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**DRUG ABUSE AS A MORAL PROBLEM AMONG THE YOUTHS  
OF SAINTS JOSEPH AND MARY CATHOLIC PARISH SHAURI  
MOYO.**

Supervisor

**Rev. Fr. Dr. Peter Mugo**

A Long Essay Submitted in Partial Fulfillment of the  
Requirements for the Ecclesiastical Degree of Baccalaureate in  
Sacred Theology

**Nairobi 2024**

**STUDENT’S DECLARATION**

I, here undersigned, declare that this Long Essay is my original work reflecting my personal reading, scientific research, and critical reflections.

It is Submitted in Partial Fulfillment of the Requirements for the Ecclesiastical Degree of Baccalaureate in Sacred Theology.

It has never been submitted to any other School or University for academic credit. All sources have been cited in full and acknowledged.

Name of the student.....

Signed:.....

Date.....

As a supervisor of this long essay, I approve it for submission and examination by Tangaza University College.

Name of the Supervisor.....

Signed:.....

Date.....

## **DEDICATION**

To all the victims of Drug Abuse.

To my beloved parents: Late Mr. Nicholas Engondolo and Mrs. Engondolo Pauline Ekila; my beloved uncle Jean-Pierre Ngilima Bakoso, my beloved grandfather Samuel Limpotsi and all my brothers and sisters for financial and moral support accorded to me during the research and subsequent writing of this research project.

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Finally, thanks to all my family members, friends, classmates, and the youths of Shauri Moyo who shared their experiences with me, out of which this research project has been written.

## ABBREVIATIONS

### Magisterial

AG	<i>Ad Gentes</i>
AL	<i>Amoris Laetitia</i>
CCC	<i>Catechism of the Catholic Church</i>
CV	<i>Christus Vivit</i>
EA	<i>Ecclesia in Africa</i>
EN	<i>Evangelii Nuntiandi</i>
GS	<i>Gaudium et Spes</i>

### Other Abbreviations

CU	Christian Union
ISSUP	International Society of Substance Use Prevention and Treatment Professionals
JY	Junior Youth
MHM	Mill Hill Missionaries
N.G.O	Non-Government Organizations
NACADA	National Agency for the Campaign Against Drug Abuse
SC	Singles of Christ
SY	Senior Youth
UNODC	United Nations Office on Drug and Crime
WDR	World Drug Report
WHO	According to the World Health Organization
YCS	Young Catholic Student

Table of Contents

**GENERAL INTRODUCTION** ..... 1

**1. Background to the Study** ..... 1

**2. Motivation** ..... 3

**4. Purpose of the Study** ..... 5

**5. General Objective** ..... 5

**6. Specific Objectives** ..... 6

**7. Research Questions** ..... 6

**8. Research Methodology** ..... 6

**9. Structure of the Work** ..... 7

**10. Scope and Limitations of the Study** ..... 8

**CHAPTER I** ..... 9

**A Summary Of Drug Abuse In Saints Joseph And Mary Catholic Parish Shauri Moyo** ..... 9

**1.0 Introduction** ..... 9

**1.1 Saints Joseph and Mary Catholic Parish Shauri Moyo** ..... 9

**1.2 The Definition of Drug** ..... 10

**1.3 The Concept of Drug Abuse** ..... 10

**1.4 The Prevalence of Drug Abuse in Shauri Moyo** ..... 11

**1.5 The Possible Causes of Drug Abuse in Shauri Moyo Catholic Parish** ..... 12

*1.5.1 The Influence of Social Pressure from Peer Group* ..... 13

*1.5.2 Lack of Employment Opportunities* ..... 15

*1.5.3 Dysfunctional Families* ..... 15

*1.5.4 Digital Media Influence* ..... 16

*1.5.5 Rebellious Behaviors and Inquisitiveness* ..... 17

*1.5.6 Affordable Drug Pricing* ..... 17

**1.6 The Effects of Drug Abuse on the Moral Life of the Youths** ..... 18

*1.6.1 Weakened Moral Decision-Making* ..... 18

*1.6.2 Loss of Moral Values and Principles* ..... 19

*1.6.3 Breakdown of Trust and Relationships* ..... 19

*1.6.4 Increased Risk-taking Behaviours* ..... 19

*1.6.6 Loss of Self-Esteem and Self-worth* ..... 20

**Conclusion** ..... 20

**CHAPTER II** ..... 21

**Theological Reflection On Youth Regarding Their Moral Life Amidst Drug Abuse** ..... 21

<b>2.0 Introduction</b> .....	21
<b>2.1 The Biblical Moral Teaching on Youth Amidst the Challenge of Drug Abuse</b> .....	22
<i>2.1.1 The Old Testament Moral Teachings</i> .....	24
<i>2.1.2 The New Testament Moral Teachings</i> .....	27
<b>2.2 Magisterial Moral Teaching on the Youth</b> .....	31
<i>2.2.1 Conciliar Moral Teachings</i> .....	31
<i>2.2.2 Papal’s Teachings on Drug Abuse</i> .....	33
<b>Conclusion</b> .....	36
<b>CHAPTER III</b> .....	37
<b>Moral Response And Recommendations For Eradicating Drug Abuse Among Youth</b> .....	37
<b>3.0 Introduction</b> .....	37
<b>3.1 The Response of the Mill Hill Missionaries to the problem of drug abuse in Shauri Moyo</b> .....	37
<i>3.1.1 Holding Seminars and Workshops as the Possible Ways to Solve the Problem of Drug Abuse</i> . .....	38
<b>3.2 Recommendations for Eradicating the Challenge of Drug Abuse</b> .....	39
<i>3.2.1 Prohibition of Production and Selling of Illegal Drugs by the Government</i> .....	39
<i>3.2.2 Collaboration between Stakeholders</i> .....	40
<i>3.2.3 Finding Out the Underlining Causes of Drug Abuse</i> .....	42
<i>3.2.4 Organizing Sports Activities</i> .....	43
<i>3.2.5 Continuous Formation</i> .....	43
<i>3.5.3 Youth Empowerment as a Remedy</i> .....	47
<b>Conclusion</b> .....	47
<b>GENERAL CONCLUSION</b> .....	49
<b>BIBLIOGRAPHY</b> .....	52

## GENERAL INTRODUCTION

### 1. Background to the Study

The present research project aimed at finding out how drug abuse is a moral problem among the youths; a case study of Saints Joseph and Mary Catholic Parish Shauri Moyo.

The International Journal of Public Health of April 2017 testifies that drug abuse is one among many problems faced by humanity currently, especially the youth. Cases of drug and alcohol abuse leading to immoral acts and anti-social behavior have enormously increased in recent years.<sup>1</sup> This issue is negatively impacting every region of Kenya and it has raised significant concerns among the government and other stakeholders such as learning institutions, parents, and churches. This also applies to Saints Joseph and Mary Catholic Parish Shauri Moyo in the Nairobi Archdiocese.

Saints Joseph and Mary Catholic Parish Shauri Moyo is found in Nairobi County (the Capital City of the Republic of Kenya). “*Shauri Moyo is a low-income neighborhood in Pumwani in the city of Nairobi. It is approximately 3 kilometers (1.9 mi) southeast of the central business district of Nairobi. It is one of the oldest estates in Nairobi*”. The population is approximately 22,7072 residents based on the 2019 census report. Most of the population comprises youth aged between 18-35 years.<sup>3</sup> The research focused on this age range because it is the most affected group by this problem of drug abuse.

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<sup>1</sup> International Journal of Drug Policy 2021, accessed on 2 September 2023 <https://www.sciencedirect.com/journal/international-journal-of-drug-policy>.

<sup>2</sup> Shauri Moyo Nairobi Area, accessed on 2 September, 2023 [https://www.getamap.net/maps/kenya/nairobi\\_area/shaurimoyo/](https://www.getamap.net/maps/kenya/nairobi_area/shaurimoyo/).



The residents of the Shauri Moyo area normally engage themselves in business as the main source of income. This is enhanced by the Kikomba market which attracts many people from many parts of Kenya to venture into the area where the Saints Joseph and Mary Parish is located. The Shauri Moyo area is known for its high consumption of cannabis sativa (bhang), cigarettes, and alcohol and all of these are abused. The consumption of bhang remains unclear whether it accounts for the high number of people with mental illness, resulting in immoral acts such as prostitution, illegal sex, rape, and theft in Shauri Moyo. This is a problem that needs the attention of all stakeholders. Health workers have done their part by carrying out research as well. The findings of their research warned that drug abuse is the cause of mental illness in at least 45% of the patients they attend.<sup>4</sup>

Furthermore, several factors of social as well as economic nature have led to an increased number of youths engaging themselves in the abuse of drugs. Socially, peer influence and poor parenting skills contribute to the problem in question. Economically, most of the youths in Shauri Moyo are unemployed and this explains why there is a high level of poverty and a significant number of cases of school dropouts; factors that contribute to the above-mentioned immoral acts in the area.

Also, Shauri Moyo is known not only through social and economic aspects of life but religious as well. The Saints Joseph and Mary Catholic Parish is being evangelized by the Mill Hill Missionaries. In addition, there are other Christian denominations and religions such as Islam, the church of God, and the Anglican Church. Despite having all these religions in the area, many youths have not yet welcomed Christ in their lives due to many reasons including addiction and

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<sup>4</sup>Simon Njuguna and Jackson Kioko, *Ministry of Health: The National Protocol for Treatment of Substance Use and Disorders in Kenya*. (Nairobi: Ministry of Health Kenya, 2017), 7-8.

drug abuse which have led them to several immoral acts including prostitution, and theft among others.

The Mill Hill Missionaries have been in Kenya for around 100 years, carrying out their evangelical and missionary work. However, the problem of drug abuse among the youth has been one of the challenges faced by the missionaries while undertaking their missionary work. Youths' engagement in drug abuse makes them too occupied, forgetting other important roles and responsibilities that they are supposed to fulfill in their own lives and the entire community.

