

The area will discuss the methodology used in data collection and analysis. We shall discuss research design, target population, sample size and sampling techniques, data collection methods, data analysis and ethical considerations.

1.13.1 Research Design

This research was qualitative in nature and thus adapted an exploratory and descriptive design. According to Mugenda (2008) descriptive design are appropriate when examining social-religious issues that affect the families and the communities. This design is conceived to be appropriate for this study because drugs and substance abuse is social-religious problem which affects the entire society. The design was used because it gave the researcher the opportunity to describe characteristics of particular individual. Exploratory study design was found to be appropriate since there were few earlier comprehensive studies to refer to or rely upon to predict the outcome. The goals of exploratory design are to gain familiarity with basic details, settings, and concerns so as to have a well grounded picture of the situation being developed, generation of new ideas and assumptions. Blend of the two designs ended up generating the sample data and quality end results.

1.13.2 Target Population

The target population for this study was Somali, Arabs, Borana, Garri, Burji, Sakuye of Muslim origin living in Eastleigh. They included the youth, the parents, elderly and other members of the family.
The population of Muslims in Eastleigh is estimated to be 100,000 inhabitants.

1.13.3 Sample Size and Sampling Technique

A sample is a small proportion of the bigger population selected for observation and analysis. Fifty percent of Muslim homes, the parents, the students, the youth and women were used as recommended by (Mugenda 2008).

In this study the researcher used probability sampling and in particular random sampling procedures. The random sample was then used to represent the larger population of Muslims living in Eastleigh. This method was used because majority of the people living in Eastleigh are scattered and hence are not easily accessible. The study targeted a total of 109 respondents which include 40 parents, 15 clergies which compose of 5 Imams, 7 Sheikhs, 2 kadhis and 3 Muslim leaders in Muslim organizations, 40 youth and 10 professionals.

1.13.4 Data Collection Methods

The study used both primary and secondary sources of data. The secondary data was obtained from academic journals, published papers and thesis. The researcher accessed secondary data from Jomo Kenyatta memorial library and Kenyatta University. The questionnaire and interview methods were utilized in order to gather as much data as possible. The questionnaire included both the open ended and close ended questions. The close ended questions were used to gather a specific data which were given in terms of choices from the list given. The open ended questions were used to gather information which has wide scope and cannot be tabulated. The researcher also carried out an in-depth interviews and focus group discussions to gather the data from the local people in Eastleigh on the impact of drugs and substance abuse among Muslim families residing in this area.

An observation method was also adopted and the researcher restricted the research to a specific scope of problems to study. The researcher trained and incorporated three research assistants to help in administering the questionnaires and capturing information.

1.13.5 Data Analysis

Before conclusions were made, the researcher recapped the research objectives in order to confirm the relevance of the data collected as well as identifying gaps, the data was
numbered and written into manageable summary. Thematic and contextual analysis on the qualitative data gathered from the literature review was done before bringing the information together. The information was arranged in such a way that it matches with the research objectives. Major themes in the research findings were interpreted and presented to make chapters and sub-chapters. Findings and conclusions were drawn and recommendations for further research were also suggested.

1.13.6 Ethical Considerations

1.13.7 Ethical Considerations Related to Researcher
Before beginning the data collection process, the researcher applied for and sought research permit from University of Nairobi and The National Council for Science and Technology (NACOSTI). The researcher upheld anonymity of respondents and data were reported as a pool. Further, all sort of real and potential actions or utterance which were harmful to the subjects of the study were avoided by the researcher. In addition, the researcher oversaw the research process from beginning to the end, taking responsibility for the outcome of the report.

1.13.8 Ethical Considerations Concerning Participants
The participants of this study received an introduction letter from the researcher seeking their informed consent to participate and an assurance that the anonymity principle will be safe guarded by the researcher. The respondents maintained their free will in participating in the research voluntarily and their privacy was highly adhered to, issues that touches the private realm of the interviewee were avoided and the study assumed that subjects were truthful, honest and open.

1.13.9 Ethical Considerations Concerning the Research Process
Throughout the study exercise, the researcher observed ethical principles. Individual exposure was avoided; the study reported data as a whole instead of individuality and non-disclosure principle of confidentiality where research information was not availed to unauthorized third party was upheld. Ethical standards were maintained throughout data collection, analysis and dissemination stages. The information acquired from respondents was adequately protected against all possible negative eventualities that may harm the credibility and authenticity of study.
CHAPTER TWO
TEACHINGS OF ISLAM REGARDING THE INSTITUTION OF THE FAMILY

2.1 Introduction
This chapter gives the analysis on personal and demographic characteristics. Results on the teachings of Islam regarding the institution of the family will be discussed.

2.1.1 Islamic Religious context of Eastleigh
As stated by Antropologist Tylor, Ellis and Ter Harr, religion in the context of Africa: “Africa in Sub-Saharan Africa is best considered as belief in the existence of an invisible world, distinct but not separate from the visible one, that is home to spiritual beings with effective powers over the material world” (Ellis and Ter Harr 2007:387). In the economic hub of Eastleigh, these material and religious world’s seem to go hand in hand. In Eastleigh, the close connection with spirit world is quite apparent in their daily routine reality that is inclusive of how they experience life as well as practice faith and morality.

Spirit possession in the context of Eastleigh is evident in communication and interaction with spirits who maintains the moral order (Lewis Jacobsen, 1991, p 2011:129). Despite the economic, social and political challenges, the people of Eastleigh seem to find tranquility and solace in their religious practices. Apart from their daily encounter with psychological, insecurity and social issues, the disciplinary action of Islam seems to pay off. Ethical aspect of Islam is evident in Eastleigh because the Somalis and the Muslims in Eastleigh are able to keep their faith and carrying out their business endeavours as reiterated by Jacobsen, “Iman is a sort of well or reservoir often imagined as often residing in a person’s body which requires constant attention” (Jacobsen 2011, p103). Through action one can show one’s piety and moral self expression, rather than by mere discourse. For instance, if a sick person decides to seek the intervention of a Sheikh for treatment, this by itself is a form of faith-building act. The faith based approach helped the Muslims in Eastleigh to offer sadaqah (charity) and paying out zakat (alms) to the poor Muslims.
2.1.2 Islamic Teachings on the Family

Islam which revolves around man’s internal sound nature has built a family structure which is legitimate, acceptable relationships between men and women. By so doing, humanbeing’s happiness is realized through understanding the difference between the two sexes and coming together of the two partners, and through procreation, the continuity of the man is assured. Therefore, the family is the most important building block in forming the structure of the Muslim community. According to Islam, the family is limited to legal relationship between a man and a woman, thus all other relationships between men and men or women and women are not allowed by Islamic shariah. In Islam enjoying sex is only that which is legitimate, shariah’s ways of obtaining chastity, protection, and procreation.

Islam calls for the marriage contract upon which the family is formed, describing it as a “a solemn contract” that is based on the virtues of love, mercy, comfort, and tranquility, as stated in the Quran: While you are gone in unto each other and they have taken from you a solemn covenant? (4:21)

……. And of his signs is that He created for you from yourselves mates that you may find tranquility in them; And He placed between you affection and mercy. Indeed, in that are signs for a people who give thought (30:21).

According to Shariah marriage is regarded as a sacred and honored entity, Islam advocates for early marriages to protect and maintain the sexual morality of young men and women who have reached maturity. The relationship between men and woman in Islam is grounded on the fundamentals of love, mercy and tranquility within the context of the family and considers woman to be “the sisters of men” the Quran makes mention of that:

……The believing men and women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give Zakaah and obey Allah and His Messenger. Those who will have mercy upon them. Indeed, Allah will have mercy upon them. Indeed, Allah is Exalted in might and wise. (9:71)

Islam has made religion sacred by upholding a value system which rules the establishment of the family by making foundation on solemn contract which is based on values of love, mercy and peace. It has also provided the answers to family problems such as preventing rebellion and conflict, as it shed light on the means to solve such problems are found in “arbitration and consultation”.

20
Some 50% of the Muslim Scholars interviewed said that the family is the most important unit because it is like a heart beat in comparison to the other parts of the body. It is the nucleus of the society, the seed of the society.

In Islam, marriage is defined as a strong shariah union between a man and a woman that is supposed to last and continue, and it is done with each party’s full acceptance and according to the detailed dictates of shariah. Marriage which is sanctioned by Shariah is the only way for forming a family. Islam has forbidden all other conjugation between men and women, even if they are insincerely called marriage, and it has forbidden all actions that may advance to such relationships.

In Islam, the family is not only limited to the husband, wife and their children. In fact, it goes further to relatives who include grandparents, siblings, aunts and uncles’ nieces, and others who are tied by kinship in blood or adoption. The family relationships in Islam go beyond ethnic lines and are taken as the entire human family.

2.2 The Significance of having a Family Leader
As reiterated by Sheikh Umul (2018) an Imam in Eastleigh, the family, as a human group should comprise of a male and female, which is the foundation and the basic social unit of society and in this way, the principle of society and its structural components are established. Whether they are few or many, the members of the family are linked by emotional, social, and economic relationships. In addition, the entire family members are led by a system of rights and obligations. Leadership is paramount in smooth running of the family matters, and this leadership has been put under the care of men. It is status of establishment that is governed by the shariah in the book of Allah [the Quran] and the Hadith of his messenger (May blessings and peace be upon him).

2.3 The Objectives of the Family
In Eastleigh 40% of the respondents gave the objectives of the Muslim Family which is summarized as follows;

a) Continuity of the Human Race
The basic objective of the Muslim family is the continuity of progeny, to spread social development on Earth, and to ensure that human race do not come to extinction. Allah created sexual desires within the body because that is natural ways of shariah proclaimed procreation,
On the other hand, 5% of the respondents say that homosexuality which does not result to procreation as well as birth control without the consent of both parties in marriage are prohibited.

b) Achieving Tranquility, Love and Mercy
Shariah has made the primary purpose of marriage not only to enjoy the conjugal rights between the spouses but also the objective of this relationship include each partner finding tranquility with each other and gaining love and mercy between them. That in essence translates to; the partners need to live together throughout the good times as well as the bad.

c) Safeguarding the Lineage
Giving each individual to his or her legitimate well known roots, keeping the purity of his descendants, and safeguarding it from being lost is a goal of shariah that is independent from that of continuity of the human race. To realize this, Islam forbids sexual relationships outside marriage and forbids adoption. In addition, it has made specific rulings, putting in place a waiting period for women after divorce or being widowed, prohibiting woman from hiding what is in the womb, and defining the procedures for ascribing lineage or refuting it.

d) Protect the Marriage
Shariah endorsed marriage protects one’s morality is a protected, it protects one’s nobility, and shuts the doors that may lead to sexual perversion by the annihilation of promiscuity and immorality.

e) Inculcating Religious Adherence in the Family
The main responsibility of a Muslim family’s head is looking after them physically as well as instilling religious and moral values in them. The family’s role in this regards begins way before the formation of the embryo; this is also guided by the choice that each spouse makes in choosing his other half, the priority in this selection is being driven by the religious and morals standards of each partner. This responsibility is maintained and it involves imparting the family members with faith, worship, and morals, and instructing them to practice them. These should be monitored until the children are of age to guide themselves and being mindful and responsible in their religious and legal actions.
2.4 The Variation in their Special Roles

The principle differences between men and women in their features, abilities, and physical and psychological difference do not give one of them a superior status than the other. Instead, this variation of duties is guided by each partner’s power to perform specific vital task, life role that the other partner cannot do, it is the Shariah that Allah has created for mankind, between men alone and women alone.

