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**‘Radical Focusing’ as the ideal conceptual framework in addressing substance abuse**

By Geoffrey Karimi Njogu,

BD, MPhil, PhD Candidate

Lecturer Garissa University

**Abstract**

The article seeks to philosophically introduce “Radical Focusing” as a new concept in fighting drugs among the Kenyan youths and in the rest of the tropical Africa. By “Radical Focusing”, it means, employing the whole armour for combat in our bid to dismantle this destructive trajectory that principally threatens to wipe out the youth, and the boy-child in particular. The concept of radical focusing is largely inspired by Dietrich Bonhoeffer’s concept of the “Costly Grace.” In this concept of the costly grace in Nazi Germany of 1930s, Bonhoeffer fought injustices to the point of his own physical destruction during the era of Adolf Hitler. Owing to the sad scenarios of the day, Bonhoeffer inspired us to fight vices to the very end, and radically focus on the noble agenda throughout. The data in this article has been collected through the use of questionnaires and interview schedule. Questionnaires were administered to the interviewees, most of whom sought anonymity owing to the sensitive nature of research. Apart from the interviews, existing commissions of investigative inquiry on education such as the Ominde commission of 1964 which proposed that the government should take over from churches and eventually manage schools; and Kamunge Commission among others, have provided resourceful information to the research that gave birth to this article. It is hoped that the research findings will go a long way in reconstructing our broken society for the

better, and eventually bring remedy for drug abuse to masses of people who have lost direction in this endeavor.

**Key words:** Radical Focusing, Substance abuse, Role of curbing drugs, Costly Grace

## **Introduction**

In this article, the concept of Radical Focusing, as a philosophical concept going beyond the ordinary methods that have been employed in the past in order to arrest substance abuse among youth and students. It means letting the youths themselves to take responsibility by use of innovative approaches right from their respective schools. It also means ensuring that the Anglican Church in Kirinyaga County, and indeed the church in general, swims into action and passionately makes it a church policy to fight drugs. It means all stakeholders of education creating departments and secretariats whose sole duty is to fight drugs. Radical Focus, as a theo-philosophical concept is compared to the German Evangelist Dietrich Bonhoeffer's concept of the "Costly Grace." Bonhoeffer lived in Nazi Germany during Adolf Hitler's era in 1930s, and used his concept of the "Costly Grace" as opposed to the concept of "Cheap Grace" to fight the malpractices of the day. He died in the Nazi prisons while fighting the "cheap grace" where Christians take no responsibility against dictatorships, misrule, and neglect by the leaders and so on. Certainly, drug abuse in Anglican Sponsored Schools, in Kirinyaga County, has been a thorny issue in the fresh, since the inception of these institutions of higher and educational learning.

To this end, the article seeks to explore the drug abuse impact on educational institutions of higher learning, particularly focusing on Kamuiru and Njega secondary schools which are sponsored by A.C.K Diocese in Kirinyaga County of Kenya. In the course of research, the study first sought to establish the relationship of the drug abuse and the impact it has towards these two Educational institutions of Higher learning in Kirinyaga County. Second, has endeavored to investigate the negative impact of the drug abuse. In turn, this is intended to establish how Kirinyaga Anglican Diocese addresses or responds to drug menace in its two sponsored secondary schools, particularly Kamuiru and Njega, as well as the success, the impact in addressing drug abuse and challenges faced. From the purposively sampled areas, 180 respondents have been randomly selected in this article.

### **Does the church have a role to play in curbing substance abuse?**

First, the Church has to appreciate that drug abuse is a serious challenge. In turn, this will lead the church to liaise with educators, counselors, medical practitioners, politicians, Administrators, the County Government, the Non-Governmental organizations and others who are concerned to explore the way forward. From the Medical view, a drug is defined as any substance which affects the central nervous system by either stimulating or depressing it. The legal substances are alcohol, tobacco, tea, coffee etc. The illegal drugs are cocaine, *mandrax*, heroine, bhang, *cuber* and *miraa*. These are harmful to human health even when taken in small quantities.