## **2. Motivation**

The researcher is motivated to explore in detail how drug abuse morally affects the youth of Shauri Moyo. Through my one-year apostolate in the Saints Joseph and Mary Catholic Parish Shauri Moyo, I noticed the prevalence of drug abuse by the youths within the Parish. The concern about irresponsible youths in the area is topical. This attracted my attention to research on this topic with a view of answering my questions which have been directly or indirectly addressed to me questioning the reasons why many youths smoke bhang and take alcohol in Shauri Moyo. I am also motivated to know the deeper effects on their lives and suggest some preventive measures for the eradication of this problem.

“In 2012, the Government set up the National Authority for Campaign Against Drug Abuse (NACADA) to lead in efforts to counter drug prevalence in the country. In addition to its sensitization role against drug abuse, NACADA also licenses and monitors activities carried out in rehabilitation centers, concerning victims of drug and substance abuse”. However, the effectiveness of these efforts seems to have not yet impacted the youth in Shauri Moyo as the issue is still very common. This is another reason why I am motivated to research and find out how drug

abuse has morally affected the youths in Shauri Moyo and eventually caused a challenge to the work of evangelization within the Parish. Thus, I endeavored to come up with some suggestions and recommendations that could help in solving the problem at hand.

### **3. Statement of the Problem**

Drug abuse is one of the moral problems trending among the youths of contemporary society. Some available drugs are cheaply sold in the Shauri Moyo area, within Nairobi city. Some are sold as cheap as twenty or fifty Kenyan shillings. Alcohol is highly consumed in the area, leading to some immoral acts such as illicit sex, rape, prostitution, and theft by the youths. In Shauri Moyo, this trend of drug abuse happens mostly among the youths who are idle and, therefore use their time smoking bhang and drinking alcohol. The cause of this abnormal lifestyle can be attributed to peer influence, inadequacy of parenting skills, lack of job opportunities, and many other socio-cultural and economic factors.

Despite the efforts enforced by the “National Authority for the Campaign Against Alcohol and Drug Abuse” (NACADA) as mentioned earlier, drug abuse is negatively impacting the moral life of the youths. Even though the Catholic Church and other Christian denominations in the area have evangelized against the subject in question, no change in the youths’ behaviors that conform to the Gospel values.

Moreover, drug abusers have no time and interest in the matters to do with evangelization. Medical practitioners affirm that some of the youths who engage themselves in drug abuse and alcohol intake have been morally and psychologically affected. The National Protocol for Treatment 2017 affirms that drug abuse causes up to 45% of mental illness. This explains why such youths have no sense of responsibility. A significant number of youths do not go to church, a consequence of which they are the target of those who sell drugs and alcohol.

#### **4. Purpose of the Study**

This research project intends to first find out and evaluate some of the causes of high levels of drug abuse among the youths in Shauri Moyo Parish. Also, it will assess how drug abuse has impacted the work of evangelization to the youths. We will explore different answers to the problem of drug abuse. We focused on the answer from the church's perspective, the government, and other stakeholders. The project has examined the theological approach to this problem of drug abuse, the recommendations of the church regarding this problem, and other views from various theologians.

The project sought other possible ways to establish some sustainable solutions regarding the problem of drug abuse. This was with a view of saving the lives of young people whose lives are affected negatively and may end up perishing because of their engagement in drug abuse. In his encyclical letter “*Africae Munus 63*”, Pop Benedict XVI warned youths to be vigilant against enticement. The Pope further mentioned that all sorts of temptations related to ideologies, sects, money, drugs, violence, casual sex, etc. are the source of the destruction of their future by those who propose these things to them.<sup>5</sup> In other words, the pope invites the youth to resist any temptation related to drugs that can lead to immoral acts and destruction of their future.

#### **5. General Objective**

This research project sought to explore how drug abuse has affected the moral life of the youths and its consequences on the work of evangelization in Shauri Moyo Parish. It has done exploration about the Mill Hill Missionaries since they are the ones working in Shauri Moyo Parish. This is why, the project has responded to the Catholic Church’s invitation of reaching out

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<sup>5</sup> POPE BENEDICT XVI, “*Africae Munus*” 63.

to those who are marginalized (by drugs especially). This explains why the main objective of this research project was to find out how drug abuse is a moral problem that causes a challenge to missionary work. Finally, the project has examined the theological answers to the problem of drug abuse and established possible strategies and suggestions to help in handling the problem in question.

## **6. Specific Objectives**

1. To explore the causes of drug abuse among the youths of Shauri Moyo Parish
2. To find out the effects of drug abuse on the moral life of the youths in Shauri Moyo.
3. To establish various responses from the church, government, and other stakeholders to the problem of drug abuse.

## **7. Research Questions**

This research project has endeavored to achieve the established objectives by attempting to answer the questions below:

1. What are the causes of drug abuse among the youths of Shauri Moyo Parish?
2. What are the effects of drug abuse on the moral lives of the youths of Shauri Moyo Parish?
3. What are the responses of the church, government, and other stakeholders about drug abuse?

## **8. Research Methodology**

This research project has used a deductive method. It started with the general concept of drug abuse to its case study in Shauri Moyo Parish. The materials that have been used come from

both primary and secondary sources. Thus, the researcher has consulted the Bible, church documents, encyclopedias, and dictionaries. Also, books on moral theology, articles, journals, and the internet have been used as other secondary sources.

The libraries that have been consulted for this research project are the ones of the Tangaza University College and the Mill Hill Missionaries. Furthermore, the project carried out some onsite research and conducted interviews in the area of study. The researcher used the question-answer method by meeting people on the ground to collect firsthand information.

## **9. Structure of the Work**

This research project comprises a general introduction, three chapters, and a general conclusion.

The first chapter explores the concept of drug abuse. It has given a summary of drug abuse. It has included the definition of the term drug and evaluated its prevalence among the youth of Shauri Moyo Parish. This chapter concludes by establishing the possible causes of drug abuse and its effects on the moral life of the youths of Shauri Moyo Parish.

The second chapter tackles the theological reflection on drug abuse related to the moral life of the youths. This implies concentrating on the moral and scriptural teachings of both the Old and New Testaments on drugs and youths; the conciliar and papal documents and even other magisterial teachings.

The third and last chapter evaluates, recommends, and suggests ways of solving the issue at hand. It is followed by a general conclusion that has enlightened some important points of the study, their application, and suggestions for further research.

## **10. Scope and Limitations of the Study**

The research project has focused on Saints Joseph and Mary Catholic Parish Shauri Moyo youths. The project, however, has not been exclusively limited to Shauri Moyo since some references have forced the researcher to go beyond the geographical boundaries of the area. The work has concentrated more on the youths as the primary target and the parents as the secondary one. The time limit of the change in behaviors of the youth in the area has been tressed from 2006 to 2021.

Some limitations included the inadequacy of written sources about the problem of drug abuse in Shauri Moyo Parish. Also, the resistance of the residents to share information freely was a big challenge, some thought the researcher was doing NGO work or the data would be used against them. Therefore, some of them were not open enough to share their experiences freely.

## CHAPTER I

### A SUMMARY OF DRUG ABUSE IN SAINTS JOSEPH AND MARY CATHOLIC PARISH SHAURI MOYO

#### 1.0 Introduction

Drug abuse among the youth is one of the challenges facing our contemporary society.<sup>6</sup> Shauri Moyo being part of this contemporary society, is not exempted from the problem of drug abuse. This is why chapter one of this research project gives an overview of drug abuse in Shauri Moyo. The chapter focuses on geographically situating Shauri Moyo and finding out its population as well as its economic activities. The chapter defines the term drug; and provides and explores the concept of drug abuse related to its prevalence in Shauri Moyo. It finally analyses the possible causes and effects of drug abuse in Shauri Moyo.

#### 1.1 Saints Joseph and Mary Catholic Parish Shauri Moyo

Saints Joseph and Mary Catholic Parish Shauri Moyo is located in Nairobi County (the Capital City of Kenya). “Shauri Moyo is a low-income neighborhood in Pumwani in the city of Nairobi. It is approximately 3 kilometers (1.9 mi) southeast of the central business district of Nairobi. It is a slum and one of the oldest estates in Nairobi”. The population is approximately 22,707 residents based on the 2019 census report. Most of the population comprises youth aged between 18-35 years. This will serve as the unit of analysis of the research because they are the most affected group by this problem of drug abuse.<sup>7</sup> The Mill Hill Missionaries are the ones running the parish. The Parish comprises two outstations.

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<sup>6</sup> Javier L. Barragan, *Pontifical Council for Health Pastoral Care, Church: Drug and Drug Addiction*. (Vatican City: Libreria Editrice Vaticana, 20001), 1.

<sup>7</sup> Owino Paul, *Shauri Moyo*. accessed on September 20, 2023, [https://www.getamap.net/maps/kenya/nairobi\\_area/shaurimoyo/](https://www.getamap.net/maps/kenya/nairobi_area/shaurimoyo/).



## 1.2 The Definition of Drug

According to the World Health Organization (WHO), drug abuse refers to any substance that, when consumed by a living organism can change its perception, mood, cognitive behavior, or motor function.<sup>8</sup> Drugs can be categorized into two groups namely positive drugs and negative drugs. Positive drugs are those used for medical purposes, often prescribed by medical personnel. This type of drug is for the good of the body and is meant to restore the well-being of individuals.<sup>9</sup>

Whereas, negative drugs are those taken for the sake of pleasure or drunkenness. These drugs have severe effects on the central nervous system of the one who uses them. Some of these negative drugs are socially accepted but their side effects on an individual who uses them can be a slow drive leading to permanent addiction which changes the mechanism of the body. Even though the use of this drug may seem to have been accepted by society its long-term effects can cause drastic damage that the same society may not bear.<sup>10</sup>

Furthermore, over the years, there have been many types of drugs including bhang, cocaine, khat, marijuana, and alcohol. However, it is worth noting that alcohol is classified under substance but for the sake of this research project we shall use it as a drug. Here, the scientific grouping of drugs is not our main concern.