Woman were created with emotions, softness, and are feminine in nature, provide stability and social tranquility for men and for the family. Women were born with natural instinct and endless patience in overcoming the hardships of pregnancy, labour, and loving her children, she takes care of their children, ensures their protection by nursing them, bringing them up, and taking care of their other needs. On the other hand, men with their physical ability, continuous endurance and ability to perform hard task, are responsible breadwinners, attending to the needs of the family, and looking after and protecting them.

When Allah is distributing the responsibilities of each partner Allah has given men certain responsibilities over their women counterpart, 20% of the respondents quoted this verse; Men are in charge of women by right of what Allah has given one over the other and what they spend (for maintenance) from their wealth…. (4:34)

This differences are also known and realized in the facts and social reality of life

This distinction does not mean that one gender is superior to the other. Allah the exalted says:

…. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah knows and is acquainted. (49:1)

In the sight of Allah man can only be noble and better than the other person only through piety and God consciousness, color, status or origin does not make one better than the other person.

2.5 Marriage and Family System

From the 50% of the Muslim scholars interviewed, marriage is not allowed except with the woman’s agreement, gratification, and consent. Shariah does not allow forcing her to marry someone she does not want. Allah has made it incumbent upon the Muslim families and the individuals to strive in the home to ensure discipline and cleanse oneself spiritually as he or she gives care and guardianship, safeguard the right of the
family, enduring with their bad behaviors and harm, persevere to correct them to the path of religion, working hard to make a living from acceptable sources for their sake, and bringing up the children. All of these are deeds of great significance because it pertains to care and guardianship, and in the family, children are shielded from any harm by the man. The messenger of Allah said in an authentic Hadith that:

"All of you are guardians and are responsible for your wards. The ruler is a guardian of his subjects and the man is the subject of his family, the woman is a guardian and is responsible for her husband’s house and his children’s all of you are guardians and responsible for your wards."

According to a Muslim lawyer in Nairobi, for the purpose of getting a pure society devoid of indecency and fornication, Islam encourages marriage, in fact the Shariah has made it an obligatory upon the Muslim community, Imams and leaders to facilitate the means of Shariah sanctioned marriage and to remove any obstacles and difficulties that prevent people from it. These include:

1) Solving material problems, like the issues of unemployment and housing, and offering assistance to those wanting to marry.

2) To ensure that the Muslim community is well informed of the importance of marriage. And for individuals to understand their own rights of getting marriage partner.

3) Calling to the desired habits in Islam and teaching people the type of interaction between opposite sexes as advocated for by the shariah. Such interaction should have a middle ground, which is free from extravagance and irresponsibility.

4) The shariah forbids expensive dowries and being spendthrift in marriage parties and is against deviant social customs related to marriage; all effective steps should be made to end these trends.

It is enshrined in the Islamic Shariah that achieving of an offspring is one of the most important goals of halal marriage and the existence of offspring is an inducement for the spouses to avoid seeking dissolution of marriage.

2.6 The Wife’s Responsibility for her Home

1) It is the wife’s responsibility to attend to the matters of the marital home and the children depending on the status of the members of the family. She is forced to do so as a religious duty and by the values of love, mercy, and cooperation to the pleasure of
both spouses, however, she cannot be legally forced to do so. Islam dictates that if a woman is working outside her home, then she has to bear the finances and the cost to be used at home, she does so depending on the agreement she had with her spouse.

2) If a woman is financially stable than her husband then she has to support him and the children. But in case he becomes financially stable, then according to Shariah, he has to pay back whatever she has spent on the family.

According to Deputy Chief Kadhi of Kenya Rashid (2018) the rights of a Muslim child include;

Custody

1. The child shall have right to have someone to take care of him, to bring him up, to provide for both his physical and psychological needs, the mother has the main task to ensure the custody of the child.
2. Children kept under custody include; the orphans, refugees, children with special needs.
3. Islamic Shariah does not permit the system of adoption, but it recognizes social care for children.
4. The Islamic Shariah stresses that the state shall bear financial cost inorder to support woman who have children under her care.
5. The parents are the primary custodians of the children, and the child cannot be separated from the parent unless under compulsion, and the necessity shall be evaluated according to the magnitude.

Financial Support

1. Islamic shariah dictates that the child shall have a standard of life that befits his religious, social growth, mental and physical.
2. The responsibility of providing financial support to the child lies squarely on the father, especially if the child does not possess any wealth, if the father is unable then it becomes upon the other relatives to come in and aid the child financially according to Islamic shariah.
3. This right shall extend, in respect to the boy child until he can earn and make a living, however, the girl child she shall enjoy such right until she is married or earns enough to sustain herself.
Good Social Habits

It is a child’s right to be taught good social behavior, especially those that stress on the significance of the family and social cohesion through love and mercy between family members and relatives. The good habits include maintaining the ties of kinship, treating both parents well and obeying them in areas which are religiously good and also respecting them, providing them with financial support as well as helping them in old age and in poverty. The children should also be told to be respectful to elders and merciful to the young, to wish the best for others, and to give a helping hand to those affairs that are good and righteous.

Comprehensive and Holistic Education for the Child

The child has right to education such as;

1. The parent should teach the child the facts of existence, such as the creator of the universe who is in control of all affairs of man, the mission of man and what he has to accomplish, the trials and tribulations of this world, and his eventual preparation for the next life after death.

2. Develop a child’s personality, his mental capacities and physical abilities, his talents so that he will be able to carry out his duties in life.

3. Develop respect for human right, freedoms and to make the child to know his specific and general principles.

4. Develops the child’s self respect, cultural identity, language, and his values which is related to his religion and his country.

5. Develop respect for the natural environment in the understanding that the earth has been subjected to man for his benefit to carry out his mission in life, as Allah’s representative on earth.
CHAPTER THREE
SOCIO-RELIGIOUS IMPLICATIONS OF DRUGS AND SUBSTANCE ABUSE

3.1 Introduction
This section will analyse the motivating factors to drugs and substance abuse and results on the socio-religious implications of drugs and substance abuse on Muslim Families in Eastleigh

3.2 Analysis of the Impact of Drugs and Substance Abuse on Muslim families in Eastleigh

It is clear that there is drug abuse among the Muslim communities residing in Eastleigh, this is evident as reported by five imams who were interviewed alongside with parents, professionals and among the youths. These findings established that drugs like heroin, brown sugar, bhang, khat, shisha, alcohol and cigarette are the most abused drugs among the youths of between the ages of 15-40 years. Among the older people beyond the ages of 40-60 years abuse drugs such as bhang (marijuana), khat and cigarettes. Young people of between 20-40 years are also said to supply drugs to the markets and they eventually end up abusing drugs themselves.

From the study it was clear that 10% of the respondents said that they came to learn of drug problem through investigations and from complaints from parents and Muslim communities at large. The findings established that there are fewer women who abuse drugs (25%) as compared to men 75% and of this 12% are adults. According to 5% of the respondents, men who take heroin confess that heroine is far sweeter than having sex. Another 7% of the respondents classified the use of heroine into stages. In 1st stage it is called a joint in which the addicts mix heroine and cigarette and the second stage is called cocktail which is a mixture of bhang, heroine and cigarette and in the 3rd stage it is a heroin injection in which 200 syringes can each be shared by two people at a go.
Gender and drugs use in Eastleigh

Table 3.1: Distribution of Heroine users by Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>47</td>
<td>75</td>
</tr>
<tr>
<td>Female</td>
<td>17</td>
<td>25</td>
</tr>
<tr>
<td>Total</td>
<td>67</td>
<td>100</td>
</tr>
</tbody>
</table>

Some 7% of the respondents also reported that a drug called Bogizi or rohypnol which turns the mouth bluish is used; they said that Bogizi gives the criminals the courage to rob people along certain street in Eastleigh.

The survey established that another drug called mugokaa also called butterfly food are consumed by 40% of the youths in Eastleigh, the mugokaa is relatively cheaper as compared to other khat varieties like kangeta or kiza. Its availability and reduction in price activated its rampant use. Another drug called brown sugar or the white crest as they called it is being abused by 5% of the youths and a gangster group called Super power in Eastleigh.

3.3 Motivating Factors to Drug and Substance Abuse

From the respondents interviewed and questionnaires administered a number of factors drive young people and adults into drugs;

As reported by 5% of the respondents, the environment in which people live attracts them to drugs, for instance in Eastleigh many youths become drug addicts just by seeing their colleagues chewing or abusing drugs. The environment makes young people feel that they are less important people if they do not abuse drugs.

The researcher also found out that 10% of the respondents claimed that poverty is a motivating factor because some young people first supply drugs such as khat and heroin to the drug dealers and later abuse the drugs themselves.

Another 6% of the people interviewed also abuse drugs because they want to elevate their mood and feel high.5% of the respondents told the researcher that some young people among the family members lacked proper Islamic upbringing, this is because their parents are not so strict on matters of their faith. One respondent says:
In fact, some parents give money to their kids to buy and chew drugs like khat. Some of the parents fear their children because they can be killed or beaten up by their sons if they cannot buy drugs such as heroin or khat for them because the parents have made their children get used to drugs from very tender age.

The study found that 7% of the respondents attribute the availability of drugs such as shisha, khat or heroine in Eastleigh as another major factor which motivates young people to abuse drugs. Some use drugs like khat in order to pass time or for leisure and 6% of the respondents abuse khat in order to ‘kill time.’ This implies that 30% of the young people have developed addiction of drugs from the early age rendering them unable to quit those drugs. This result was supported by Ng’ethe (2012) that Khat, is the most easily available drug of abuse consumed by the young people in Igembe South District. Among the factors contributing to Khat consumption by the youth include, the ease of availability with majority of the respondents indicating that it is easily available. Amsalu et.al (2017) who reported that Khat chewing experiences were higher among male than female and in the age group 15-24 years than in any other age group.

From the data, 5% of the respondents said that broken marriages in a family leads one to engage in drug abuse like rohypnol and khat as they downpour their frustration by abusing drugs and looking for a comfort zone. The researcher established that some 8% of single mothers who were divorced had gone almost mad because of the the drug abuse.

Women respondents reported:

Constant absence of our husbands from our homes have forced us to have extra marital affairs with other young men because our husbands are lorry drivers which transport khat from Meru to Nairobi, and whenever they are available they are too weak or tired and cannot therefore fulfill our conjugal rights.

The findings also revealed that 15% of lorry distance drivers have extramarital affairs in those towns in which they work in such as Meru and Maua.

Some 15% of the respondents told the researcher that bad company that one spends most of the time with, motivates them to abuse drugs like khat and heroine use in Eatsleigh, in fact peer pressure is a major factor according to many respondents, another 7% reported that some young people influence their friends into drug abuse because he or she is seen as “mtoto wa mama” or the child of a mother if he or she is
not abusing drugs while others are mocked at and called “angels” if they are nonalcoholic or drug addicts.