**Counsellors** must understand and recognize the problems of abusers and then seek measures of prevention and change. Motivation measure should be applied to help a substance abuser to desire change and increases likelihood for him or her to follow a recommended course of action to change. Counsellors must increase clients' intensive motivation so that change arises from within rather than being imposed from without. The measure must be persuasive than coercive which will drive the clients presents the argument for change rather than the therapist. There are many illegal drugs and substances such as cocaine, *mandrax*, heroine, *kuber* and *miraa* and other inhaling volatile compounds that depress the central nervous system include Paint thinners, color removers, breaching agents, glue, gasoline, petroleum products, lighter cleaning fluids and aerosols.

**Dangers and effects** of drug abuse are known and scientifically documented. Drug encourages laziness- low productivity and inability to work effectively; thus lowers academic performance of the students. Health deterioration is common among the drug substance abusers as sicknesses such as hepatitis, liver lung damage, blindness, stomach problem, amnesia, HIV and AIDS are a common place. Abuse leads to violence, riots and general indiscipline of students which make them to lose control and thus lack goals and direction. Drug abuse contributes to immoral habits amongst the students such as homosexuality, stealing, rape and prostitution. The study finds this rate of drug abuse so alarming and suggests that the remedy has to come from all stake holders of the education sector, and especially the agencies charged with enforcement of law and order in the county and the country.

**Parental role:** parents must have the Radical Focus hence the passion to create a conducive environment to nurture the child into a healthy, sociable and law abiding citizen. For every sound parent necessarily wishes his or her child to grow up into a healthy disciplined and responsible child. Parents should influence the early life of the children to foster social, intellectual, emotional and physical characteristics that enhances child's learning both in school and later in life. Parents should strictly be involved in fight against drugs, to source or provide information before youth are given guidance and counselling services. Parents to provide information to teacher counsellors for any suspicious change of behavior by the students.

**Teachers** should remain vigilant in order to detect the early involvement of students in drug abuse and take remedial measures to curb the behavior through supervision. Equally, **Society** should go back to some rich elements of African culture where an indisciplined child could be disciplined by any member of the society. This was so because the upbringing and ownership of the child was seen as a communal work of the society. It is true that the church being the salt and the conscience of the world has a noble duty to provide proper and sound guidelines to the children of God. For apostle Peter, encourages and advises church leaders, just as shepherds watch over their sheep, they must also watch over everyone God has placed in their care. He warned church leaders not to be bossy but set an example for them, for when Christ the Chief shepherd returns, they will be given a crown that will never lose its glory (1Peter5:1-4).

From an interview with some retired Anglican clergy of the Diocese of Mt. Kenya South, the researcher gathered that the way forward is in emphasizing on offering pastoral care and counselling to the Anglican Sponsored Schools' students, as the ultimate goal of the church's mission, though this is not however the full radical focus that this 'war' needs. From one of my interviewees (a clergy), when he was active in the job, he often came up with a team of skillful Christians who would assist him in offering pastoral caring and counselling to the Anglican Sponsored Schools in his jurisdiction. He also visited the schools once a week to teach about drug abuse and its effects towards the addicts and other social ills.

Mugambi (1995) emphasizes the need to rehabilitate the students and youth, for it is imperative to appreciate that they both need pastoral care in different dimensions as their situations are strictly

different. For Mugambi the future of any culture depends largely on the motivation and preparation for future generation. Indeed, there is every reason to radically focus our energies on the ministry of the young generation right through the various rites of passages (Mugambi, 1995, p178). In a nutshell, the biblical basic for parental responsibility in the spiritual nurturing of children is (Deuteronomy 6:4). This *shema* is not simply a call to hear but a call to hear with full intension (or is it radical focus?) of obedience to the decrees and the commands of the Lord God. Through church based to school programmes therefore, pastoral care for students can thus be well done as biblical mandate is clearly assured. Hence, the Anglican Church in Kirinyaga County can respond to the pastoral care to its two sponsored secondary schools Kamuiru and Njega using the methodology particularly outlined above.