## 1.3 The Concept of Drug Abuse

When we talk about abuse, misuse, or harmful we mean the same thing. According to the World Health Organization (WHO), drug abuse refers to “a pattern of psychological or mental

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<sup>8</sup> United Nations Office on Drug and Crime: *World Drug Report 2010*. (New York: United Nations, 2010),10.

<sup>9</sup> Karechio Boniface, *Drug Abuse in Kenya*. (Nairobi: Uzima, 1994), 2.

<sup>10</sup> Karechio Boniface, 2.

health, for example, one uses it daily and regularly to the extent that he forgets other aspects of life or “binge” type of use where an individual may use drugs for short periods but intensively.”<sup>11</sup> This means that when we use drugs for what it is not meant for, then we are abusing those drugs, consequently they may lead to severe problems.

#### **1.4 The Prevalence of Drug Abuse in Shauri Moyo**

Alcohol abuse, which may be understood as the excessive and/or unhealthy consumption of alcoholic drinks, has emerged as a major hindrance to the health, social, and economic development of the people of Kenya. In a nationwide survey conducted by the NACADA in 2007, statistics indicated that the lifetime prevalence rate for alcohol was 39% and the current prevalence rate was 13% for people aged between 15 – 64 years.<sup>12</sup>

Furthermore, the number and frequency of deaths resulting from consumption of adulterated alcoholic drinks have reached alarming levels. Many people have lost their lives and many more lost their sight after consuming adulterated alcohol 12 people died in Nairobi’s Shauri Moyo Estate in April 2010, as a result of contaminated alcohol.<sup>13</sup>

In the year 2021, the Shauri Moyo area recorded 500 reported cases of the general population alcohol abuse with the administrators. Of the 500 reported cases in Shauri Moyo, 110

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<sup>11</sup> United Nations International Drug Control Programme: *World Drug Report*, (New York: United Nations Publications, 2011).

<sup>12</sup> National Authority for the Campaign Against Alcohol and Drug Abuse Act-NACADA, (Nairobi: National Council for Law Reporting, 2007), 175.

<sup>13</sup> NACADA, 175.

(22%) were youth under 18 years; 200 (40%) were elderly (above 35 years) and 190 (38%) were aged 18-35 years.<sup>14</sup>

Among the frequently abused drugs in Shauri Moyo are: alcohol, cigarettes, and bhang. Bhang and alcohol are two commonly used types of drugs in Shauri Moyo. The National Agency for the Campaign Against Drug Abuse (NACADA 2012) affirms that bhang and alcohol are the most abused substances in Kenya. The NACADA points out that the current abuse of alcohol in Kenya under the age bracket of 18-35 years is 17.6% against 13.6% which is the national average of the general population. The report mentioned the urban youth population is abusing alcohol more frequently (around 17%) compared to the rural you population which is 11.8%. Additionally, more males abuse alcohol than females. The National Agency for the Campaign Against Drug Abuse (NACADA 2012) also reported the current usage of alcohol in the Shauri Moyo area which is 11.1%. This was about the aggregate of the Central region Sub-counties; with peer influence leading to most cases of abuse which are done in the groups. Some youth groups decide to drink together while others casually drink during community functions such as funerals.

### **1.5 The Possible Causes of Drug Abuse in Shauri Moyo Catholic Parish**

Drug abuse in Nairobi generally, and Shauri Moyo in particular is influenced by many factors. Some of these factors can be categorized as socio-cultural, economic, and moral. The influence of friends and peer groups, family instabilities, lack of education about moral values, copy-pasting of what the parents do, unemployment, social media influence, and the availability of drugs at cheaper prices are among the many factors emphasized in this research project.

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<sup>14</sup> <https://eujournal.org/index.php/article/view/14230/14193/>, accessed on 6/12/2023.

During the International Conference on Drug and Illicit Trafficking, while addressing the representatives, Pope John Paul II stated that the dramatic increase in drug abuse is influenced by many factors. He mentioned family breakdown as the primary factor. He also acknowledged a steady weakening of traditional ways through which moral values of life were transmitted from generation to generation. Most cultural values that give meaning to daily existence have been neglected.<sup>15</sup>

Consequently, human relations are experiencing serious tension causing the rising of unemployment, sub-human conditions of living, and many other social factors. This has led to a psychological need to escape from the hardships and painful responsibilities of life. However, he said, the fundamental cause of this evil is the loss of moral and spiritual values. The pope then questioned the high consumerism of hard drugs by the modern youths if it is influenced by the kind of society our young people are living in.<sup>16</sup>

### ***1.5.1 The Influence of Social Pressure from Peer Group***

Peer pressure can have a significant impact on drug abuse. Individuals are influenced by their friends to engage in substance abuse, they often feel compelled to conform to social norms and they comply with it for fear of being excluded from their social group. As a consequence, they become obligated to try taking drugs which often leads to eventual addiction. Peer pressure can also increase the possibility of individuals engaging in risky and immoral behaviors, as they may consider drug use as a way to fit in or gain acceptance. It is important to address peer pressure and

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<sup>15</sup> Pope John Paul II: *Address the Representatives of The International Conference On «Drug Abuse and Illicit Trafficking»*. Thursday, 4 June 1987.

<sup>16</sup> Pope John Paul II: *Address the Representatives of The International Conference On «Drug Abuse and Illicit Trafficking»*. Thursday, 4 June 1987.

provide individuals with the essential tools and support to resist negative influences and make informed decisions related to drug use.<sup>17</sup>

Furthermore, youths are individuals who often operate together. It is a group that may be made up of age mates, classmates, schoolmates, workmates, or people who belong to the same origin or ethnicity. This category of people often wants to identify themselves based on the mentioned groups while seeking for a sense of belonging. In a situation whereby members of the group take alcohol for instance, a member who does not comply may be excluded from the group. This may compel him or her to try taking alcohol too to fit in and consequently indulge in drugs.

Moreover, the findings of the research carried out by Matara Clifford and Winga Maureen on Sociocultural Determinants of Alcohol Abuse by the Youths, affirms that there is an undoubtable connection between alcohol abuse and peer influence. The respondents of the research in question were asked if they had any peers in their social group who use alcohol and whom they spend their time with. From their answers, a total of 177 (43.7%) of the respondents spent their time with a friend who takes alcohol whereas 42 (10.37%) spent their time alone, (meaning no member of their group abuses alcohol).<sup>18</sup>

Peer influence on drug abuse therefore is a fact that cannot be denied in Kenya generally and Shauri Moyo in particular. The youth stage is an age bracket linked with learning, the individuals of such a stage are curious to try out many things. Thus, they easily become influenced by each other. This is confirmed by Karachi who asserts that drug users are often driven by seeking approval from their peers. So, they often lure and convince others to join them in the habit as a

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<sup>17</sup> Martin W. Adler and Reece T. Jones. *The Principles of Drug Addiction Treatment, A Research-Based Guide*. (San Francisco: Diane Publishing Co. 2009).

<sup>18</sup> Matara Clifford M. and Winga Maureen A, *Sociocultural Determinants of Alcohol Abuse by the Youths in Luanda Sub-County*, (Vihiga County, Kenya. 2021),121.

way of seeking acceptance. So, since young people lack the necessary tools for them to make informed decisions, they end up being overtaken by the wind of drug abuse, simply because the rest of the group is doing so.”<sup>19</sup>

### ***1.5.2 Lack of Employment Opportunities***

Unemployment is one of the major causes of many problems not only in Shauri Moyo but also in Kenya and other parts of the world. In Kenya like any other part of the world, there are uneducated youths who, therefore are not able to compete in the job market. At the same time, there is still another group of youth who, despite studying and graduating are still jobless. Thus, unemployment can be perceived as a discouragement by many young people who strive to study but end up unemployed. As a consequence, many plunge themselves into drug abuse thinking it is a way to get relief from the stressful problem of lack of job opportunities.

### ***1.5.3 Dysfunctional Families***

Ongoing global changes have led many people to become individualistic, resulting in the dysfunctionality of many families. No doubt, some modern parents are busy with their jobs and therefore spend most of their time at their workplaces. They spend little time with their children who are consequently forced to have no option but to cope with the situation. This kind of absent parents often fail to guide and support their children appropriately. In other words, the aspect of responsible parenthood is neglected.

Furthermore, single-parent families contribute to the problem of drug abuse as well. For the sake of this research, a single-parent family refers to one that is being raised by either a man or woman single-handedly. It could be caused either by separation or divorce therefore they are not together anymore. “Children from broken families are especially affected by the drug-taking

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<sup>19</sup>Karechio Boniface, *Drug Abuse in Kenya*. (Nairobi: Uzima, 1994),7.

syndrome. They see it as an alternative to loneliness, as well as imitating their ‘idols’ who may be a pop musician.” This is the reality that is taking place and it is visible from the number of boys who are staying around the Sauri Moyo area. The majority of the youth in that area are not staying in their families because of instabilities.

The research carried out by Matara Clifford M. and Winga Maureen A. on “Sociocultural Determinants of Alcohol Abuse by the Youths...” showed that parental alcohol abuse has an impact on the youth. Based on the research, “a total of 168 respondents indicated that their parents were alcohol abusers. A total of 112 (66.7%) of them abused alcohol contrary to 56 (33.3%) who did not abuse alcohol.”<sup>20</sup>

Additionally, their research findings mentioned that the youths whose parents abuse alcohol have a higher probability of doing the same, contrary to those whose parents do not use alcohol at all.<sup>21</sup> This implies that parents’ behaviors, actions, and habits are impactful on their children. Therefore, parents, families, and guardians need to be mindful of what they do in front of their children.

#### ***1.5.4 Digital Media Influence***

Modern technology has exposed the youth to many social media platforms. The world has become digital and because of that, young people are frequently connected to platforms such as WhatsApp, Facebook, Twitter, YouTube, Instagram, and so on. They spend time watching what others do and thereafter imitate them. For example, the youth who love music may watch the musicians who sing while drinking alcohol or smoking and this can influence them to act in the

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<sup>20</sup>Matara Clifford M. and Winga Maureen A, *Sociocultural Determinants of Alcohol Abuse by the Youths in Luanda Sub-County, (Vihiga County, Kenya. 2021)*,121.