Another 5% of the respondents reported that substance like khat used in Eastleigh keeps them active and therefore they can do their jobs without being fatigued or bored. 3% of the respondents who were university graduates said that they use khat when they are reading for their exams or even when writing a book.

Some 20% of the respondents added that they use drugs to deal with life stress but in the end they end up adding more stress into their lives because after chewing substances like khat and smoking marijuana they create a lot of imagination in their minds like building castles in the air only to find in the morning that nothing like that actually happened or is bound to happen. The findings established that 8% of the people in Eastleigh chew khat overnight in order to keep themselves awake because they do not have a place to sleep.

It was also established that 10% of the respondents lacked education or are ignorant about drug abuse and its consequences on their wellbeing. A lawyer in Nairobi named Mohamed Alawi (2018) says that lack of sanctions by government on certain drugs pushed young people to abuse drugs as well as due to moral and ethical decadence among some Muslims in Eastleigh.

Deputy Chief Kadhi of Kenya Rashid Omar in Nairobi says; inefficient proper guardians and nurturing to the adolescence and the youths are some of the contributing factors. He says that lack of proper role model and ignorance are some of the motivating factors.

All 15% of those who were interviewed did abuse drugs because of idleness and were not formally or informally employed.

Some 5% of the youth in Eastleigh abuse drugs because they have money remitted to them from their close relatives who reside in the United States or foreign countries. 12% of the respondents say that 15% of the refugees who are either from Somalia or Ethiopia are being assisted by United Nations and are about to fly to the United States or Canada in due course, hence such people have sufficient money to use to buy drugs like khat, cigarette and shisha.
The findings established that 7% are parents who also sell khat and shisha business have actually influenced the young people to copy them. 20% of the youths who have been dismissed from their jobs are also said to engage in drug abuse in order to cope with life stress by abusing drugs such as khat. Some 10% of the respondents have refugee status and do not have a steady income which actually aggravates them to abuse drugs.

3.4 Implication of Drugs and Substance Abuse on the Social Well Being of the Muslim Families

Some of the respondents about 60% of drug users are married and about 30 percent are senior bachelors and 10% are the youth or people of 15-30 years of age. The researcher also discovered that in Eastleigh around 50 percent of those who abuse drugs have completed form four and only about 5 percent have completed University education and have either diploma or a degree. 30% of the respondents are informally employed and work in hotels as waiters, some are working in Matatu business as drivers and touts while 20% are unemployed and depend on their relatives for survival to buy drugs. Another 5 percent are not educated or learned at all. In Eastleigh the most commonly abused drug is the khat which is evident with 70% of the people observed and interviewed.

3.5 Gender and drugs use in Eastleigh

Table 3.2: Distribution of Khat Consumers by Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>70</td>
<td>70</td>
</tr>
<tr>
<td>Female</td>
<td>29</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>99</td>
<td>100.0</td>
</tr>
</tbody>
</table>

From Table 3.2, the Khat consumers interviewed, 30% were females while 70% were males. Thus Male consumers of Khat are synonymous with Khat use, while females were not so comfortable to abuse khat or any other drugs in public. This observation is corroborated by some of the key informants, who reported that,

*Khat chewing is synonymous with males of all ages in Eastleigh, they consume as they chat over various issues and business dealings. Muslim females who chew khat, do it secretly to avoid being exposed since the act contravenes the set moral standard.*
Anderson et al., (2007) suggest that women oppose Khat use because it is chewed in special rooms (*fadhiga*) which is so distant from home instead of chewing in the home setting, this in the process distanced men away from their loved ones and responsibilities for long periods. These findings were supported by Coleman (1988) who found that Khat use was dominated by men who lead the families in places such as Djibouti and Yemen and female Khat consumers avoided the khat use in line with their set standards.

Some 6% of the Khat users interviewed were aged 20-31, 26% were aged 32-41 and 15% were aged 11-20. While 42-50 were 13% and the others (3%) were aged above 50 years. This implies that (90%) of the Khat users were aged between 20 and 50 who are basically the youth and people in the middle ages. At this age they are done with schooling and are financially stable, they are thus excited, exposed and would like to fit in the society. They stabilize at age 40 and the khat consumers decline as they withdraw from social engagement and khat use.

Some 40% of khat users were secondary school graduates, this makes their number way ahead of others who abuse drugs. 30% of primary school graduates closely follow them, khat users with non-formal education and below were 7% while 9% had a university degree. This implies that khat users who did not receive any education used the drug because they were not employed in active engagements thus they had no income due to limited knowledge. The bulk of them strive a lot to make ends meet.

These results were supported by one Key informant who said:

*In Eastleigh, most people do not join University and this makes secondary school leavers to constitute majority of the adults in the area. Form four leavers are not so exposed to avenues to socialize and spend their free time. The graduates from tertiary institutions are professionals and have better ways of spending their leisure time and comprehend the impacts of Khat use. People who use khat are despised.*

One Key informant reported that:

*“Somalis do not want to employ khat users nowadays because of the hygiene problems associated with khat users”*. 
3.6 Views about Drugs by Various People Residing in Eastleigh

Islam is the predominant religion due to Somali influence in Eastleigh. *Khat* chewing has been seen to play a key role in social recreation. Islam per se does not encourage the consumption of khat, abuse of marijuana or any known drugs which is believed to alter the mind, opinion is divided. The key positions on drugs such as khat are that it is halal (permissible), makruh (detested or discouraged), or haram (forbidden) (Heather & Hersi 2010).

In this study, to assess the people’s opinion on khat consumption, 52% of the respondents had a Positive view as compared to 48% who had a negative view, 77 % viewed Khat use to be a good habit as compared to 3% who opined the habit as bad. Those who perceived Khat to be good had consumed Khat for less than 11 years, as reported by 70 out of 99 people who had consumed Khat for less than 5 years. This shows that with increase in years of Khat use, users tend to opt out of the habit.

Majority of the respondents (52%) reported that Khat was good but most of them had used Khat for less than 5 years. While the rest who had used Khat for more than 20 years 80 % reported that Khat consumption was bad. Others who had consumed for 1-5 years their feedback were divided as 84 of them said that it was good in contrast with 86 who reported Khat use to be a bad habit. Surprisingly, 77% of Khat consumers interviewed had intention of quitting as compared to 23 %.

Some respondents viewed that khat weakens sexual performance.44% of the unmarried men and 44% of the married reported that Khat weakened sexual performance as compared to 40% of the single and 50% of married who believed that Khat cannot lower sexual libido. Surprisingly, 52% of the single and 46% of the married users were not sure. According to one FGD interviewed:

> Depending with the individual, to some people, Khat lowers sexual esteem & desire, leads to low libido, hence high rate of divorce. To some, Khat has inherent ingredients which enhances sexual gratification.

The negative effect of *Khat* use on the performance of sex is supported by Hakim (2002) and Mwenda, et al (2003), who reported that Khat consumption reduces the sexual urge in human and most probably may lead to sexual impotence when used over a long time. 46 % of the respondents reported to have had a good sleep, the remaining 54 %, reported to have had abnormal sleep of this (26%) had less sleep while (11%)
stayed awake and rest (18 %) had sleep. These results are supported by Beckerleg, (2010) who said that Khat as a drug of abuse can produce mild to moderate psychological dependency. Manzar, (2017) reported that Khat leads to sleep disturbances and memory impairment.

Some 20% of the youth interviewed reported that substance like khat used in Eastleigh keeps them active and creates social cohesion and therefore they can do their jobs without being fatigued or bored.

According to Imam Muhdar Hussein (2018) some Madrassa teachers abuse drugs because they do not have good salary or remuneration that can help them live a comfortable life. Hence they lacked the morale to work. He says that in some worst case scenarios the Madrassa teachers abuse drugs within their classrooms and therefore, influenced their pupils to chew khat or abuse other drugs like shisha. They even influence their own children.

Once a person abused drugs like khat, 4% of the respondents say that he or she loses trustworthiness and people hardly respect them. In some cases, those drug addicts are often mistaken for being thugs.

The research established that 75% of khat users like to chat and are very social with people. The researcher found out that 10% of married women who abuse drugs such as alcohol and heroin do not take care of their husbands and children and in most cases they roam about the streets in Eastleigh looking for people to buy drugs for them.

A minority of the respondents (5%) say that Anti-social behavior like prostitution in Eastleigh is aggravated by poverty which eventually leads them to abuse drugs, another 3% say that in order to cope with stress and forget their poverty they had to use alcohol and khat. This report was supported by one of the respondent who wanted to keep her anonymity, she thus says:

I have been abandoned by my families in Eastleigh because we lost both of our parents and as such we were left very poor, this has made me become both a prostitute and an alcohol addict...I spend every night in the bar drinking alcohol and looking for men to pay my house rent and meet other necessities of my life.
The researcher found out that 5% of the families in which some members chew khat and consume alcohol experience constant quarrel with family members overnight. This implies that there is moral decadence among some members of Muslim community living in Eastleigh.

According to a member of young Muslim Association (YMA) some khat users in Eastleigh have developed selective friendship and do not want to socialize with non-users of the drug. This they say, is the reason for the Ulamas (scholars) inability to help the drug addicts. The findings also revealed that 10% of drug users such as khat users maintain their friendship with their peers by chatting with them. And therefore in order to maintain their friendship they had to buy them other accompaniments like sodas, chewing gum and coffee, and in some khat dens in Eastleigh called fadhiga women sell drugs like khat and shisha, the presence of woman in these areas according to some respondents is that their mood becomes elevated.

Some 5% of the respondents say that drug users have the tendency of sharing anything they have amongst themselves which makes them more close and generous people. According to 6% of the respondents the drug addicts in some cases cause a lot of trouble to the local residents of Eastleigh, in order to get drugs like khat or even heroine, they usually rob their neighbours or even steal from their parents.

In Eastleigh the researcher also found out that 10% of young people feel that the Muslim youths in Eastleigh have been marginalized by the consecutive governments and hence little effort have been made to alleviate their grievances, they were thus left in bad situation which therefore aggravated them to abuse drugs.

The research established that 5% of the mothers take up home responsibilities like feeding the family, paying rent and taking kids to school, hence according to some mothers, their men in Eastleigh have now got married to drugs meaning they do not even visit their homestead on a regular basis.

Some 6% of the women feel that some men do not want to face difficulty in order to fend for their family. Another 7% of the women say;

Women have now become superior beings to men. However, Qur’an dictates that men are supposed to be providers and protectors of women but now it has become vice versa. Some men in Eastleigh have abandoned their duties and women have taken up active roles in caring for the family.
The research findings established that 15% of Eastleigh residents reported that good neighbourliness have also been eroded, the traditional way in which Muslim neighbours interact have now been spoilt by this wave of drug abuse. 5% reported that even though from Islam teachings a child can be corrected by grown up neighbours, but as it is stands now in Eastleigh, no child can be corrected or punished.