The argument that Anglican church seems to have abdicated its responsibilities over the drug abuse scenario and other social ills in its Sponsored schools underlined the significance of this study in its attempt to establish whether church is still relevance in the context of drug abuse. It is true that, the Anglican involvement in controlling and containing the drug abuse spread in its sponsored schools in Kirinyaga Central, particularly Kamuiru and Njega schools has left a lot to be desired. The study established that the drug abuse is expensive to manage for the addicts or abusers revert to selling every commodity in their reach to purchase these drugs for their consumption. Therefore, this drives the families into deeper poverty levels. The study suggests that education on drug addiction and substance abuse is necessary. The church in general has failed to provide the addicts with counselling and solutions to their perennial problems which drives them into abusing drugs.

The researcher has unearthed that the addicts continue to abuse drug as a coping mechanism for being hooked and looked down upon by the family and the society in general. It also reveals that persistent and prolonged use of psycho-active drugs produce withdrawal on stoppage. The users also induce suicidal and homicidal tendencies; users are also prone to severe social disabilities (NACADA, 2016).

### **The Radical Focus & The way forward**

As a way forward, the study introduces the concept of Radical Focus as the panacea of arresting this challenge. By Radical Focus, it means sparing all energies in order to fight the use of hard

substances not only in Njega and Kamuiru Secondary Schools but in the entire Kirinyaga County and the Kenyan nation. It means employing a hands-on strategy in addressing this huge test before us. It means the students being conscientized radically to take charge of their respective future careers, which are under a huge threat. It involves parental responsibility, tutorial responsibility, and school administration taking strategic role by creating Drug Departments in Schools with teachers and prefects taking charge. It means the County and Kenyan National Ministries of Education establishing Hard Substances Department and employing qualified personnel in order to reconstruct the broken society.

As a reconstructive measure, Radical Focus builds heavily on Jesse Mugambi's (1995) quest for Rehabilitation of the marginal of society, in his Theology of Reconstruction, such as refugees, the disabled, women, youth and students, and now the drug menace. It means collegiality or working across professional divides, the police, the educators, parents, administrators, researchers, church leaders, politicians, and with various groups that have the interest of the youth at heart and in kind.

It thus means redefining the new world of our youthful population that is threatened by this drug challenge and indeed appreciating their humanity as Imago Dei (made in God's image) but in a fallen world. In a nutshell, it is moving towards what Mugambi (1995: xv) calls inclusivity as opposed to exclusivity. It is being "proactive rather than reactive; complementary rather than competitive; integrative rather than disintegrative; programme-driven rather than project-driven; people centred rather than institution-centred; deed-oriented rather than word-oriented; participatory rather than autocratic; regenerative rather than degenerative; future-sensitive rather than past-sensitive; co-operative rather than confrontational; consultative rather than impositional" (Mugambi, 1995, p. xv). As a reconstructive enterprise thus, Radical Focus is in tandem with Mugambi's (1995) theology of reconstruction.

As Radically Focussed (RF) people in the fight against hard substances among our school going, we will not only suggest that the Cooks in school, Cobblers and shoe makers around the School, the Watchmen, the Commercial Bus operators (Matatu crews) and other suppliers of drugs be vetted by the relevant bodies, but we shall put the victims of drugs in the same category with the terminally ill members of the society and the disabled lot.

This again drives us back to the whole concept of inclusivity to all, including the physically challenged. Adewale (2007) strongly builds the case for the inclusion of the physically and mentally challenged into the Kingdom of God and quotes Sportrio:

Indeed, many African societies (Benin or Togo just to mention some) consider the disabled as people to exclude, 'under people'. They are said to be damned, victims of bad luck: they are therefore refused by their families and community... In Africa, the disabled are mainly excluded, victims of social and economic discrimination (Sportrio, 2002).