<sup>21</sup> Matara Clifford M. and Winga Maureen A., 121.

same way. In the process of emulating the musicians, the danger of falling into drug abuse occurs. Shauri Moyo youth too have access to many types of social media platforms from which they acquire knowledge about and access drugs-related information.

### ***1.5.5 Rebellious Behaviors and Inquisitiveness***

Rebellious behaviors and curiosity are categorized among the causes of higher levels of the misuse of drugs among the youth. Eva Roman and Richard James mention that most young people under 16 start smoking cigarettes because of curiosity. The painful part is that so many youths feel the need to reject the values of an older generation. Consequently, they end up creating identically defective social systems of their own.<sup>22</sup>

Furthermore, curiosity is commonly understood as the desire to try something new. This explorative desire often leads young people into behavior that gradually results in the abuse of drugs.<sup>23</sup> Some fall into drugs especially when faced with the challenges of life. This is often related to peer pressure, a point that was previously tackled. Such attitudes have led some youths in Shauri Moyo to become drug addicts.

### ***1.5.6 Affordable Drug Pricing***

Shauri Moyo has several places selling alcoholic beverages. There are different brands of alcoholic drinks sold in liquor shops. The prices are affordable. Some drinks are sold at as cheap as 50 Kenyan shillings. The 2015 report released by the National Authority Campaign Against Drug Abuse mentioned that the consumption of bhang, alcohol, and many other drugs is common in most Kenyan towns, including Nairobi. “*In terms of regional variation, Nyanza has the highest*

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<sup>22</sup> Eva Roman and Richard James, *Streetwise Drug wise*. (New York: Management Books 2000 Ltd, 1998), 30-31.

<sup>23</sup>Eva Roman and Richard James, 31.



*prevalence of current marijuana/bhang users at 1.7% followed by Nairobi (1.3%), Coast (1.3%), North Eastern (1.1%), Central (1.1%), Rift Valley (0.9%) and Eastern (0.8%). Other commonly used narcotic drugs in Kenya include heroin (0.1%) and hashish (0.1%).”<sup>24</sup>*

However, the Kenyan government has yet to discover the places where bhang is grown. In Shauri Moyo, it is very common to find youth smoking bhang, especially in the evening time. Through my interaction with locals of the area, while carrying out my apostolate, many shared that smoking bhang is indeed common, the majority being youths.

## **1.6 The Effects of Drug Abuse on the Moral Life of the Youths**

Drug abuse can have very deteriorating effects on the holistic life of the abuser. For the sake of this research project, our main concern is to find out how drug abuse can affect the moral aspect of the lives of the youths. Some possible effects are as follows:

### ***1.6.1 Weakened Moral Decision-Making***

Drug abuse can weaken youths’ abilities to make sound moral decisions. Substance abuse can alter judgment, resulting in compromised moral judgment and increased possibilities of engaging in immoral and illegal activities.<sup>25</sup>

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<sup>24</sup><https://nacada.go.ke/sites/default/files/201910/exploratory%20survey%20report%20on%20the%20use%20of%20narcotic%20drugs%20in%20the%20production%20of%20confectioneries%20in%20kenya.pdf>, accessed on January 9, 2024.

<sup>25</sup> Lisa Newton, *Ethical Decision-Making: Introduction to Cases and Concepts in Ethics*. (New York: Springer, 2014), 9.

### ***1.6.2 Loss of Moral Values and Principles***

Substance abuse can lead to the diminishing of moral values and principles. Youths may consider taking drugs as a priority over their values, relationships, and responsibilities. Consequently, this can lead to a loss of integrity and a deviation from moral behavior.<sup>26</sup>

### ***1.6.3 Breakdown of Trust and Relationships***

Drug abuse can break down an individual's relationships with family, friends, and the larger community. This can be a result of engagement in dishonest acts and behaviors to satisfy one's drug habits. This can lead to mistrust and damage important connections. It can also lead to isolation and the breakdown of moral support systems such as families, friends, mentors, religious communities, and many others.<sup>27</sup>

### ***1.6.4 Increased Risk-taking Behaviours***

Substance abuse often leads individuals to incline to risk-taking behaviors. They may engage in activities that they cannot resist when they are drunk. Consequently, they can start acting immorally and unreasonably. These may include involvement in criminal behavior, irresponsible sexual behavior, and other dangerous activities that may be against moral principles.<sup>28</sup>

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<sup>26</sup> Upendra Chidella, *In Defense of Liberal Pluralism*, Second Edition. (New Castle: Cambridge Scholars Publishing, 2015),109.

<sup>27</sup> Marion A. Eggleton, "Love After 50", *A Woman's Guide to Starting over*, (Rockford: Helm Publishing, 2005), 17.

<sup>28</sup> Institute of Medicine and National Research Council of the National Academies, *The Science of Adolescent Risk-Taking, Workshop Report* (Washington, D.C: The National Academies Press, 2011), 9-13.

### ***1.6.5 Neglect of Responsibilities***

Drug abuse can lead to neglect of both personal and social responsibilities. Young people may prefer the abuse of drugs over school, work, or other obligations. Consequently, they end up declining in moral accountability and lack of commitment to fulfilling their duties.<sup>29</sup>

### ***1.6.6 Loss of Self-Esteem and Self-worth***

Drug abuse can contribute to a reduced sense of self-esteem and self-worth. Young people can experience guilt, shame, and loss of personal identity as a result of abusing drugs. This can have serious effects on their moral outlook and behavior.<sup>30</sup>

## **Conclusion**

This chapter has presented a summary of drug abuse in Saints Joseph and Mary Catholic Parish Shauri Moyo. It has presented the background of Saints Joseph and Mary Catholic Parish Shauri Moyo, its population, and geographical information. It has covered some important aspects including the definition of drug, the concept of drug abuse, the prevalence of drug abuse in Shauri Moyo, possible causes of drug abuse in Shauri Moyo, the impact of peer pressure, lack of employment opportunities, unstable families, social media influence, rebellious behaviors and curiosity, availability of drugs at affordable price. It has also presented some possible effects of drug abuse on the moral life of the youths. The next chapter will concentrate on the theological reflections on drug abuse related to the moral life of the youth amidst the challenge of drug abuse.

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<sup>29</sup> Punit Puri, *Drug Abuse: Problem, Management and Prevention*. (New Delhi: Educreation Publishing, 2019), 38.

<sup>30</sup> Kevin Fisher and John Collins, eds., *Homelessness, Health Care and Welfare Provision*. (New York: Routledge, 2002), 31.

## **CHAPTER II**

### **THEOLOGICAL REFLECTION ON YOUTH REGARDING THEIR MORAL LIFE AMIDST DRUG ABUSE**

#### **2.0 Introduction**

This second chapter has concentrated on examining the theological reflection on youth concerning their moral life amidst the challenge of drug abuse. It has covered the following aspects: The Biblical Moral Teaching on Youth Amidst the Challenge of Drug Abuse considering both Old and New Testaments. In the Old Testament, we have concentrated on the moral teachings of books such as Pentateuch, Prophetic Books, and Wisdom Literature. On the other hand, in the New Testament, we have focused on Jesus as the Role Model of the Youth, Pauline's Moral Teachings on the Youth, Magisterial Moral Teaching on the Youth, Conciliar Moral Teachings with special consultation to church documents including *Ad Gentes*, *Gaudium et Spes*, Papal's Moral Teachings, *Evangelii Gaudium*, *Christus Vivit*, *Ecclesia in Africa*, *Africae Munus*, *Evangelii Nuntiandi*, and a conclusion.

From the biblical point of view, youth are considered a valuable part of the community and their well-being is of utmost importance. In both the Old and New Testaments, there are examples where God values young people by calling them to be at the service of their communities and lead his people; among these is Prophet Jeremiah who was called when he was still young (Jeremiah 1:1) and King David who was chosen to lead Israel at a young age (1Samuel 16:1-3). All of these people were urged to conduct themselves morally before God and the people. The problem of drug abuse among youths raises concerns about their physical, moral, and spiritual health. Church

teachings often emphasize the importance of living a virtuous life, making choices that align with moral principles, and caring for one's body as God's temple.<sup>31</sup>

It is worth noting that the term drug is not directly used in the scripture as we understand it today. However, there are some equivocal terms to drugs such as 'wine' used by the researcher. The word Wine is repeatedly used in both the Old and New Testaments (Proverbs 31:4-5; Jeremiah 23:9 and Mark 14:23-24, Luke 23:36; John 19: 28-29), these are just a few among many examples where the term Wine is mentioned. That's why the researcher is concerned about using this term to provide a theological reflection regarding the subject in question.

## **2.1 The Biblical Moral Teaching on Youth Amidst the Challenge of Drug Abuse**

The Bible has been defined by many scholars as the Word of God that serves for faith and is put in human words through the inspiration of the Holy Spirit. It comprises both faith and moral teaching. That is why the researcher is eager to explore both the Old and New Testaments.

The Bible does not explicitly address drug abuse as it is understood in modern times. The knowledge of drugs we have today did not exist during biblical times. However, there are principles and teachings in the Bible that can be applied to the issue of substance abuse. For example, the New Testament offers guidance on moral living when Saint Paul's 1 Corinthians 6:19-20, states, "*Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your bodies.*" This verse highlights the significance of treating one's body with respect and avoiding behaviors that harm it including drug abuse.

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<sup>31</sup> POPE FRANCIS, *Speaking about drugs & Alcohol*. Accessed on 14/12/2023. <https://prodigalcatholic.com/2015/02/01/catholic-teachings-on-drugs-alcohol-for-teens/>

Furthermore, the Bible highlights the importance of self-control, sober-mindedness, and avoiding immoral behaviors that can lead to harm. As Saint Paul puts it, our bodies are temples of the Holy Spirit and we should honor God with our bodies (1 Corinthians 6:19-20).<sup>32</sup> This can be interpreted as a call to take care of our being in all aspects namely spiritual, physical, and moral avoiding substances that destroy our being.