Islam teaches that about 40 houses surrounding your house is to be regarded as your Neighbour and that a neighbour has rights over you, 5% view that nowadays those rights are nonexistent. Children below the age five are supposed to be taken to madrassa to learn Quran and other Islamic teachings, however, 6% of the respondents feel that this kind of Islamic upbringing is not so apparent in Eastleigh because of the drug problem since 10% of the parents are engaged either in shisha business or khat.

A total of 10% of the respondents reported that shisha business and use have made majority of the youth so inactive that focus on restoring or building facilities like school to the family is becoming difficult. 8% of the respondents reported that a lot of family businesses have been closed down because a number of young people who abuse drugs steal from the business. In some cases, the researcher discovered that 5% of male parents who abuse drugs render the family bankrupt because they buy drugs in order to quench their thirst of addiction to drugs.

Education of the youths has also been affected within the family set-up because the youth suffers from the consequences of their father’s actions. The drug abuse therefore steals the future of the child because those parents who abuse drugs become irresponsible which impacts the social structures of the family.

The research also established that 10% of the Imams have unanimously reported that marriage break-ups among the Muslim families in Eastleigh is quite rampant. The drug problem has made some men become impotent while others underperform the conjugal rights of a woman. The researcher also found that 10% of women complain of men who cannot cater for the family because they say that such men love themselves so much by indulging in drug abuse. 5% of women interviewed reported that their husbands do not to heed to advice given to them by the Imams.

Interestingly some 3% of the respondents reported that in some extreme cases those young family members who abuse drugs are excommunicated from the family and they end up as street boys.
The researcher found out that 5% of the people who do not abuse drugs quarrel with cigarette smokers and khat users; this they said is due to air pollution caused by those cigarette smokers being emitted to the air.

The environment is also polluted by those khat garbage littered on every street in Eastleigh. The researcher also found out that 10% of the children dropped out of school due to addiction or have been forced by the prevailing circumstances in the family, this is sometimes attributed to the absence of the bread winner in the family.

According to (SUPKEM) Drug addicts have become burden to the community because in Eastleigh there are about three rehabilitation centres which is making effort to contain drug problem. In one centre there were 25 men and 16 woman who were being rehabilitated, however, the centres were closed down by the Kenyan government after a BBC expose made a lot of revelations about how the patients undergoing the treatment of drugs addiction were abused, beaten or taken advantage of by extorting money from them.

The findings established that social harmony cannot be achieved because sober minded people usually clash with drug addicts. The researcher found that even among the drug addicts 15% of them live in deplorable houses and conditions hence they were looked down upon.

The families of drug addicts do not have normalcy and they are in most cases very disintegrated apart when a member abuses drugs.

The personality of cigarette, alcohol and khat addict is sometimes withdrawn and even violent, and there is a lot of character change in general, in one instance the researcher found that a khat chewer was wiping his mouth throughout the entire period of the interview. The research established that 8% of the respondents reported that bhang use makes them immoral because it leads to temptation to have illicit sex which is moral degradation.

According to Deputy Chief Kadhi of Kenya Rashid A. Omar, he elaborates that, drug abuse contributes to functionalism that can inhibit conflicts and social decay. The researcher also discovered that drug abusers do not want to dissociate themselves from their fellow addicts simply because they are ridiculed as sheikh or made fun of.
According to Faruq [2018], he explained that heroine use brings about psychological problem to the users. He noted that there is slurred speech with people who abuse heroine. According to him the brain is classified into two parts, the upper brain of human and lower brain of animals. If one uses heroine, the upper brain becomes impaired and the layer is covered, then the man tends to use animal or lower brain. The respondent said that it takes about ten years to recover from the effect of heroin use. The researcher also found out that the success rate of drug addicts is very low and this is put well by one FGD who said:

*Once the brain is damaged it is like the engine of a car, one cannot gain back the natural brain. This is because the brain of young man becomes like that of an old person due to the impact of drugs and substance abuse in Eastleigh.*

10% of the respondents alluded to the fact that using drugs such as (khat) wasted a lot of their time and that they cannot do any constructive or innovative jobs. In fact, one respondent says:

*If one of your friends who is a drug addict finds out that you are employed then, he will ensure that you leave your job and join the group. I think that the envy is the major reason for this.*

Some 15% of the respondents reported that most of the drug addicts in Eastleigh are good hearted and generous people; 15% of khat and alcohol addicts believe that they help one another in the world of addiction; they therefore feel that drug abuse in a way help them boost their economic welfare.

A third of the respondents also reported that a number of their relatives who abuse alcohol ended up in jails because of the conflict between them and their parents, while 16% of alcohol addicts ended up in mental hospitals while 20% became physically handicapped, the findings also established 20% of khat addicts have tooth decay, this increases the budget cost because money is used hospitalize the patient in order to fix the teeth problem.

The research also established that the household is harmed because of neglect, dissipation of household income and inappropriate behavior by which in most cases lead to conflicts. In this regards therefore there is likelihood of separation of the couple due to neglect and irresponsibility towards essential requirement of the family.
It was evident from the research findings that drug such as khat leads to family fund misuse, quarrels and misunderstanding due to laziness, irresponsible sexual behaviour eventually marriage breakups. Khat also had health effects which included tooth decay, stomach ulcers, blood pressure, hallucinations even though some members in the FGDs felt that Khat was a unifying factor. Ritzer (1992) reported that the action which destabilizes the structure of the family leads to conflict. This confirms Jibril and Yussuf (2012) findings that Khat is a factor inducing conflict in marital life and source of protracted disagreement leading to divorce. These inhibit conflicts and aggressions caused by the chewer after consumption and disputes due to its various negative implications on the marital life. These findings are in agreement with Kassim et al. (2011) who stated that Khat consumption destabilizes the marriage institution and religious life of the entire community.

The researcher established that in one worst scenario, a man in Eastleigh reported to have divorced his wife because she abuses khat, shisha and alcohol. She thus influenced her young members of the family to do so. All the family members he says, were disintegrated; even though the father is wealthy he could not keep his addicted wife and opted to marry another wife. The man says that his children have all become unproductive and are now jobless. In that family, it is only one son who completed his high school education. The respondent said that the drug addiction has impaired the brain of his children that they cannot think for themselves.

The researcher also found out that 10% of khat and shisha addicts in Eastleigh who were stimulated could not sleep well at night and therefore this prompted them to abuse alcohol which acted as depressants to suppress the power of the stimulant, they have to take alcohol in order to sedate themselves.6% of women who abuse khat and alcohol in Eastleigh also look for easy money and hence do abuse alcohol to lure some men in Eastleigh to give them money, therefore the availability of alcohol and khat have made some women prostitutes who prey on married men and young adults. 4% of the respondents disclosed that shisha use in Eastleigh has led to cancer of the lung while 10% of shisha users believed that they also get hallucination by using shisha. 5% of the respondents told the researcher that some men who abuse drugs loiter within Eastleigh estates at night in order to peep through the window of people having sex and later on they do masturbation.
Interestingly, the researcher found out that due to addiction and adaptation to drug use 50% of cigarette users have distorted personality and feelings and thus they do not feel the pain when putting off a burning cigarette using their fingers. In one interview with the youth, the researcher found that the young man cannot remember when he went to high school; therefore, he has lost his memory.

The researcher also found that 6% of khat addict’s change in behavior; some of them are so talkative while others are so silent when stimulated. The drug users have rendered some addicts feel so useless and in one interview with a reformed drug user, he reported that he cannot concentrate and he feels that he cannot study and excel in life.

The researcher also found out that among the drug users 20% of those reformed addicts are very lazy and cannot function well, hence they cannot become independent. The researcher also found that 15% of the young people in Eastleigh who abuse drugs do not have life goals and focus and that they get distracted quickly from their goals in life. They can fight and harm others or be harmed. Furthermore, 6% of drug users in Eastleigh and especially khat users and heroine addicts do not want to marry and have poor relationship skills; they said that they lacked confidence and self-esteem to communicate well with members of the opposite sex; they therefore remain single. About 50% of the youth interviewed between the ages of 20-40 were single and they are not even thinking of getting married. One respondent disclosed to the researcher that his fiancée left him when she discovered that he is a khat addict.

The researcher found out that substance abuse problem has permeated all levels of society with the youth and the young adults being the most affected. From the findings of this research it is clear that drugs such as shisha, khat and heroin were used in Eastleigh by 12% of respondents to maintain cultural practices and community cohesiveness, cope with experience of trauma, adversity in the context of civil wars which took place in Somalia and Ethiopia, majority of the respondents feels so close when they chew khat, in fact 5% of those interviewed told the researcher that whenever they are visited by a honorable visitor khat is usually availed to the visitor as a sign of respect or courtesy.

The use of the khat has been also linked to amphetamine like effects where the user has a short lived increased spirit of energy, self-esteem, feeling of elation,
enhanced imaginative ability and the mental levity to inter connect ideas [Teferra et al.2011]. Similarly, according to NACADA [2007], usage of khat by long distance drivers in order to stay awake has been in incriminated in causing road accidents with grave social outcome.

The researcher also found that 6% of the khat users have induced states of euphoria and mood exhalations with feelings of increased alertness and arousal of vivid discussions in the social life of khat consumers. The researcher also established that poor hygiene and diseases such as cholera or bout of diarrhoea is synonymous to places in which khat is chewed.

In the case of 70% of khat consumers who were interviewed, the divorced, separated and widowed were partly 15%. The respondents who were married were slightly more compared to single by around 5%. These findings implied that consumption of Khat is a practice which is widely accepted among families in this region.

Greater percent of single persons can be explained by the fact that single persons do not have lot of responsibilities thus they have ample time to engage in Khat consumption. At the same time, they have less expenses, have peer influence and the feeling of being together. Married persons spend most of their time with people who have settled and stabilized. The divorced, separated and widowed have resorted to drugs such as alcohol and khat in Eastleigh as well as withdrew from the society due to their previous marital experience, the highest percent of Khat consumers (40%) were self-employed followed by 33% who were not employed. The least were students at 6% and temporary workers at 14%. The people who are permanently employed accounted for merely 7%.

The current discourse on Khat and sex is that local religious and political leaders invoke Khat use as a cause of what they argue is a breakdown of morals and social order. In Kenya and Uganda, it is women Khat consumers who are seen as sexually uncontrolled. In Uganda, the argument is extended even to men with male Khat chewers labelled as prone to commit rape.

Engaging in sex outside Marriage is very bad as this may lead to a couple of problems. When one is engaging in extra marital affairs some of the spouse may seek for divorce hence the family is destabilized. Death may also occur due to sexually transmitted diseases. Lack of sleep does not cause problems to the males who chew Khat in alone but also to other family members particularly their spouses. Failure to sleep would
make the man irresponsible because his mental capacity is lowered. This may lead to absenteesim of the husband from the bedroom when his wife is in need of sex or to discuss family issues, therefore, wives are not sexually satisfied. Other problems such as breakdown of communication between the male and his wife could take place which result in series of problems.