Sportrio states:

In accordance to UN reports, one person out of 20 is disabled, 75% of the disabled come from developing countries. An estimate of African people with disabilities is very hard. There are no data available. WHO reports that in developing countries the disabled should be approximately 10-15%, which is significant if we bear in mind [that] Africa has 778 million people that are forecasted to be 1, 454, 000, 000 in 2025.

With the challenge of hard substances, which in Kirinyaga County were previously a remote talk and/or practice, Sportrio's figure above may now need revision. In other words, rather than saying that "one person out of 20 is disabled" we may as well say "two persons out of 20 are disabled." That indeed, justifies the need for a Radical Focus on drug related issues by employing every trick in the book as a measure of arresting this destructive army of conquer and mass destruction. In this, Radical Focus, it is natural that we employ Isaac Newton's (1642-1726) third law of motion that says: "For every action there's an equal and opposite reaction" (Wikipedia, 2016). That is, "When one body exerts a force on a second body, the second body simultaneously exerts a force equal in magnitude and opposite in direction on the first body" (Wikipedia, 2016). This Radical Focus becomes the new norm in combating the use of destructive substances for our youths and students in schools, Kamuiru and Njega Secondary Schools inclusive.

As Gathogo (2011) notes in his book, *Pangs of Birth in African Christianity*, an inclusive reconstructive theology calls both the *golah* or *zera haqodes* (returning exiles, see Ezra 9:2, Nehemiah 7:6, 9:2) and the *am haaretz* (the people who remained as others went to exile, see Ezr 4:1, Neh 4:11, 15, 9:24, 30) to team up and rebuild the many African walls that beg for our attention. As Gathogo (2011) further says, excluding some members of the society in rebuilding

the community, under various pretexts, will go against Nehemiah's rebuilding policy, as was demonstrated in the reconstruction of the wall of the great city of Jerusalem that had been destroyed seventy years before it was rebuilt. In the case of rebuilding the Wall of the city of Jerusalem, Nehemiah invited the twelve tribes of Israel to work as a team, as they reconstructed the destroyed wall. This position agrees with that of the late Pope, John Paul II, who noted in 1994 that: "The cross of Christ is too heavy for one person to carry; let us team up and carry it together" (Pope quoted in Gathogo, 2011, p. 295).

In the nature of things, I am persuaded that the Anglican Church in Kirinyaga and the rest of the country has to respond positively to the heart-rending question posed by Evangelist Dietrich Bonhoeffer, in 1930s during Adolf Hitler's dictatorial and destructive regime, which eventually led to his death in Nazi prisons for daring Hitler, "Are we still of any use?" when we remain silent as teens suffer due to hard substances, are we of any use? When we fail to liaise with the national intelligence to track those who sneak in drugs to our respective schools, are we of any use? Indeed, as Bonheffer finally confessed after Hitler's killings that begun bit-by-bit as people silently watched without criticising him, while others supported him, we too can confess using his own words, thus:

We have been silent witnesses of evil deeds; we have been drenched by many storms; we have learnt the art of equivocation and pretence; experience has made us suspicious of others and kept us from being truthful and open; intolerable conflicts have worn us down and even made us cynical. Are we still in use? (Bonhoeffer, 1971, p.16-17).