Additionally, the Bible being an inspired Word of God, normalizes the education and the formation of the young people. That is why it encourages believers to search for wisdom and discernment. It warns against the dangers of alcohol, saying, "*Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise*" (Proverbs 20:1). This can be applied to the misuse of any substance which can negatively affect judgment and leads to immoral behaviors.

Moreover, the Bible teaches the importance of community and accountability. This is evident in Galatians 6:2, where we are encouraged to bear one another's burdens. This may include supporting and helping those struggling with addiction. Young people are encouraged to surround themselves with positive influences and look for support from trusted people who can provide guidance and assistance. Most importantly, the biblical teaching on youth and drug abuse stresses the importance of making wise choices, taking care of one's body, looking for support from the community, and relying on God's guidance and strength to overcome challenges.

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<sup>32</sup> *The New African Bible, Biblical Text of the New American Bible*. Nairobi: Paulines Publications Africa, 2011.

### ***2.1.1 The Old Testament Moral Teachings***

The Old Testament is the first section of the Christian Bible, the researcher has relied on it because it provides moral teaching, guidance, moral lessons, and theological insights that can enrich our research project.

#### ***2.1.1.1 The Pentateuch Moral Teachings***

The Pentateuch, which consists of the first five books of the Old Testament (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy), does not specifically address the topic of drug abuse or provide direct guidance on the moral life of the youth about drug use. However, the Pentateuch contains principles and teachings that apply to various aspects of moral living. In the Pentateuch, we find cases where people act under the influence of alcohol leading them to commit immoral actions. For this research, such passages serve as moral guides from which we learn the danger related to involvement in drug and substance abuse, especially among the youth.

Furthermore, the book of Genesis (9:20-28) provides a vivid example of the curse inflicted on Canaan the son of Ham (9:25), which resulted from the influence of alcohol that was taken by Noah (9:21). The incident reminds us that one can act both immorally (as Noah was naked in public) and sinfully (the corruption of mind by Ham led to the curse on innocent Canaan). This passage provides a lesson to all young people who engage in drug abuse because it can lead them to commit immoral actions which can cause them to be cursed and live under perpetual regret.

Similarly, through the influence of alcohol (wine), Lot was intoxicated by his daughters to commit incest, an immoral act (19:30-38). This is just one among many examples of sexual immoralities that a person can commit as a consequence of the influence of alcohol. Additionally, the Book of Leviticus invites all the young people to know the difference between sacred things

and profane ones; between clean and unclean things. Thus, God forbids Aaron and his sons from taking strong drinks before going to the tent of meeting since such an act would lead them to death (Leviticus 10:8-11). While living their Christian calling, like Aaron and his sons, young people are instructed to follow God's guidance.

Young people need to be reminded of their importance in the society. The Pentateuch holds many significant examples of how God calls young people to fulfill his mission. For instance, the call and commission of Moses (Exodus 3:1-12) is very relevant. God called Moses from being a shepherd of sheep to becoming a shepherd and liberator of his people Israel while he was still young. Similarly, Joseph during his young age, was chosen by God despite being sold by his brothers to Egypt. Eventually, he became a great leader in Egypt and his brothers' hope during the time of famine (Genesis 41:37-43). The young people of our time too, are God's instruments through which his mission can be accomplished. Therefore, the preservation of their lives from drug abuse is a great concern of our society.

### ***2.1.1.2 The Prophetic Moral Teachings***

The Prophets address various moral issues and provide a guide to righteous living, but they do not specifically mention drug abuse or its impact on the moral life of the youth. However, because of their primary focus on the matters of faith, social justice, ethical behavior, and the relationship between people and God, they serve a crucial role in this research project.

The Prophets warn against behaviors that are harmful, addictive, or lead to destructive lifestyles. They condemn practices such as idolatry, greed, injustice, and immorality (Isaiah 5;11-13). These teachings apply to the problem of drug abuse because it often leads to harmful consequences such as addiction, and a disregard for one's well-being and the well-being of the



community. This is typical of the youth in Shari Moyo who do not care about their warfare and that of others. Some of them do not participate in church activities and they prefer rather to drink alcohol at the expense of their integral well-being and that of their society.

The Prophets emphasize the importance of personal responsibility, repentance, and turning away from destructive behaviors. They call for individuals to seek righteousness, justice, and compassion (Hosea 4:18). While drug abuse may not be explicitly mentioned, the principles found in the teachings of the Prophets are applicable to address the moral implications of substance abuse and guide the young people towards a healthier and more virtuous life.

### ***2.1.1.3 Wisdom Literature's Moral Teachings***

Wisdom literature provides a wider understanding of God's moral order to humanity. Youth are encouraged to learn and embrace wisdom for them to become responsible people, important in society. This will help them to make judgments and decisions which are morally right and they will be able to avoid all sorts of immoral inclinations that take them away from good deeds and habits. Wisdom can guide the whole of humanity to live ethically because it is God's agent for creation.<sup>33</sup>

The term wine which represents drugs (especially alcohol) in the context of this research project, is used in wisdom literature as well. The book of Proverbs 23:31-33 describes the effects of excessive intake of wine (alcohol)<sup>34</sup> by saying: "Don't gaze at the wine, seeing how red it is,

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<sup>33</sup> O'Dowd Ryan. *The Wisdom of Torah: Epistemology in Deuteronomy and The Wisdom Literature, From the book Perspectives on Hebrew Scriptures VIII*. (London: Gorgias Press 2013),114.

<sup>34</sup> Raymond Joseph and Murphy E. Roland, Eds., *The Jerome Biblical Commentary. Vol.1-2. Fifteenth Edition*. (London: Geoffrey Chapman Publisher, 1986), 504.

how it sparkles in the cup, how smoothly it goes down. In the end, it bites like a poisonous snake; it stings like a viper. You will see hallucinations, and you will say crazy things". This, therefore, warns youth of the danger of excessive alcohol intake because it leads to illusive consequences whose end is often painful.

The reasons why the youth use drugs are often broad and different. For some, it is a way of coping with stress while others use it to show their strength. The book of Sirach 31:25-31, however, warns against the use of drugs as a way of demonstrating one's strength because when taken excessively, alcohol turns one into a fool, unable to do any fruitful deeds. Sirach emphasizes the virtue of moderation when it comes to the consumption of wine. He acknowledges the fact that wine gives life when taken in moderation. However, he instructs the youth to take wine with moderation because it will help them to behave wisely and become like wine which gladdens the heart. Therefore, youth are to be the source of joy and not of pain and immorality in the community.

### ***2.1.2 The New Testament Moral Teachings***

The New Testament does not specifically teach the issue of drug abuse the way we understand it today. However, it provides principles and teachings that apply to this research project.

#### ***2.1.2.1 Jesus as a Guiding Example for the Youth***

The Gospel of Luke (3:23), testifies that Jesus was only thirty years old when he began his public ministry. He is the appropriate role model from whom the youth can learn and be empowered by his way of life. This is why Pope Francis' Post-Synodal Apostolic Exhortation *Christus Vivit* (CV 13) affirms that Jesus is ever young and wants to give each of us an eternally young heart. Thus, he invites young people to go to him and see; learn from him and eventually

follow him (John 1:39)<sup>35</sup> so that their lives can be transformed. Jesus is a role model for people of all ages, including the youth (Philippians 2:5-8). In the New Testament, Jesus is depicted as a compassionate, loving, and selfless person (John 11:33-35) who portrays inspiring qualities that can guide young people.

New Testament's teachings emphasized values such as love, kindness, forgiveness, humility, and service to others (Colossians 3:12-13). He encouraged his disciples to treat others with respect and to prioritize the well-being of others above their interests (Mathew 20:26; Mark 10:43). Jesus also demonstrated resilience, perseverance, and faith in the face of challenges and adversity. The youth should be resilient in the face of the challenge of drug abuse, following the footsteps of Christ. As a role model, Jesus exemplified moral integrity and encouraged his disciples to live a life of righteousness (John 14:6). Jesus' teachings emphasize the importance of personal transformation, inner character, and the pursuit of spiritual growth.

In the Decree on the Mission Activity of the Church "*Ad Gentes*" 5, we see how the Lord called to himself those whom he wished from the very beginning. That is why he called the twelve apostles and gave them a special task of preaching (Mt. 1:42; Mk 3:13). The young people too have a special call from Christ and a role to play in the community and it requires them to be morally upright. Their call as mentioned in Mt 4:18-22 and Mk 1:16-20, they are to be taught and trained about how to become responsible people, useful to society, and encouraged to contribute to the upbuilding of God's Kingdom.<sup>36</sup> This can only be possible if the moral aspect of the youth is well taken care of.

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<sup>35</sup> POPE FRANCIS, *Christus Vivit*, 13.

<sup>36</sup> POPE PAUL VI, *Ad Gentes*, 5.

Jesus calls young people to himself for the Kingdom of God belongs to people like them (Matthew 19:14 & Luke 18:16). This is an invitation to all the caretakers to direct young people to the right path and not leave them to ruin their lives through drugs. They need to be taught moral values through which they will realize their importance in society through becoming aware of their role and responsibility. This is why the Post-Synodal Apostolic Exhortation *Africae Munus* of His Holiness Pope Benedict XVI acknowledges youths as the majority of the African population and indeed a gift and treasure from God. Thus, the pope encourages the whole church to love, esteem, and respect the youth and above all to be grateful to God for them. The youth need to be led to the way of Christ who is the source of true values and freedom for profound joy of heart.<sup>37</sup>

The story of the prodigal son in Luke 15:11-32 provides a message of hope to young people, especially those considered drug addicts or morally perverted. In the scene, we see the younger son who asked for his share of the properties from his father, after which he ended up wastefully spending and later suffered. However, he came back to his senses and was willing to renew his life. This implies that the young people who are facing the problem of drugs have a chance of renewing their lives in Christ. They only need time and guidance for them to change. Thus, *Amoris Laetitia* 260, invites families to take the responsibility of guiding and protecting children from any kind of harm, especially drug addiction.