Some FDGs who were married women and whose husbands chew khat reported that:

*Some men overwork their wives sexually in search of sleep or do so to keep themselves busy. Some men would demand for their wives’ company. This in the end brings about disagreement, fights destabilize the households. Khat addiction leads to loss of appetite and thus the males do not to eat and they therefore become weak which makes them unable to play their roles properly. Lack of appetite could lead to stomach ulcers hence making the households financially incapacitated because money would be required to buy medication. Once sick the males cannot offer security to the household members, this will lead to inability to play significant roles. This will eventually lead to unstable family.*

The social implications are so numerous but it is important to understand that Muslim families need to interact and bring everybody within the family on board in order to live an exemplarly life.

### 3.7 Implications of Drug and Substance Abuse on the Religiosity of the Muslim Families

Drugs and substance abuse is a major obstacle to Muslim families residing in Eastleigh because from those who were interviewed it was found to have negative implications on the religiosity of Muslim family.

A majority (70%) of the respondents reported that praying five times daily prayers is a big challenge to them. The drug users are busy in the world of hallucination and illusion created by the stimulants such as khat and and hallucinogen such as heroin as such they hardly remember or keep time to pray. Salah is a basic pillar of Islam but to those drug users it is an uphill task even to walk to the mosque. 10% of the respondents say that Drugs such as khat has made some Muslims in Eastleigh to become great liars and they say that one can lie every minute because their world of stimulation has made the khat users to create an imaginative fictitious life. 20% of alcohol users in Eastleigh who are women do not pray, they are mostly in their state of euphoria and feeling, in fact they hardly know themselves. Quran however,
discourages people to lie but khat and alcohol users always do lie. The findings established that 10% of respondents and drug users agreed to the fact that using drugs use would make them irresponsible.7% of the woman interviewed reported that the children of drugs addicts are always in a devastating situation since the drug users usually come late at night, and he or she hardly have time with his children or wife, in that case the moral fabric is broken and children lack moral support and role model in the family.

Islam strongly discourages laziness and it should be avoided at all costs but 30% of the drug users the researcher interviewed reported that wasting time and moving with the flow is the order of the day in Eastleigh. This contradicts Prophet Muhammad’s teachings because he sought refuge from laziness and incompetency.

The research findings also established that 25% of the khat, shisha or heroin users in Eastleigh do not want difficulty in their lives and as such they do not want education or improve their life. A good Muslim is the one who does his or her best in order to succeed in life but 10% the drug addicts suffer from dependency syndrome whereby they always depend on people for survival.

Marriage among the drugs and substance users still remains a big challenge. In fact, most of them struggle to make ends meet. These findings were supported by qualitative results where the Focus Group Discussions reported that:

\[ \text{In Eastleigh marriage among the young drug addicts is often delayed among the Muslims and this has posed a big challenge in terms of maintaining morality. Family is an important foundation of the society which can only be attained by way of marriage because according to Islam marriage is half of the faith, the other half one can be attained through prayer and devotion.} \]

The problem of high rate of divorce among the Muslim families residing in Eastleigh are attributed to drug abuse and this is supported by an Imam Mohamed [2018] in Eastleigh who said that several women came to his office seeking for divorce because their husbands are incapable of satisfying them sexually. As a result, he says, family breakups are so rampant, he opines that this requires a serious discussions and urgent solution. Among some of the complaints raised by 10% of the women interviewed are that often time’s wives of drug addicts usually have extra marital affairs with house boys who are usually sent on errands.

One key informant reported that:
Most of the drug users do not want to work, in Islam however; work is Ibada (worship), if one is physically unfit then one is excused to seek for assistance from the community, but to the drug addicts searching for a job or even creating their own job is a big problem. Some drug addicts are very quarrelsome when told to work; a drug addict cannot become a real man and stand on his feet because his or her mind has been retarded by the impact of drugs and substance abuse.

It is evident that drug abuse contravenes Islamic legal connotation and dictates. 20% of khat and marijuana users in Eastleigh reported that, most of them sleep for long hours that is extended late to the following day, and in most cases they cannot maintain punctuality in their jobs, they even go to their work stations when they have hangover and therefore, they become unproductive members of the society.

In Eastleigh the character of heroine and khat addict become highly wanting because they develop hypocrisy and they do not want to own up their mistakes, they develop excuse mentality and most of their work is not attended to as required. 5% of the respondents said that Khat users break promises and also even steal from their wives in order to purchase drugs, which is against Islamic jurisprudence.

A Key informant reported that:

In the month of Ramadan most of the alcohol and drugs addicts do not fast and even those few who fast have led to poor income to bar owners in Eastleigh. The number of their customers usually go down in the month of Ramadan due to absence of Muslim customers in their bars, majority of their clients come from the Muslims and in the month of Ramadan their daily income drastically decreases. Availability of Drugs such as alcohol have therefore ruined the moral fabric of the Muslims in Eastleigh because of too much drinking which have led to addiction.

Islam teaches Muslims to take care of their health because they are questioned of their health status by God, therefore abusing of drugs deteriorate the health of Muslims families in Eastleigh. The researcher established that excessive use of drugs such as opioid and bhang have led to dependency on these drugs,

The findings also established that drugs such as opioid is highly addictive, 10% of the opioid victims told the researcher that almost 20% of opioid addicts die after consuming the drugs for only 2 years. Another 5% of the young people have been rendered mad and some are on the verge of becoming mad due to opioid abuse in Eastleigh.
In one rehabilitation centre in Eastleigh 50 drugs addicts were being rehabilitated because their God given brains damaged and impaired and they are thus being treated using an herbal powder medicine called harmala. Harmala, according to the centre’s manager is to detoxify the alcohol or the drug taken in by the drug addict. Harmala is usually added to hot water or drinks and given to the patient as a medicine. If the patient refuses to drink the shrub, he or she is beaten thoroughly. Therefore, it is a form of punishment and cure to the drug addicts; the patients at the centre are then forced to vomit in order to remove the drug from the body or detoxify the body. Most of those patients however, complain of chest pains when they are given the harmala.

The researcher also established that 7% of khat consumers experienced fear in their hearts which they believed was aroused by the by the effects of the khat, this implies that he or she can hardly tackle anything which requires courage or physical confrontation. Islam however teaches, the believers not to fear anything apart from Allah (Al Imran 3:175); it also forbids Muslims to develop too much love for this material world because if one develops too much love for this world, then one would remain in his comfort zone and cannot therefore strive to better his life (…. But you prefer the love of this life, while the Hereafter is better and more enduring…. (Q87:16-17).

According to Islam alcohol is the mother of all evils but in Eastleigh about 7% of the respondents interviewed were alcohol addicts, thus 6% of the women interviewed complain of male alcohol addicts not respecting them. Neither do they respect their own mothers, hence self-respect and respect for others is hugely lacking within some families in Eastleigh.

A few of the respondents say that the male members of the families are the ones mostly affected by khat and shisha in Eastleigh, and therefore, lacked leadership on matters of religion. The drug addict parents also lack the moral ground to guide or chastise the young ones if they themselves are involved.

The researcher also found out that 9% of the youth aged between 15-25 of the drugs addicts engage in criminal activities like mugging people on the streets by a gangster group which is called super power and that they are feared by the residents of Eastleigh. Another 5% have become vagabonds on the streets. At this age they are excited, exposed and would like to use force to engage in crime in order to fit in the group.
The findings also established that, 5% of women in Eastleigh got unwanted pregnancy as a result of being abused by heroin and khat addicts. The girls of 15-17 years of age complain of that they are being promised for marriage by Somali men from foreign countries, the women would be lavishly wedded by their parents to these randy men who are out there to prey on them. Once they have had what they wanted the girls are abandoned with the children, this means that the girls have to raise the children with a lot of difficulty but the culprits would run away to Europe or USA.

Girls aged 17-30 in Eastleigh have been influenced to drink alcohol and use khat by their company. For instance, a girl Named Amina (2018) said that her best friend lured her into taking khat and later she was introduced to alcohol, her cravings to have sex developed and she is now an addict, she says that she can do anything to buy those drugs. Drug addiction by such young girls leaves them absolutely shattered and without any hope in life. Similarly, neither does her conscience tell her it is evil in the sight of Allah.

Islam strongly forbids killing innocent human beings but a 10% of respondents reported that some criminal groups such as super power normally harass the residents in Eastleigh; they do so by demanding for money or other valuables such as gold from mainly Somali women, failure to which they commit murder on a daily basis. Another 10 % of heroin addicts maim themselves and in some cases alcoholics are reported to have caused road accidents in Eastleigh. 5% of the respondents also reported that after engaging in drunken orgies they got infected with HIV.
CHAPTER FOUR
IMPLICATIONS OF DRUGS AND SUBSTANCE ABUSE ON THE ECONOMY OF MUSLIM FAMILIES IN EASTLEIGH

4.1 Introduction
This section will analyse the implications of drugs and substance abuse on the Economy of Muslim Families in Eastleigh.

Islamic Economics
The Muslims would agree with Jesus that man does not live on bread alone because Jesus did not ultimately condemn the material world. Therefore there must exist a balance between the religion of Islam and the material or nature. God is the sole creator of the universe and that is the essence of monotheistic belief in Islam, similarly God gave man the material world so that he can produce for himself or the others. Man has to satisfy the material need of himself and others (Q101:1-4). The Islamic way of life is wholistic and it does not separate anything. All aspect of life are interdependent such as social, political and economic among others. Islam doesn’t or didn’t avoid economic endeavours. However, Islam is against extravagance and misuse of resources on things which are not beneficial to them (Q 7:31). Drugs and substance abuse therefore is the misuse of resources which man have been given as a trust by Allah, for which he will be answerable to in the day of Judgement.

4.2 Analysis of Impact of Drugs and Substance Abuse on Muslim Families in Eastleigh
It is evident from the research findings that abuse of drugs in Eastleigh has led mainly to negative economic implications to the Muslim families. The prophetic teachings on the economic dynamics of marriage is clear, He says that one of the reasons for which a woman is married by a man, is her wealth or wealth of her biological family, likewise a man has been given an obligation to financially support his wife even if she has sufficient money, the reason for this is to emphasize the importance of legal obligation of spending money on your wife, furthermore since marriage according to Islam is half of the faith it is incumbent upon Muslim men to seek for a hand in marriage, in the case of eastleigh it is clear that 20 % of the khat, heroine and alcohol users, lack willingness and the resources to marry, this is so because a lot of their money is used in purchasing of those drugs. Similarly, 7 % of young people drop out of school due to lack of school fees because their parents are
chronic users of drugs, hence parents use their income on buying drugs.
The research also established that some parents find it difficult to raise their kids, According to one FGD:

The father of my kids is a drug addict and does not take up his responsibility to fend for his family, the bread winner is hardly available to raise his children, and hence my family has now become poorer because the resources are channeled to the wrong areas.

One respondent Hailu Gebre (2018) explained that, for instance, by chewing khat a lot of money could also be wasted to buy other accompaniments, he says

Drug addicts need to buy other accompaniments such as sodas, several cups of coffee, chewing gums, they also need to smoke some shisha in order to get high, my daily expenditure on drugs alone of getting high is about kshs 3,000.

If you analyze his entire life you will find that there is no progress in terms of economic development.