Radical Focus (RF) as a reconstructive concept in fighting drugs or the general use of hard substances among the youth and students in schools compares well with the concept of the *Costly Grace* (CG) by Dietrich Bonhoeffer, a German theologian who was killed in German prison while fighting the excessive tendencies of the Nazi government of 1930s and early 1940s. It is contained in his book, *The Cost of Discipleship* (1949), a book that is widely considered a classic of Christian thought. The original German title is simply *Nachfolge* (Discipleship). It is centred on an exposition of the Sermon on the Mount (Mathew 5-7), in which Bonhoeffer spells out what he believes it means to follow Christ. It was first published in 1937, when the rise of the Nazi regime was underway in Germany and it was against this background that Bonhoeffer's theology and/or



concept of Costly Grace (CG) developed. This cost of discipleship by embracing the costly grace that confronts injustices and other malpractices unfortunately led to his being killed.

In this book, *The Cost of Discipleship* (1949), Bonhoeffer makes a clear distinction between the “cheap” and “costly” grace. Similarly, my Radical Focus can be compared to Passive Focus, with the latter being lack of commitment in fighting the abuse of drugs in our secondary schools and even among the youthful population outside school. Clearly, all in some ways are concerned about the consumption of drugs and illicit liquor among our youth. The problem is, our concern as a Church, as a government (County and National), is at the passive level and not at the level of Radical Focus that ought to be the right gear that will catapult us to success. In view of this, it compares to Bonhoeffer’s “cheap grace” as opposed to “Costly Grace.” In light of this, Bonhoeffer (1949, p.1) says,

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession. Cheap grace is grace without discipleship, grace without the cross, [and] grace without Jesus Christ.

Bonhoeffer (1949) further argues that cheap grace is to hear the gospel preached as follows: “Of course you have sinned, but now everything is forgiven, so you can stay as you are and enjoy the consolations of forgiveness” (p.3). The main defect of such a proclamation is that it contains no demand for discipleship. Hence, it is contrasted with the Costly Grace (CG). Bonhoeffer (1949, p.2) thus says:

Costly grace confronts us as a gracious call to follow Jesus. It comes as a word of forgiveness to the broken spirit and the contrite heart. It is costly because it compels a man to submit to the yoke of Christ and follow him; it is grace because Jesus says: ‘My yoke is easy and my burden is light.’

Bonhoeffer (1949) went on to retrace the history of Christianity where he argues that as it spread across the Oceans, the church became more “secularized” thereby accommodating the demands of obedience to Christ to the dictates of the society (cf. Romans 12:1-3). From there, “the world was Christianized, and grace became its common property.” The sad bit is that the gospel of Christ was cheapened. In turn, obedience to Christ was gradually lost beneath formula and ritual. In the end, he argues, grace could literally be sold for monetary gain. In turn, this strikes a clear working chord with the words of one anonymous scholar who noted thus:

Christianity began as a personal relationship with Jesus Christ. When it went to Athens, it became a philosophy. When it went to Rome, it became an organisation. When it went to Europe, it became a culture. When it went to America, it became a business (quoted in Gathogo, 2013).

Radical Focus, like Bonhoeffer's Costly Grace, as a philosophical concept invites all stakeholders: parents, ordinary teachers, students, neighboring societies, administrators, principals, school boards of management, and the Government officials at both county and national levels to take decisive and effective action in order to comprehensively arrest the damage so far wrought by the hard substances. In other words, all mechanisms to stop the distributors must be unearthed and acted against. More rehabilitative centres must be made. More training for counseling psychologists who will address the plight of the rehabilitated youths must be made. In short, everyone must take his or her role including the use of the pulpit, as no day of worship should pass before mentioning the new enemy, hard substances. The proverbial leopard scheming to attack the sheep must now be exposed and ashamed for the betterment of the emerging drug free society.

The Radical Focus also includes **Primary Prevention**: That is, avoiding the occurrence about the condition and creating awareness. Education from family level to national level should be prioritized. Secondary prevention: these are measures to arrest problems already initiated in order to prevent further complications. Limit disability and prevent death. The keys to the answers of addiction are love, patience, understanding and prayer. There must be planning and structuring academic programmes so that youth do not have time to be idle. School routine should ensure that youth or students are fully occupied. There is also a need for mandatory games and indeed active participation in various outdoor activities so as to avoid idleness, which can make them to take drugs.