This agrees with the motto of the Catholic Men's Association which states that: “*A good family forms a good church and a good church forms a better society*”. Families need to rethink and ensure the proper upbringing of their children as far as their moral life and their entire well-

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<sup>37</sup> POPE BENEDICT XVI: *Africae Munus*, 60.

being are concerned. This is because “Parents always influence the moral development of their children, for better or for worse”.<sup>38</sup>

### ***2.1.2.2 Pauline’s Moral Teachings on the Youth***

It is worth noting that in his teachings, Saint Paul did not explicitly address drug abuse among the youth, in the same way as we understand it today because the prevalence of drug abuse was not a point of concern during his time. However, Saint Paul's moral teachings similar to CCC 2290 encourage the idea of moderation, the importance of self-control, avoiding harmful behaviors, and living a virtuous life. Both encourage people to take care of their bodies, which can be interpreted as avoiding any form of substance abuse that may harm oneself or others (1 Thessalonians 4:3–5).

Furthermore, Saint Paul encourages people to imitate him and Christ, by acting for the salvation of all while leading others to Christ who is the role model of the youth. By imitating Christ, we mean to act like him, to follow in his footsteps of living a morally upright life. The example of Saint Paul’s writings to Titus, Timothy, and Onesimus (Acts 16:1-3) reminds young people to live a virtuous life.

Saint Paul warns the youth about the dangers that prevent them from being useful in society, especially when it comes to church activities. He, therefore, mentions addictions to drugs and alcohol as impediments to the moral life of young people (Ephesians 5:18; Titus 2:3).

Youth are advised by Saint Paul to resist desires that can lead to their destruction (2Timothy 2:22). He encourages them to pursue that which is right (Romans 1:17). In agreement with this,

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<sup>38</sup> POPE FRANCIS, *Amoris Lætitia*, 259.

Abraham Twerski invites the young people to practice self-control and resist the temptations and challenges of our twenty-first century, especially to avoid any harmful pursuit of highly induced drugs.<sup>39</sup>

## **2.2 Magisterial Moral Teaching on the Youth**

For the sake of this research project, Magisterial moral teaching on the youth refers to the ethical guidance and principles provided by authoritative sources, including religious institutions or ethical authorities, to guide young people in living virtuous and responsible lives. Our main concern with magisterial teachings is the importance of cultivating virtues such as honesty, integrity, respect for others, and self-discipline.<sup>40</sup>

The magisterial moral teaching addresses various aspects of life that are relevant to the youth. These include personal conduct, relationships, sexuality, social justice, and the responsible use of technology.<sup>41</sup> This is aimed at helping young people make informed and ethical choices that promote their well-being and the well-being of the community.

### ***2.2.1 Conciliar Moral Teachings***

Here we refer to the teachings of the Second Vatican Council, with emphasis on themes such as human dignity, common good, and responsible use of freedom as they apply to the issue of drug abuse.

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<sup>39</sup> Abraham J. Twerski, *The Enemy Within Confronting your Challenges in the 21<sup>st</sup> Century*. (USA: Shaar Press, 2002), 183.

<sup>40</sup> Brian Singer-Towns, Janet Claussen, Clare vanBrandwijk, and others. Eds., *Catholic Faith Handbook for Youth*, 2<sup>nd</sup> ed. (Winona: Saint Mary's Press, 2008), 23.

<sup>41</sup> Catechism of the Catholic Church (CCC 2356).

### **2.2.1.1 *Ad Gentes* (1965)**

Ad Gentes states: “In the present state of affairs, out of which there is arising a new situation for mankind, the Church, being the salt of the earth and the light of the world (cf. Matt. 5:13-14), is more urgently called upon to save and renew every creature, that all things may be restored in Christ and all men may constitute one family in Him and one people of God”.<sup>42</sup> This implies that the church has the responsibility of evaluating the issue of drug abuse among the youths and providing solutions in light of the Gospel. That’s why Pope John Paul II invites the church to open its eyes and address the issues at hand. He stated: “*The modern plague of drug addiction has not gone entirely unchecked or unopposed. We cannot close our eyes to the immensity of the evil inflicted on humanity by this tragic problem; but neither should we fail to see the many efforts, even heroic ones, which are being made to counter it.*”<sup>43</sup>

### **2.2.1.2 *Gaudium et Spes***

The pastoral constitution of the church in the modern world, “*Gaudium et Spes*” is concerned with the situation of men in the modern world. Thus, it invites the church to read the signs of time and interpret them in the light of the Gospel endeavoring to respond to the many questions of the present life and the life to come.<sup>44</sup> Similarly, the Canadian Catholic Organization for Development and Peace affirms: “*The foundation of all Catholic Social Teaching is the inherent dignity of the human person, as created in the image and likeness of God. The Church, therefore,*

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<sup>42</sup> POPE PAUL VI, *Ad Gentes*, 1.

<sup>43</sup> Lozolo Barragan Javier, *Pope John Paul II's Address on Drugs Addiction: Pontifical Council for Health Pastoral Care, Church: Drugs and Drug Addiction*, Vatican City, 1 November 2001.

<sup>44</sup> POPE PAUL VI, *Gaudium Et Spes*, 4, 7.

*calls for Integral Human Development, which concerns the well-being of each person in every dimension: economic, political, social, ecological, and spiritual.”*<sup>45</sup>

### **2.2.2 Papal’s Teachings on Drug Abuse**

Popes provide guidance and principles about the problem of drug abuse; emphasizing the importance of the promotion of human dignity, health, and the well-being of people affected by drug addiction. With this in mind, some papal letters are consulted.

The Catholic Church teaches that drug abuse is a grave offense against the moral law because it harms people’s physical and mental health, distorts relationships, and undermines the common good. It encourages prevention efforts, education, and treatment programs that address the root causes of addiction and provide holistic support for individuals seeking recovery.<sup>46</sup>

#### **2.2.2.1 *Evangelii Gaudium* (2013)**

*Evangelii Gaudium* touches on various aspects of morality within the context of evangelization and living a Christian life. Through it, Pope Francis emphasizes the importance of social justice, solidarity, and the preferential option for the poor.<sup>47</sup> He calls for a renewed commitment to addressing social and economic inequalities, promoting human dignity, and caring for the marginalized and vulnerable members of society.<sup>48</sup> This aligns with the moral teachings of the Catholic Church regarding social justice and the promotion of the common good. The church

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<sup>45</sup> University of Saint Michael’s College in the University of Toronto, *10 Principles of Catholic Social Teaching from the Canadian Catholic Organization for Development and Peace*.

<sup>46</sup> Catechism of the Catholic Church (CCC 2291).

<sup>47</sup> POPE FRANCIS, *Evangelii Gaudium*, 198.

<sup>48</sup> POPE FRANCIS, *Evangelii Gaudium*, 178.



therefore has the responsibility of assisting the youth who are facing the problem of drugs to renew their lives integrally.

#### ***2.2.2.2 Christus Vivit (2019)***

The post-synodal apostolic exhortation of the Holy Father Pope Francis "*Christus Vivit*", conveys a special message to the youths and God's people. Pope Francis emphasizes the significance of accompanying young people on their journey of faith and encouraging them to actively take part in the activities of the Church. He highlights the need for young people to be rooted in Christ and to embrace the values of love, service, and solidarity.<sup>49</sup> This invites the church to respond to the challenge of drug abuse by creating an attractive and fraternal environment where young people can live with a sense of purpose.<sup>50</sup>

Furthermore, concerning moral issues, Pope Francis encourages young people to resist the temptations of this world such as the abuse of drugs, and to make choices that accord with their Christian moral values. He invites young people to have a sense of personal responsibility, integrity, and the pursuit of virtue. He also addresses the challenges faced by young people in today's society, such as the influence of technology, consumerism, and the pressures of a fast-paced culture.<sup>51</sup>

The teachings of "*Christus Vivit*" on moral formation and the importance of making choices that align with Christian moral values<sup>52</sup> apply to different challenges faced by young people,

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<sup>49</sup> POPE FRANCIS, *Christus Vivit*, 230.

<sup>50</sup> POPE FRANCIS, *Christus Vivit*, 216.

<sup>51</sup> POPE FRANCIS, *Christus Vivit*, 168.

<sup>52</sup> POPE FRANCIS, *Christus Vivit*, 134.

including substance abuse. The document promotes a holistic approach to the well-being of young people, encouraging them to seek support, guidance, and healing when facing difficulties such as drug abuse.

### ***2.2.2.3 Ecclesia in Africa (1995)***

Through his Post-Synodal Exhortation, “*Ecclesia in Africa*”, Pope John Paul II conveys an important message to the youth. He points out that youth are both the present and the future not only of the church but the whole humanity. Therefore, it is important to help young people overcome the challenges hindering their development including drugs, hunger, idleness, and illiteracy. On the same note, he acknowledged that young people are best evangelizers to one another and he encourages them to carry on this responsibility to successfully overcome the challenges they are facing.<sup>53</sup>

### ***2.2.2.4 Africae Munus (2011)***

“You are the salt of the earth...you are the light of the world” (Mt 5: 13-14). In his post-synodal exhortation “*Africae Munus*”, Pope Benedict XVI points out the importance of thanking God for the gift of the African youth who make up the majority of the continent’s population. He acknowledges that youth is a stage of life when young people question many things and live under great uncertainty about life. He, therefore, encourages them to surrender themselves to and look for answers from God.

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<sup>53</sup> POPE JOHN PAUL II, *Ecclesia in Africa*, 93.

### ***2.2.2.5 Evangelii Nuntiandi (1975)***

In his apostolic exhortation “*Evangelii Nuntiandi*”, Pope Paul VI emphasizes the importance of evangelization of the Gospel and reaching out to all people, including the youth. He highlights the need for the Church to engage with the modern world and address the challenges faced by young people in their search for meaning and purpose.<sup>54</sup> This is a very important point as far as our research project is concerned. The Pope encourages the youth to be involved in church activities.<sup>55</sup> Thus, Christian communities such as Shauri Moyo should play their role in accompanying and supporting young people in their faith journey.