Some 7% of the respondents reported that after chewing khat they must look for a female partner to have sex with, one of the respondent says that his sexual urge is very high once he starts chewing the stimulant khat, which means he has to incur other expenses in order to live as he wishes in Eastleigh. The fact that most of the respondents are addicts have made them to cope up with the fluctuating prices of khat, One FGD reported that:

‘Whether the price of khat and shisha is appreciated or not, we are able to cope up with the price of the drug because the drugs are in our blood’

The research established that in Eastleigh there is 8% over dependence on the breadwinner for survival, there is lack of economic contribution among the family members because both the parents are supposed to be working but in the case of one member being an addict then the other party suffers. The research also established that drug addicts’ mental status or disorder have made them unable to work actively, hence their jobs are taken up by other people, for instance teaching in schools is no longer a profession of most the Muslim families in Eastleigh because many Muslims in Eastleigh mostly chew khat or abuse drugs than the non-Muslims.

In Eastleigh the research discovered that 10% of young children miss schooling, decent clothing, housing and some of them end up being street children, this trend is attributed to the absence of parents to raise the kids because the drugs problem has affected them disproportionately.
One respondent stated that:

“Lack of sleep is a big problem for me, especially after chewing khat, therefore I need to take valium at night which sedates my body”.

He has thus developed addiction of others drugs in order to sleep and all this has economic implication on his family budget.

One key Informant said:

*The Muslims residing in Eastleigh are not economically poor because there is a lot of resources and manpower at their disposal but drug and substance abuse have lowered their progress. The Muslim leaders are not doing anything at all, while others are of the view that there are some efforts being done by Muslim clerics but their effort has borne very little fruit as far as combating drug abuse menace is concerned. There is no single social amenities such as hospitals, schools and recreational facilities in Eastleigh which provides welfare services to the poor and the needy to alleviate their grievances. This is because addressing drug problem has become a big challenge due to conflict of interest, the Islamic financial system of pooling the resources together in form of zakat to help such needy people who resorted to drug and substance is nonexistent.*

The issue of drug abuse in Eastleigh has made 20% of Muslim youths incompetent and they do not engage in business activities like selling clothes or food on the streets, in fact most of them do not have even decent clothing to wear. According to one of the respondent Amina Ali (2018) who has an alcoholic child and khat user reported that she was forced to take her son to a rehabilitation centre, she revealed that she had to pay 500 dollars a month to cater for her child in that centre. She complains that life has become unbearable for her because she has another child to take care of. She says that she gets assistance from her cousins who are residing abroad.

The research established that 20% poverty level in Eastleigh is not caused by lack of jobs but is caused by those who sell khat or other drugs because they expose many young people to abuse drugs. Furthermore, the youths are not so ready to look for a job or take up any work which is available.

From the research findings it is clear that even though people do not come out openly to tell the amount of money spent on heroine in a day, the drug with the highest income for drug barons in Eastleigh is the heroine, but for the purpose of this study the researcher did not come up with explicit figure but the deductions were arrived
at from the various interviews done in Eastleigh, khat is seen by 30% of the respondents as the drug with high negative implications but there are other drugs which have serious negative implications on the Muslim families in Eastleigh like heroine.

The research finding established that 15% of young people between the ages of 11-30 abuse drugs in Eastleigh. 52% of the respondents alluded to the fact that more than four thousand youths abuse heroin in Eastleigh, and of these 75% of heroin users were male and 25% were female youths, those who abuse heroin require three sachets of heroine daily in order to inject themselves, accordingly, a sachet costs 200 shillings and therefore 3 sachets required in a day costs Kshs. 600, and if 600 is multiplied by 4250 youths it will cost Kshs 2.7 million. This amount will be used daily. Since these youths are very much addicted to the heroin they must use the drug on a daily basis. A half of the respondents reported that 500,000 Kenya shillings is used daily on bhang alone and 1.5 million Kenyan shillings is used daily on khat and 150,000 Kenya shillings is used to purchase rohipnol (bugizi) which is supposed to be given to the mentally sick people but bugizi is used by the drug addicts in order to induce them to sleep.

From the research findings it can therefore be concluded that, cumulatively Kshs. 14.5 million is used daily on drugs alone in Eastleigh. Another 30% of the respondents reported that the pupils in primary school in class five, six and seven used tobaccos while others use kuber. The research also established that three new youths join the drugs addicts group on a daily basis on top of the 5000 youths. The research found out that the money the drug addicts used was stolen either from their parents or by harassing the residents in Eastleigh. The findings also revealed that the drugs use has become as rampant in Eastleigh as one key informant said:

*Everybody’s family in Eastleigh has been affected one way or the other by the drugs and substance abuse. Therefore, it is feared that in Eastleigh in future every street in the area will have its own gangster groups as was the case in Mexico City whereby everybody will be having a pistol in his or her hand in order to terrorize the residents of Eastleigh.*

It is paradoxical that even though Khat use is major drug abused in Eastleigh with grievous consequences, the residents of Eastleigh are also benefitting from the business dealings in khat. The figure below shows the truth of this.
4.3 Monthly income and Khat Consumption

Table 4.1: Distribution of monthly income by Khat consumers

Approximate monthly income in Kenya Shillings

<table>
<thead>
<tr>
<th>Income Level</th>
<th>Frequency</th>
<th>Percent</th>
<th>Cumulative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Below 2000</td>
<td>23</td>
<td>23.3</td>
<td>23.3</td>
</tr>
<tr>
<td>2000-5000</td>
<td>34</td>
<td>34.6</td>
<td>57.9</td>
</tr>
<tr>
<td>5001-20000</td>
<td>19</td>
<td>19.1</td>
<td>77.0</td>
</tr>
<tr>
<td>Above 20000</td>
<td>23</td>
<td>23.0</td>
<td>100.0</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>99</strong></td>
<td><strong>100.0</strong></td>
<td></td>
</tr>
</tbody>
</table>

Source (researcher, 2018)

From Table 4.1, 23.3% of the Khat consumers earned less than 2,000 Kenya shillings per month while 23% earned more than 20,000. The survey reported that the number of Khat consumers were on average evenly distributed across the different income levels. As high income levels could have encouraged males to chew Khat, poverty related problems could also have contributed to the numbers with low income levels to chew Khat. For the lower age-, this had some economic implication in that young people spend much of their income in Khat making them not to excel in life.

Thuranira (2011) in the study on the effects of Khat use on males” performance of their urban household roles in Eastleigh estate in Nairobi city found that, 31 % of the respondents indicated that they earned over fifty thousand Kenya shillings per month, about 31 % indicated that they earned between Kenya shillings thirty thousand and fifty thousand, about 21 % earned between Kenya shillings ten and twenty thousand and 17 % earned below Kenya shillings ten thousand. These descriptive findings prove beyond reasonable doubt that household characteristics such as gender, age, marital status, level of education, occupation, and income levels had some socioeconomic implication on family life in Eastleigh.

Most of the Khat consumers surveyed (34.62%) earned between 2000-5000 Kenya shillings per month followed by those who earned above 20,000 (22.98%). Those who earn between 5001 and 20,000 were the least at 19.15%. The difference was quite significant from the FGD, “Muguka has higher stimulants and its impact is felt immediately” One Key informant said.
Muguka are leaves, more in quantity as compared to Kiza and Kangeta which are fibers. The packaging of Kiza and Kangeta is more special and expensive. During our time Muguka was not there and not known, it is like it was consumed by the farmers but currently it is making prominence.

To assess the additives used together with Khat, majority (41.79%) combine Khat with chewing gum, 32.84% consume with peanuts, 13.73% use with cigarettes. The other additives bhang, sugar coffee and beer accounts for merely 11.7%. These additives have medical side effects.

While the specifics of gum-as-diet-aid are still murky, white sugar-sweetened gum is bad for the teeth but according to the American Dental Association, chewing sugarless gum stimulates saliva flow, which reduces plaque and helps prevent cavities (Hassan et al, 2002). Artificial sweeteners commonly found in chewing gum have adverse gastrointestinal symptoms, including diarrhea. While peanuts have healthy fats, there’s still some saturated fat in them. Over consumption of peanuts increases blood phosphorus levels, causing bones to grow in the wrong places. Peanuts allergy causes side effects like hives and facial swelling. Smoking badly affects lungs leading to coughs, colds, wheezing and asthma. Smoking can also cause fatal diseases such as pneumonia, emphysema and lung cancer. Smoking causes 84% of deaths from lung cancer and 83% of deaths from chronic obstructive pulmonary disease (COPD). These results were supported by FGDs who said that:

All chewers use something, so apart from expenses from Khat there is an extra cost. It becomes also expensive to treat and manage the side effects related to Khat Consumption which includes tooth decay and mouth swelling. Other additives used are ginger, candles wax, mosquitoes coil, Maasai sniff, Kubero and bhang.

From the research, 51.04% of the respondents use additives as stimulants, 32.24% use additives as sweeteners and 15.82% use additives to add flavor. Stimulants covers many drugs including those that increase activity of the central nervous system and the body, drugs that are pleasurable and invigorating, or drugs that have sympathomimetic effects.

Depending on the drug, stimulants can be smoked, ingested orally, snorted or injected. Stimulant effects can range from short-term energy boosts to long-term brain changes and (or) organ system injury. The harm may be long-lasting in extreme cases, but any amount of stimulant abuse can cause damage to the user. Stimulants lead to addiction
especially when Khat consumers take it chronically for a prolonged period of time. Those who abuse Khat often take it for recreation purposes, to produce a feeling of calm, while some become weak and cannot perform their roles properly. Lack of appetite could also make the males have problems like stomach ulcers.

4.4 Khat Retail Traders
To analyze the role of Khat trade for retailer household economy, questionnaires were distributed to the Khat retailers in Eastleigh, the Khat retail traders interviewed, 61.43 % were males while 38.57 % were females. Thus Male Khat retail traders had a strong link with Khat trade while females were more hesitant to this trade. In fact, this observation may be described by the fact that most Khat consumption is done at night and due to the religious and society believes that females are not supposed to work at night. Women who work at night are associated with immorality.

![Pie Chart of Khat retail traders’ gender](image)

**Figure 4.2: Pie Chart of Khat retail traders’ gender**

4.5 Gender of the Khat retail Trader and whether they Consume Khat.
The survey established that 68.4% of the males who sell Khat consume as compared to 31.6% of the females who sell and at the same time consume. To understand why Khat retailers consume Khat, 70% consume for leisure, 20% to reduce stress and others 10% reasons of boredom and to attracting customers.

Some 31.43% of the Khat retail traders earned above 20,000 Kenya shillings per month, 25.71% earned between 5001 and 20,000, 21.43% of the respondents earned between 2000 and 5000 and those who earned below 2000 were 21.43%.
The research findings established that (42.86%) of khat retail traders had secondary education as their highest level of education, followed by those who had primary education (22.86%). 10% of the traders had no education at all while tertiary and university graduates accounted for a combined percentage of partly 7.1%. The reason why most of the traders had some formal education is that retail is an intensely competitive industry. It is also becoming more technology-focused even though years of formal education or specialized training may not be necessary needed to be retail trader, good customer relations and the relationship with the supplier is important.