The church should join hands with other stakeholders to provide guidance and counselling services to all abusers to enable them to change. School administration should team up with provincial administration to remove suspicious kiosks from around the schools, for they provide hideouts for drug peddlers. Public health officer should be alerted to close down these unhygienic kiosks that don't meet the required standards.

Keen watching should be done to avoid strangers taking advantage to infiltrate drugs into the schools during visiting day/and unknown people should not be allowed into the students.

**Motivation;** by explaining to the addict the nature of the drug he/she uses, side effects of the drug and its effects on the body. Explain also how he/she can stay away from it. The addict should realize that once he gives up, he/she should stay away from any other drug- No substitution. They should use reasoning instead of will power. You cannot use will power to walk on water. Addicts are dependent personalities.

**Detoxification:** This is what most people and addicts generally believe to be the treatment. This stage, the addicts is rid off the drug, without experiencing the withdrawal symptoms. Use of sedative and other drugs may be allowed. Careful assessment and physical examination is important before prescribing any substitute medication. Investigations; urine, blood, stool. Dosage of drugs depend on the results of assessment. After successful detoxification, then move to the next stage of **rehabilitation**. This involves measures aimed at the disabled individuals, restoring their previous situation or maximizing of their remaining capacity. Psychological methods: individual, group, family conjoint and relaxation therapies.

There must be **essential information for patient and family:** Drug misuse is chronic, relapsing problem and controlling or stopping often requires several attempts. Relapse can happen; they should not be discouraged. Abstinence should be seen as a long term goal. Harm reduction (especially IV Drug Use) may be a more realistic goal in the short to medium term. Ceasing or reducing drug use will bring psychological, social and physical benefits. For I.V drug uses, there is a risk of transmitting HIV infection, Hepatitis 'B'. **Social therapy:** This involves the therapeutic communities' e.g. church organizations. **Self-support groups:** Alcoholic anonymous, al anon, al teen.

### **Being Radically Focused in the Fight Against Drugs**

What do we mean by being focused amidst odds such as drugs, liquor, breakdown of morality, societal norms, family breakdowns, and within a society where greed has become a commonplace? To be focused is to have the ability to see things clearly and remain consistent as we pursue a particular issue before us. For instance, if we are chasing an Antelope for food and all of a sudden

a Fox that eats our chicken, from time to time, emerges out of the blue, the temptation is to chase the new entrant and forget our original agenda. But this is the wrong way of conducting our social discourses. In reality, as focused persons we do not need to abandon our agenda simply because somebody is insulting us, tarnishing our names – we must forge on with the journey to chase the Antelope for the benefits it ultimately has for our families – the Meat that we genuinely need.

Similarly, when some get-rich quickly members of society introduce drugs, get young men as suppliers, a person who was on a mission to fulfill his or her childhood dream of becoming a medical doctor, a teacher, a lawyer, a lecturer, a journalist, a politician, a pastor, an engineer and so on, becomes wasted. In this regard, we need to radically reject those simple theories that they give that “drugs improve academic performances or make a person any better - in any department of life.” Rather, as radically focused people, one may say, “I was planning my child-hood agenda without these drugs. How comes that this glittering gold has come to sweet-talk me. So let me continue with my journey without these foxes that have come.” Or if I am in a position to help teens, I can say, “let me not listen to those who are discouraging me from helping the kids who are in the valley of death due to the consumption of drugs and other destructive substances. When they remind me to mind my own business, and therefore left ‘people’s children’ suffer, I must remind them that my business is the antelope (fighting drugs) and not the Fox (their discouraging theories).”

Other odds that are comparable to disruptive Foxes includes: permissiveness, technology turning simultaneously as both friend and foe, increase of parental breakages, lack of funding for our educational agenda, lack of funds to put up small scale businesses for a start but a focused person continues with the journey without allowing new sideshows to come and mess you up!