### **Conclusion**

The chapter in question has presented and widely discussed theological reflections on youth regarding their moral life amidst drug abuse. It has established the possible harmful causes of drug abuse from a theological perspective. The magisterial literature review has clearly shown that all youth have a purpose to accomplish in the world. Therefore, their teachings focused on empowering young people and encouraging them to turn back from wrong practices such as drug abuse and renew their moral and spiritual lives. Chapter three will therefore focus on various established answers that will help us to address the problem of drug abuse. Finally, recommendations; suggestions, and a general conclusion will be provided in the third chapter as well.

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<sup>54</sup> POPE PAUL VI, *Evangelii Nuntiandi*, 24,72.

<sup>55</sup> POPE PAUL VI, *Evangelii Nuntiandi*, 72.

## **CHAPTER III**

### **MORAL RESPONSE AND RECOMMENDATIONS FOR ERADICATING DRUG ABUSE AMONG YOUTH**

#### **3.0 Introduction**

After carrying out a literature review on theological reflection about drug abuse as a moral problem for the youth in chapter two; this chapter has assessed what has been done by both the church and Kenyan government stakeholders at Saints Joseph and Mary Parish Shauri Moyo. The Mill Hill Missionaries are the current evangelizers of Shauri Moyo Parish. Their missionary approach to reaching out to those who are in most need has been assessed in this chapter as well. Also, some recommendations are made to establish sustainable solutions to the subject in question.

#### **3.1 The Response of the Mill Hill Missionaries to the problem of drug abuse in Shauri Moyo.**

The Mill Hill Missionaries have been over fifteen years at the Saints Joseph and Mary Parish Shauri Moyo. They testify that drug abuse is one of their challenges because it affects the moral life of the youth and consequently affects the work of evangelization to the youth who are drug addicts.

Furthermore, their interactions with the youth who are drug abusers have helped them to notice that those youth are not even aware of themselves. They are not in touch with what is going on around them. In other words, they live in a different world. They do not participate in any church activity and it is difficult to control them. It is seen especially on Sundays, that the majority of drug abusers' youth prefer to stay home than to attend church services. Lack of participation in church activities has led them to miss out on the chance of being empowered by the Gospel values;

the consequence of which they cause a lot of violence in their families; resulting in victimization of women and children.

The Mill Hill Missionaries have employed several methods and approaches to respond to the problem of drug abuse in the parish. These include youth seminars and workshops. Despite the efforts put in place, the problem of drug abuse persists in the parish, which requires more effort to be done. Thus, considering the idea of putting up a rehabilitation center in the place can greatly help in solving the problem of drug abuse.

### ***3.1.1 Holding Seminars and Workshops as the Possible Ways to Solve the Problem of Drug Abuse.***

Several sessions of seminars and workshops have taken place over the years. This is done especially during long holidays when students are at home. In a way, this has brought youth together within the parish since the parish is geographically small. The sessions of seminars and workshops have assisted some youth in recovering from the problem of drug abuse and others have become prudent from falling into the same problem. However, not all youth attend the seminars and workshops. This explains why the problem still exists because some of them do not want to embrace the life-changing opportunities offered by the parish. On the other hand, some go back to the same habit of abusing drugs even after attending workshops and seminars. Part of this comes from the non-Catholic youth influence. They still convince the catholic youth to join them again in the same immoral behaviors.

The focus of the seminars and workshop sessions has been education and raising awareness among the youth. The missionaries educate them about the dangers of drug abuse, and its consequences on the moral, physical, and mental health of an individual, families, and the community. They aim to help the youth to make informed decisions and learn preventive methods

of drug abuse. However, the lack of willingness to attend these seminars and workshops makes the task even more difficult for the missionary.

### **3.2 Recommendations for Eradicating the Challenge of Drug Abuse**

Eradicating the challenge of drug abuse among the youth in Shauri Moyo Parish is a big task, which requires the involvement of many players such as the church and the government stakeholders. Therefore, the following recommendations can help: firstly, the production and sale of illegal drugs should be prohibited. Secondly, there should be collaboration between stakeholders to establish successful and sustainable solutions for solving the problem of drug abuse. Thirdly, the involvement of the local community, the government, and the church can form a strong team to combat the problem of drug abuse. Fourthly, they should consider addressing the root causes of the problem to establish some durable solutions. Most importantly, youth ongoing formation and empowerment programs should be taken into consideration.

#### ***3.2.1 Prohibition of Production and Selling of Illegal Drugs by the Government***

Our efforts will be in vain if the production and selling of illegal drugs is still occurring. Although the Kenyan government has established laws concerning the use of drugs, many people are still doing the business of drug trafficking country-wide. It causes a challenge while helping the youth to stop using drugs because they know some prominent people who engage in the drug trafficking business prompting them to conclude that even the government does not stop therefore, it is a good practice, but in reality, it is not.

Furthermore, in his address to the representative of the international conference on “Drug Abuse and Illicit Trafficking”, Pope John Paul states that the ongoing illicit drug production and trafficking urge the expansion of the initiatives that contribute to the achievement of tangible and

positive results. He equally calls for the imperative stopping of the production and trafficking of drugs, which he refers to as criminal activity.<sup>56</sup> From this, we can therefore deduce that illicit production and selling of drugs must be stopped at all costs. The measures such as law enforcement and awareness-raising should be enhanced.

### ***3.2.2 Collaboration between Stakeholders***

Collaborative ministry is a spirit that the Second Vatican Council encourages all Christians to adopt<sup>57</sup>. With this in mind, stakeholders such as the government, the church, and the local community should collaborate to establish durable solutions to the challenges of drug abuse that are affecting society.

#### ***3.2.2.1 The Government's Involvement***

Like every government, the Kenyan government has the responsibility of ensuring the well-being of its citizens of all ages and social groups inclusive of the youth. It should ensure that the problem of drug abuse among the youth is eradicated at all costs. Therefore, establishing and enforcing laws related to drug abuse stoppage could be a durable solution once implemented. The government should also establish and enforce laws that aim at punishing all those who lure young people into the trafficking of illegal drugs. One group of stakeholders cannot eradicate the problem of drug abuse alone without others. Therefore, the intervention of the Kenyan government is highly necessitated.

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<sup>56</sup> Pope John Paul II, *Address of the Holy Father to the Representatives of the International Conference on "Drug Abuse and Illicit Trafficking"*, Thursday, June 4, 1987.

<sup>57</sup> POPE PAUL VI, "*Ad Gentes*", 15.

### ***3.2.2.2 The Church's Involvement***

Some of the ways the church helps in addressing the problem of drug abuse include offering support, education, and guidance to young people and the community. Therefore, the whole church community, that is to say, clergy and all the faithful should work together to contribute toward long-lasting solutions to the problem of drug abuse. The church stakeholders should establish educational programs that aim at raising awareness regarding the dangers of drug abuse, promote healthy lifestyles, and teach moral values that discourage substance abuse.

Furthermore, in most parishes, the fight against drug abuse is left to the clergy only. This attitude of the Christians should be discouraged. Parents, guardians, and any church member with different capacities who stay with the young people experiencing the problem of drug abuse should be part of the solution because they have more knowledge than the clergy who spend little time with these youth. Additionally, families are the most affected institution by the problem of drug abuse. Therefore, they have a responsibility to ensure that their children are raised in the light of the Gospel and moral values which will help them to differentiate right from wrong and good from bad.

### ***3.2.2.3 The Local Community's Involvement***

Drug abuse is a societal problem. This implies that it is not limited to religion or governmental stakeholders but everyone. The local community's involvement joined with the local government can achieve a big change in substance abuse. They will manage to find out drug dealers and stop them. By so doing, there should be suggested alternative businesses for them to easily comply in leaving illicit production and trafficking of drugs.



#### ***3.2.2.4 Non-Governmental Organizations' Involvement***

In Kenya, several non-governmental organizations are fighting the problem of substance abuse. The likes of the International Society of Substance Use Prevention and Treatment Professionals (ISSUP) are evident. They aim to support the development of a professional prevention, treatment, and recovery network.<sup>58</sup> These kinds of organizations are helpful in both the prevention of the illegal sale of drugs and the rehabilitation who are affected by drugs. Thus, we encourage them to collaborate with the local community and the church to achieve long-lasting solutions to the problem of substance abuse among the youth.

Furthermore, the efforts of these non-governmental organizations to address the problem of drug abuse should be backed up by effective and ethical practices. This requires sharing relevant knowledge and evidence-based practices regarding substance abuse prevention, treatment, and recovery.

#### ***3.2.3 Finding Out the Underlining Causes of Drug Abuse***

The literature review made in the previous chapter has pinpointed several factors as the root causes of drug abuse among the youth. They include unstable families, unemployment, peer influence, moral decadence, and so forth. Thus, government stakeholders and church leaders should ensure to provide some jobs to the youth to keep them busy, avoid idleness, and eventually become productive to their families and the society at large.

Also, the problem of unstable families can be solved through workshops and seminars. Focusing on family ministry involves the members of the families getting help and living well. It is commonly said that “*those who are part of the problem are also part of the solution*”. The

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<sup>58</sup><https://www.issup.net/national-chapters/issup-kenya>, accessed on 3<sup>rd</sup> January 2024.

literature reviewed in the second chapter highlighted peer influence as one of the root causes. However, the same cause can become a solution when youth positively influence each other. Through the attendance of seminars and workshops as mentioned earlier, they can become healers of one another.

### ***3.2.4 Organizing Sports Activities***

Sports can play an important role in combating the problem of drug abuse among the youth. The majority of the youth are often taken by sports activities which essentially contribute to their socialization. So, adopting sports as a way of fighting drug abuse can both keep them busy and serve as a source of income. Globally, many young people have improved their lives integrally through sports.