To minimize the negative adverse effects of the key informants and FGDs suggested that Khat need to be controlled through policies on consumption hours, places of consumption (dens) and age of consumers. Regulations, through strict tariffs and taxation, campaigns through community sensitization on the negative impact of Khat by leaders who include chiefs, religious leaders and elders should be encouraged. Also, availing alternative livelihood for Khat users and alternative ways of spending free time will be vital.
CHAPTER FIVE
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction
In this chapter, detailed summary of the study findings, conclusions, and recommendations for practice, policy and those areas for further research are presented next.

5.2 Summary
It is paramount for Muslim families to develop a well knit, virtuous members governed by Islamic legal dictates which basically calls for practicability of all tenets of Islamic law. The Muslim community should be pure and chaste, and that can only be achieved by having a legitimate marriage and offspring loved by Allah (s.w).

In addition, it is imperative upon the Muslim families to have a legitimate and dynamic society which upholds the Islamic value system based on love, mercy, compassion and understanding between the spouses as well as the proper upbringing of children. The family is supposed to safeguard its members from external harm such as indulging in drug abuse, upholding every right of a Muslim child through education and striving to maintain the ties of kinship.

Islam teaches people to live a sober and upright life, it is sad however, to note that in Eastleigh many adults and youths alike engage in drugs and substance abuse such as khat, shisha and heroin, while 30% say that they take drugs to cope with life stress, about 70% of the residents do it for pleasure. They delve from the world of reality into the world of illusion and hallucination and escape reality, 12% of the respondents who engage in alcohol use in Eastleigh get into a kind of frenzy and lacked self discipline, their moral values have been degraded in the society. The drug problem has weakened their power of intellect and they have now become unproductive members of the Muslim society.

From the study it is clear that there are variety of drugs and substances abused in Eastleigh. These include, Alcohol, Bhang, cocaine, Heroin, and Khat among others. It was also established that a majority of the abusers use Khat. Furthermore, the findings indicate that 8% of the drugs abusers in Eastleigh share drinks and therefore the chances of contracting disease such as hepatitis, tuberculosis, and other infectious diseases are very high. Closely related with hygiene is tooth decay with those who
mainly abuse khat, it is believed that drug such as khat contain a chemical that may make gum to recede.

The study also determined that Khat is used alongside with different accompaniments to act as stimulants, sweeteners and partially to taste. The generally used accompaniments include chewing gum, peanuts, cigarettes and shisha with a few who prefer bhang sugar, coffee, beer. Folks who use heroin considered it as ten times sweeter than having sex if it's far used with bhang and cigarette.Majority of the female spouses who do now not chew khat opined that khat had great impact on their marital life, some viewed that khat intake had affected their male opposite members sexual performance and hence complain about the rampant use of the drug by their male counterparts. Some spouses are satisfied with the conduct of their men who abuse drugs, at the same time as to a few respondents khat created hallucination which ultimately led to masturbation and therefore high level of divorce cases.

A majority of the khat users claimed that it had affected their sleep. The survey discovered that four out of ten users of drugs and substance such as khat earned between 3000-5000 Kenya shillings per month and those who earned above 20,000 were three in every ten drug users. The ordinarily used type of khat called muguka is consumed by seven out of ten followed by kiza. Muguka is preffered by many users and traders alike regardless of the benefits gained.

Drugs and substance abuse such as alcohol and khat have also led to moral decay in Eastleigh because of the high rate of prostitution. It is also clear that divorce rate is on the rise as a result of drugs and substance abuse. 10% of the parents complain of crime committed by their own children which was facilitated by the addiction of drugs such as heroine, marijuana, khat and other forms of drugs.

Social impacts such as abnormal deviation to crime due to psychological repercussions, weak response to social duty and family responsibility have also been found. The research also found that Increase in Muslims family budget caused by drugs use have led to economic burden to the family, some children are also seen to engage in crime, this is as a result of poor upbringing and nurturing of the youth in line with Islamic ideals. There is also social-religious corruption and reluctance to marriage by some youths.
Muslim families being members with some degree of kinship through blood, marriage, or adoption, children are taken care of, revered, and grows up to care for others and develop strong and healthy relationships. In order to achieve this, it is important to make time for family members, effective communication and supporting each member are some of the ways of strengthening family ties and constructing some progressive relationships. Sharing of duties as a Muslim family is paramount in creating a resilient bond and compassionate family relationships. Nevertheless, the social impact of an action or event are the outcomes, on society or part of society, of the event or the action. Social impact can also be streamlined to come up with a law or a policy actions. From this study, majority of the respondents felt that drugs and substance abuse have shown negative implications to the social life of Eastleigh dwellers, it has reduced most family’s drug addicts into beggars, led to economic hardship, high rate of immorality. Thus this study concludes that the disadvantages of drugs and substance abuse surpass its advantages in terms of family relationships in Eastleigh.

If in Eastleigh alone in a day about 14.5 million shillings is used on drugs, then in a month kshs 4, 35 million will be used and in a year Kshs 522 million will be used on pleasure alone. If this huge amount of money used by Muslim Ummah on drugs would have been used in the halal or permissible way, it would have helped Muslims build ten mosques and five hospitals a year, which could have helped the Muslim Ummah deal with with economic and spiritual challenges prevailing in the Muslim community not only in Kenya but even beyond. This money would also have been used to build estates and other facilities, if such huge amounts of money go down the drain in Eastleigh alone then what would be the economic implication of drugs on the entire Muslim families in Kenya? More so, what would be the plight of Muslims in 20 years to come? The problem raises many questions than answers. The money used on drugs would have also been used to engage the youth by creating jobs for them unfortunately that is not the case.
5.3 Conclusion of the Study

Drug and substance abuse have had a negative effect on individuals and their families in Eastleigh. Furthermore, drug and substance abuse have had a negative impact on the religious adherence of the abusers and their families. Moreover, this vice has placed a great moral and economic burden on the families of the abusers leading to emotional and psychological problems in the society. It should also be noted that drugs and substance abuse have a direct correlation with the spirituality of the people as the more they are involved in the abuse, the less likely they are to adhere to the doctrines of Islam. This in turn affects their value system, which is key to the social fabric.

Drug and substance abuse has also rendered some members of the community in Eastleigh mentantally and financially incapacitated. The community is supposed to be progressive, cohesive but drug problem has actually made them unproductive, since such a community cannot be represented in parliament or in leadership positions like Mps, Governors, MCAs or Women Rep, there would be a leadership crisis in future among the Muslim community in Eastleigh, even coming up with policies to curb the menace will become an uphill task.

The Muslim Ummah and leadership have a great role to play in curbing drug and substance abuse in Eastleigh. The casual assumption and laxity of the leaders in connection to drug and substance abuse has not only affected the individuals but their families and the society at large. The lapse in checking on drug and substance abuse in Eastleigh has led to an increase in crime rate and opened up the community to vices such as recruitment of young people into extremist groups like the Al-shabab. Therefore, if the leadership and community are to address the issue of youth recruitment into criminal gangs, radical and extremist groups, then it is imperative that they address the growing drug and substance abuse in Eastleigh.

Even though some residents of Eastleigh engage in business dealings of drugs such as heroin, khat, shisha cigarette and marijuana as a main source of income as well as jobs for some residents, it is also clear the health concerns of drugs and substance addiction and growing international pressure to ban some drugs. It therefore, becomes mandatory to come up with policies which can eradicate or minimize the impact through better management on the consumption and trading in such drugs. Substances which have adversely affected the young people require good policies as well as support from the
international communities, As stated in the Qur’an that the loss and sin one gets from substances such as heroine, bhang, alcohol and all other drugs outweighs the benefits, and for these reasons it is important to countercheck the merits against the demerits and come up with policy framework.

Some substances such as khat is a traditional practice across the ethnic groups in Eastleigh. Majority of the people who abuse drugs were unemployed. Unemployment and lack of resources could be one of the reasons behind abuse of these drugs. On the other hand, many people who consume drugs such as khat in Eastleigh have been motivated to chew in order to engage in a discussion or any other important affair. According to the some of the respondents’ substance such as khat need to be regulated while others opined that all drugs must be banned.

**5.4 Recommendations**

1. It is necessary to find alternative business ventures or creating jobs for the youth as well as for the drugs dealers. This is because most of them are forced into it by poverty. Through value addition the youth can diversify their income by resorting to other crops such as sweet potatoes, mangoes, or pumpkin, growing such plants and availing export markets to such products can be very beneficial to the young farmers and drug traders such as khat merchants so that they can do away with trading in drugs.

2. Proper legislation by government on the use of drugs
   Government should come up with policies or regulations that govern the use of substances such as khat in order to reduce the consumption or eradicate the consumption of these drugs.

3. Creating time limits to some drugs
   There is need to check the working hours of khat traders, so that those who operate such business past midnight should be arrested and prosecuted. Because some engage in other haram (illegal) business like prostitution and robbing people at night.

4. Joint sensitization with the government and other stakeholders should be constituted. From the findings, most drugs and khat consumers had low levels of education. It is therefore imperative that the study recommends that the government through ministry of education and county government to organize sensitization workshops and forums to create awareness on socio-religious and economic
implications of drugs on the family. This will enlighten members of the family on dangers of drugs and substance abuse against the wellbeing of the families in the area.

5. Mosques and Madrassas led by Muslims scholars to be encouraged to head the fight against drugs and substance abuse through lectures, sermons and interaction with the victims of drug abuse.

6. Muslim leaders to engage in rehabilitation of drug addicts. The programme should include a component of counseling to the families of the drug abusers.

5.5 Suggested Areas for Further Research

i. This study was conducted in Eastleigh area in Kenya, there is need to conduct further research in other counties where various drugs and substances such as alcohol, khat and even heroin are traded and consumed for comparative purposes.

ii. There is need to carry out comparative study on socio-economic implication of drugs and substance abuse for instance khat consuming families and non-khat consuming families to determine their implications on wellbeing of Muslim families.

iii. Finally, there is need to conduct a study using other religions in order to further shed light on the impact of drugs and substance abuse on the religiosity/spirituality of the people.
BIBLIOGRAPHY


(IREC) Institutional Research Ethics Committee report of August 30, 2010 in India.


BBC News, September 2000-Smoking habits of 681 teenagers.


Gitahi and Mwangi, daily Nation April (2007).


Plat(s) (1985). Measuring the burden of psychiatric illness on the family in an evaluation of same ratings scales psychomed; 15; 384-94 (pubmedic). Publishers


Appendix I: Questionnaire on Impact of Drugs and Substance Abuse on Muslim Families

The information sought by this questionnaire is for academic purpose only, namely to enable the researcher acquire Master of Arts Degree in religious studies from the university of Nairobi. The study is intended to establish the socio-economic and religious impacts of drugs and substance abuse on household in Eastleigh. The information received in this study will be treated with utmost confidentiality and the identity of the respondents shall remain anonymous. You are therefore requested to voluntarily give sincere and honest information to enable accurate, reliable and quality deductions. Answer by inserting the information in the blank spaces or by marking on the boxes provided.