In the Bible, Jesus is the father of Radical Focus, who was indeed passionate on important issues of the kingdom of God amidst the odds in his Jewish society where he grew up. Here, women and children were never counted during his time. A man who was openly seen to be walking with women was mocked as a weakling or as not man enough. Pharisees used to beat their chest every morning, that “I thank God almighty, I am not a Jew, nor a woman, or a Gentile.” But Jesus focus to liberate and save everybody made him even visit women like Martha, Mary and others. He even

walked with them in his crusades and gave them roles. After death and crucifixion, he resurrected and continued with his agenda for humanity as he had declared in his first sermon, recorded in Luke 4:18-20.

Similarly, St. Paul was equally a radically focused person. While in Roman jails for the seditious crime of teaching “Jesus is Lord” rather than “Caesar is Lord” of the then powerful Roman empire, he would write to Philippians (3:10), “What I want is to know Christ and the power of his resurrection and participate in his sufferings, becoming like him in his death.” Hence persecution, threats, insults, and ultimate death in Roman jails did not derail his clear agenda. Church leaders, County and National Administrator, Parents, Students and all stakeholders of Kamuiru and Njega Secondary Schools among others must remain focused in our endeavor to save the boy-child from hard substances.

## **Conclusion**

Radical Focus is indeed the right philosophical concept that will address the challenge of the young people who become drug abusers for various reasons. Some come from families which also use them and this creates a subconscious desire of imitation in the children. In many homes parents drink and smoke cigarettes and take tranquilizers and other socially unacceptable drugs, which contribute to generating a favorable attitude to their consumption. The study has unearthed the nature of the peer group pressure that encourages the use of certain substances that are approved by the particular group. Indeed, adolescents feel a strong desire to conform to these expectations. For approval and applause from others, so they will do whatever it takes to get it (White, 1827-1915). The drug abuse resulting in chemical dependency causes the Substance that’s being abused as a sole focus of an addicts’ life. Addiction tends to be progressive conditions that slowly exert more and more power and control over the individual. Nevertheless, by employing the concept of Radical Focus, such destructive cells can be overcome and genuine healing will become the order of the day in our daily discourses. With many addictions, the control is both psychological and physical. After the drug users underwent hard and difficult detoxication process, they often return to the needle. Whether you want to avoid substance abuse and addiction, learn more about substances abuse and addiction within your family have concern to your drug use, fear of a loved one with an addiction. Learn more about substance abuse and factors that lead to it can help. The

mailed set of a person who wants to make fun, but pressure seeking behavior can often develop into chemical dependency. The understanding of the main contributing factors that leads to someone to abuse or become dependence upon drugs can help prevent addiction.

The cases of drug abuse amongst the youthful and students in Kenya is attributed to the greatest ethical moral decadence of its societal fabric. The cases that have been spotted out in Kirinyaga County of Kenya (especially Kamuiru and Njega Secondary Schools) have confirmed this, as students can go to an extent of conspiring to grow Cannabis Sativa plant within the school compound and guard their deadly secret religiously. The danger is, if they can conspire to keep evil or immoral behavior then they can also condone terrorism and other dangerous elements in society, till they are destroyed and probably 'learn' from experience.

All education stakeholders have therefore failed to provide refuge to the addicts. Instead of providing hope, the church in particular is known to have peddled desperation in their sermons; hence Radical Focus will call for genuine reconstruction of our working methodologies in our pastoral care. In light of this, Radical Focus will ensure that the pulpit will be a reconstructive tool that will propound reconstructive hermeneutics for posterity. In being focused, we all have a chance to make an authentic contribution and eventually save the youth from total destruction by hard substances. Clearly, the Biblical Stewardship as is well propounded in the book of Genesis 1 & 2 drives us to take care of our neighbors, the vulnerable, the youth, widows, and the orphans alike.

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