When youth get occupied by sports activities, they will get less exposed to drugs and will think less about it. Shauri Moyo Parish has a vibrant youth group which has a lot of good things for the church. I, therefore, recommend that sports should be part of helping the youth who are affected by drugs to involve them in good acts. Regular sports activities can promote youth's physical, and mental health and their overall well-being. Through sports, they will develop discipline, self-control, and a sense of responsibility and accomplishment which can lead them to reduce the desire of falling into immoral acts such as drug abuse.

### ***3.2.5 Continuous Formation***

Continuous formation is very important for integral human development. It helps us to become better people. As earlier mentioned, workshops and seminars can greatly contribute to the formation of young people where they can learn many ways to cope with stress and acquire skills that will make them important individuals in society. So, ongoing formation is a great need among

the youth in Shauri Moyo. One of the reasons why the workshops and seminars have not impacted much of the youth's lives is the lack of frequency. Therefore, both family formation and education should be part of these youth for them to be informed, grow, and avoid getting trapped by the trend of substance abuse.

Since the problem of drug abuse does not affect only the youth, we advise all church leaders and government stakeholders to consider an ongoing formation that will fit all age groups. They should consider consulting experts from different fields such as health, and psychology before establishing any formation program.

### ***3.2.5.2 Conducive Environment for Seminars and Workshops***

Homes, schools, and places of entertainment are the ideal venues for the seminars and workshops to be organized. In schools, for instance, youth belong to groups such as the Christian Union (CU) and the Young Catholic Students (YCS). These groups serve as appropriate places for learning. When it comes to the church, Shauri Moyo Parish has several youth groups including Singles of Christ (SC), Junior Youth (JY), and Senior Youth (SY). All these are important places for accompanying young people and guiding them to the right path.

### ***3.2.5.3 The Role of Families in Formation of the Youth***

Families know their children better than church leaders and government stakeholders. Therefore, they should assume the responsibility of forming their children. They should provide an environment where children can learn, develop, and grow integrally. They should play a fundamental role in shaping their children's physical, emotional, social, and moral well-being as *Amoris Laetitia* (AL 31) suggests. However, some youth live far from their biological families for

different reasons such as urban migration and education. This causes a big challenge to the formation of families as suggested by Amoris Laetitia.

#### ***3.2.5.4 Formation through Social Media Platforms***

Platforms such as Facebook, WhatsApp, Twitter, Instagram, etc. are some of the most effective means of communication of our century. They have a powerful influence on youth. Therefore, it is important to guide young people in the appropriate use of media messages, promotion of media literacy, and encourage responsible use of these platforms to help them solve the problem of drug abuse. By so doing, they will develop a moral compass that will assist them in making ethical choices regarding the temptation of substance abuse.

#### ***3.2.5.5 Personal Formation***

Sometimes individual formation can be a matter of choice. However, for the sake of this research project, we encourage all the youth to embrace it. This can transform them into better people and important to society. It will empower them to become more responsible citizens, capable of caring for their own lives. This will help the youth to cultivate a reflective and self-examined life which may lead to their integral well-being. Therefore, the following ways are worth to be considered:

##### ***a) Moral Formation***

According to Patrick Finney, things have no morality in themselves. Things such as knives, guns, and drugs simply exist and are good to that extent. But morality is a quality of an action done by the free will of an intelligent person. Once the action is done following the law of God, it is considered morally good. Whereas, when it is contrary to the law of God it is seen as morally

bad.<sup>59</sup> With this in mind, we can say that drugs in themselves are not morally bad. However, the intention with which these drugs are used and their effects make us say it is morally right or wrong.

Furthermore, Finney describes four impediments to acting reasonably and perfectly. These are concupiscence (emotion), violence, fear, and ignorance. If one of these becomes the cause of a man acting improperly, the act is considered immoral.<sup>60</sup> In the case of Shauri Moyo, many youths act in ignorance, therefore unable to foresee the negative outcomes of abusing drugs. So, considering moral formation can be a significant remedy to this problem.

### ***b) Social Formation***

Social formation plays a crucial role in shaping an individual's identity, character, values, and beliefs. This can provide a framework for social cooperation, collaboration, and collective decision-making. No doubt human beings are naturally inclined towards social interaction and connection. However, it is important to acknowledge that through human social interactions, there are some negative behaviors and attitudes that are acquired that are not appreciable. These can negatively influence an individual. That is why it is encouraged for the youths to choose suitable social groups that can positively influence their lives.

Furthermore, through interactions with others, we acquire knowledge of our societal duties and roles. So, one's actions can directly or indirectly reflect the sorts of information or groups one interacts with. Most importantly, social formation presupposes that one has to comply with the

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<sup>59</sup> Patrick Finney, C.M, *Moral Problems in Hospital Practice, A Practical Handbook*, (London: B. Herder Book Co. 1956), 9.

<sup>60</sup> Patrick Finney, C.M, 10.

social customs of a community. With this in mind, all community members ought to lay a standard worth emulating by all generally, and the youths in particular.

### *c) Spiritual Formation*

This refers to the process of developing and deepening one's relationship with God. This involves practices and disciplines that help individuals grow in understanding, faith, and connection with spiritual reality. It requires activities such as prayer, meditation, studying sacred scriptures, participation in religious rituals, participating in community worship, and seeking spiritual direction. This will help the youths cultivate a deeper sense of purpose, find meaning, and connection with their life, and foster their transformation and growth.

### *3.5.3 Youth Empowerment as a Remedy*

This refers to the process of equipping the youth with needed skills, knowledge, resources, and opportunities to actively participate in the activities of society, make informed decisions, and positively contribute to their communities. Once the youth are provided with the necessary tools and support, they will improve their abilities, build self-confidence, and become agents of change. Thus, considering areas such as education, job opportunities, leadership development, access to healthcare (especially for the youth affected by the problem of drug abuse), and social services can empower the youth. By empowering them, we can help them realize their full potential and create a better future for themselves and their communities.

## **Conclusion**

We appreciate efforts made by different stakeholders with the desire to eradicate the problem of drug abuse among the youths in Shauri Moyo. We have assessed what has been put in

place for the fight against drug abuse, and discover suitable ways of responding to the problem of drug abuse among the youths. Some significant recommendations have been made with the hope of eradicating the issue of drug abuse. The recommendations invite all the stakeholders to work together for the rescue of the youths from this fateful experience of drug abuse. By so doing, the youths will be able to recover and become important people in society.

## GENERAL CONCLUSION

From the beginning, the research has explored the general meaning of drug abuse and its prevalence in Shauri Moyo Parish. In Chapter One, a careful assessment of the causes of drug abuse has been done. The causes listed in this chapter stand as the main ones and after a thorough analysis, we can conclude that they are leading the youth to the problem of drug abuse in Shauri Moyo. The negative involvement of young people in drugs has led to a decline in their moral values and ethical decision-making. Consequently, it has impaired their judgment leading them to get involved in risky behaviors and immoral acts such as illicit sex, theft, prostitution, lying, and involvement in illegal activities such as drug trafficking for them to get drugs.

Furthermore, some of the effects of these risky behaviors include distorted relationships with family and friends as well as a negative impact on the academic career of the youth who are studying and abusing drugs at the same time. Additionally, from the findings, we have found that some youths are suffering from a lack of self-control and lack of a sense of responsibility. Thus, the recommendations made intend to help the youths who are struggling with drugs to come out of this problem and support them to prevent further moral impact on their moral life. The findings also showed that the majority of the youths are more involved in drinking and smoking than in important activities that can help them improve their future. Most of them are not interested in church activities or participate in other important societal activities.

The theological reflections related to drug abuse have been done in chapter two. Analysis has been done based on sacred scriptures to acquire sufficient knowledge for addressing the problem of drug abuse among the youth. Conciliar and papal teachings on drug abuse call for the youth to live morally while making informed decisions. They also encourage the youths to be engaged in meaningful activities rather than drugs. Papal documents acknowledge the fact that



youths are capable of being healers to one another. Therefore, they highly recommend this aspect to be put into consideration by the youths. Once the teachings both from the sacred scriptures and papal documents are put into practice, they will contribute to the improvement of the moral standards of the youths. They will become God-fearing Christians, duty-conscious citizens of Kenya, and important to society.

In chapter three, we evaluated the contributions made by both the church and Kenyan government stakeholders in addressing drug abuse at Saints Joseph and Mary Parish Shauri Moyo. The Mill Hill Missionaries are the current evangelizers of Shauri Moyo Parish. Based on their charism of reaching out to those who are in most need, they help the youth of Shauri Moyo cope with the problem of drug abuse by organizing workshops, seminars, and prayer sessions. Even though seminars and workshops are organized and have been helpful to some extent, they are not done frequently. Therefore, we recommend that making them frequent can help speed up the moral restoration of the youths and the healing process for those struggling with drug abuse. Also, some recommendations have been made to establish sustainable solutions to the subject in question.

Furthermore, we have made some suggestions and recommendations intending to eradicate the problem of drug abuse once applied. We have evaluated both the causes and effects of drug abuse on the moral life of the youth in Shauri Moyo Parish. As a way forward, we recommend that when addressing this problem, more emphasis to be put on causes first, then effects. By so doing, some sustainable solutions can be achieved. We equally recommend the employment of a collaborative approach between church leaders, government stakeholders, and the local community for the rescue of the youths from drug abuse, and their eventual empowerment. Also, we recommend frequent formation of young people as a way of liberating them mentally and

empowering them so that they can be able to solve their problems. We also suggest enforcement of the Kenyan laws for prohibition of illegal production and trafficking of drugs.

Finally, I do not assume to have exhausted everything about drug abuse as a moral problem among the youths in Saint Joseph and Mary Catholic Parish Shauri Moyo. However, I appreciate the opportunity given to me by the Tangaza University College (TUC) to research this particular topic. I dare to think that the information provided in this research project will help the church leaders and government stakeholders to address the challenge of drug abuse more appropriately and eventually benefit the youths (especially, the victims of drug abuse).

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