Questionnaire guide administered to the Youth

PART A: Personal and Demographic Characteristics

1. Sex: Male [ ] Female [ ]
2. Age ........................................
3. Marital Status
   Single [ ] Married [ ] Divorce [ ] separated [ ] Widowed [ ]
4. Number of Children in The household
   None [ ] 1-3 [ ] 4-6 [ ] above 6 [ ]
5. Highest Level of education completed
   None [ ] No formal education [ ] primary [ ] secondary [ ]
   Tertiary [ ] University [ ]
6. Employment Status
   Student [ ] Not Employed [ ] Temporary [ ] Permanent [ ]
   Self employed [ ] Do not want to disclose [ ]
7. Approximate monthly income in Kenya Shillings
   Below 2,000 [ ] 2,000-5,000 [ ] 5,000-20,000 [ ]
   Above 20,000 [ ]
8. How much do you spend per day on Khat, when taking? Approximately Kshs……………………………………………………………………………….
9. What variety of Khat is chewed mostly in your household?

10. What is your attitude towards the consumers of Khat?

11. Do Khat consumers indulge in criminal activities?

12. In your view what are the common problems associated with Khat consumers?

13. Would you advice other people to consume Khat?

14. In your opinion what would be your advice for the ban of the Khat?

Part B. Questionnaire guide administered to youth

General views by respondents

A) What motivates or drives the young people to use drugs?

B) Why do the youth use these drugs?

C) What best measures do you think can be taken to deal with Drug Abuse among youth in Eastleigh?

D) Which drugs do the youth use?
E) Which Gender uses drugs more?

A) Male       B) Female

Reasons for abusing drugs

F) To what extent is drug and substance abuse affecting the Muslim families economically?

G) What is the impact of drug and substance abuse on the religiosity of the Muslim families?

H) Does drug and substance abuse bring about social ills to the Muslim families?
Appendix II: Interview Guide

Interview guide administered to the Youth

Personal information

Age……………………………………………………………………………………………..

Gender-------------------------------------------------------------------------

Level of education----------------------------------------------------------------

A) What motivates the young people to use drugs?
-----------------------------------------------------------------------------

B) For how long have you been using drugs?
-----------------------------------------------------------------------------

C) Why do you/they use these drugs?
-----------------------------------------------------------------------------

E) What best measures do you think can be taken to deal with Drug Abuse among youth in Eastleigh?
-----------------------------------------------------------------------------

F) Which drugs do the youth use?
-----------------------------------------------------------------------------

G) Which Gender uses drugs more

A) Male B) Female

Reasons for abusing drugs
-----------------------------------------------------------------------------
Appendix III: Interview Guide Administered to Qadhis

Personal information
a) Names
b) Age

c) Marital status
e) Educational level
f) Length of service

A) What is the position of Islam regarding drug abuse?

B) What do you think motivates family members to abuse drugs in Eastleigh?

C) To what extent is drug and substance abuse affecting the Muslim families economically?

D) What is the impact of drug and substance abuse on the religiosity of the Muslim families?

E) Does drug and substance abuse bring about social ills to the Muslim families?

F) What can the Muslim leaders and faithful do to deal with drug and substance abuse?
### Appendix IV: interview guide administered to Imams

#### Personal information

<table>
<thead>
<tr>
<th>A) Names</th>
<th>b) Marital status</th>
<th>c) Educational level</th>
<th>d) Length of service</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Q1. Is there drug and substance abuse among the Muslim community? Yes or No

A) If yes, which drugs are commonly used by Muslims, either by youth or beyond youth?

<table>
<thead>
<tr>
<th>Youth</th>
<th>Beyond youth?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Q2. How did you leaders know of the drug problem?

Q3. Which gender is reported to use drugs more than the other?

1] Do the mosque/Religious institutions like Madrassa have a strategy to deal with drug and substance abuse? Yes or No

A) What are the strategies?

B) If yes to Q2 above, do you think the strategy is effective enough to deal with drug abuse among Muslim families?

C) If no to Q2 above, what would you suggest to be effective enough to deal with drug abuse among Muslim families?
H) Have you encountered Muslim families in Eastleigh who came complaining to you about drug abuse? Yes or No

A) If yes to Q1 above, what is the nature of their complaints?

F) What other measures according to you can be taken to deal with drug abuse?
Appendix V: Interview Guide Administered to Muslim Organization

Personal information

A) Names

B) Service offered in the community

C) Length of service

A] What is the position of Islam regarding drug abuse?

B) What do you think motivates family members to abuse drugs in Eastleigh?

c) To what extent is drug and substance abuse affecting the Muslim families economically?

D) What is the impact of drug and substance abuse on the religiosity of the Muslim families?

E) Does drug and substance abuse bring about social ills to the Muslim families?

F) What Islamic interventions have been done by your organization in addressing drug and substance abuse?
Appendix VI: Interview guide administered to parents

Personal information

a) Names

b) Age

c) Marital status

d) Educational level

A) Is there any drug and substance abuse in Muslim families? Yes or No

a) Who are the abusers?

b) What drugs do they abuse?

B) Does the Quran or Hadith teach about drug abuse? Yes or No

a) If yes to Q 1 above, what does the Quran or Hadith teach about drug abuse?

D) Do you think Muslim parents have roles to play concerning drug abuse in the family? Yes or No

a) If Yes elaborate

b) If No give reasons

E) Does drug and substance abuse have any economic impact on your family? Yes or No
a) If Yes elaborate

b) If No give reason

F) What is the social impact of drug abuse on Muslim families in Eastleigh?

G) What is the impact of drug abuse on the religiosity of Muslim families?

H) What do you think can be done to curb drug abuse in Kenya?

I) What have you done as a parent to deal with drug abuse in your midst?

J) What were the results of your effort to deal with drug abuse?
Appendix VII: Interview Guide Administered to Professionals

Personal information

a) Names

b) Age

c) Marital status

e) Educational level

A) What do you think motivates people to abuse drugs?

B) According to your opinion are religious leaders and other agencies doing enough
to address the issue of drug abuse in Kenya? Yes or No?

a) If Yes elaborate

b) If No give reasons

C) What do you think is the economic impact of drug and substance abuse to
Muslim families in Eastleigh?

D) What is the social impact of drug abuse on Muslim families in Eastleigh?

E) What is the impact of drug abuse on the religiosity of Muslim families?

F) What do you think can be done to curb drug abuse in Kenya?

Thanks for your cooperation
Appendix VIII: Focus Group Discussion and Key Informants Interview Guide

I am a student conducting a study for a ward of Master of Art Degree in religious studies in the University Of Nairobi. I am looking for socio-religious and economic implications of Drugs and substance abuse consumption on family life. It's my hope that this will lead to comprehensive study on the subject and fill knowledge gaps on socio-economic challenge of drugs use within the family unit. Your views as opinion leaders will be expected to help in coming up with an informed and unbiased report on the drug situation within Eastleigh. This is why I came to seek your opinion, Thank you.

1) What is your attitude towards the users of drug?
2) How does the drug consumption impact on social development on individual and family unit at large?
3) Do substance drugs users indulge in criminal activities?
4) In your view what are the common problems associated with drugs and substance abuse?
5) Would you advice other people to use drugs?
6) In your opinion would you advice for the ban of the drugs?
7) Explain briefly the implication of drugs use on the household economy in Eastleigh.
8) What can you say are the economic effects of Drugs consumption on the individual and the family unit at large?
9) In your opinion what do you think should be done to reduce the effect of drugs and substance abuse. In your opinion how does substance such as Khat impacts on the social life of Eastleigh dwellers?
GLOSSARY

_Fadhiga:_ A Somali word typically used for a Khat Chewing session.

_Mafrish:_ Khat consuming dens within Yemen and the United Kingdom.

_Harmala:_ A green powder which is added to water and given to drug addict patients in rehabilitation centres in Eastleigh, it is normally used as a medicine in Order to induce vomiting with drug addict patients; it is also used to detoxify the drugs in the body.

_Hawala:_ Somali term for Forex Bureau.
Appendix IX: Research Permit

CONDITIONS

1. The Licence is valid for the proposed research, research site specified period.
2. Both the Licence and any rights thereunder are non-transferable.
3. Upon request of the Commission, the Licensee shall submit a progress report.
4. The Licensee shall report to the County Director of Education and County Governor in the area of research before commencement of the research.
5. Excavation, filming and collection of specimens are subject to further permissions from relevant Government agencies.
6. This Licence does not give authority to transfer research materials.
7. The Licensee shall submit two (2) hard copies and upload a soft copy of their final report.
8. The Commission reserves the right to modify the conditions of this Licence including its cancellation without prior notice.

THIS IS TO CERTIFY THAT:
MR. FIRU TURE GOMBO
of UNIVERSITY OF NAIROBI, 92-204
ATHIRIVER, has been permitted to conduct research in Nairobi County

on the topic: IMPACT OF DRUGS AND SUBSTANCE ABUSE ON THE MUSLIM FAMILIES IN EASTLEIGH, NAIROBI COUNTY

for the period ending: 22nd June, 2019

Director General
National Commission for Science, Technology & Innovation

Date Of Issue : 22nd June, 2018
Permit No.: NACOSTI/P/18/67166/22960
Fee Received: $ 1000
Appendix X: Research Authorization

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Ref. No. NACOSTI/P/18/67166/22960  Date: 22nd June, 2018

Furu Ture Gombo
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “Impact of drugs and substance abuse on the muslim families in Eastleigh, Nairobi County” I am pleased to inform you that you have been authorized to undertake research in Nairobi County for the period ending 22nd June, 2019.

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

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

BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.
Appendix XI: Certificate of Originality

Turnitin Originality Report

Processed on: 27-Nov-2018 15:03 EAT
ID: 1045606298
Word Count: 24678
Submitted: 1

AN INVESTIGATION OF THE IMPACT OF DRUGS AND S...
By Furu Ture

Similarity Index
11%

Similarity by Source
Internet Sources: 9%
Publications: 1%
Student Papers: 4%

3% match (Internet from 17-Jun-2011)
http://www.iicwc.org

2% match (Internet from 27-Jan-2013)
http://uir.unisa.ac.za

1% match (Internet from 03-Aug-2012)
http://iiicwc.org

1% match (student papers from 27-Nov-2018)
Submitted to Mount Kenya University on 2018-11-27

1% match (Internet from 08-Feb-2014)
http://www.iicwc.com

1% match (Internet from 06-Nov-2018)
https://www.science.gov/topicpages/e/east-african-highlands.html

1% match (Internet from 07-Dec-2017)
http://www.straightpathtorecovery.com

1% match (Internet from 26-Nov-2018)
https://drugabuse.com/library/effects-stimulant-drugs/
< 1% match (student papers from 06-Sep-2018)
Submitted to Mount Kenya University on 2018-09-06

1% match (Internet from 15-Mar-2015)
https://repository.uonbi.ac.ke:8080
< 1% match (Internet from 26-Nov-2018)
https://en.wikipedia.org/wiki/Stimulant
< 1% match (Internet from 08-Mar-2018)

https://www.turnitin.com/newreport_classic.asp?lang=en_us&did=1045606298&frt=1&bypass_cr=1

28 Nov 2018
24 Nov 2018