

**IMPLICATION OF *KHAT* CONSUMPTION AND TRADE ON THE SOCIO-  
ECONOMIC WELLBEING OF THE COMMUNITY IN KAMUKUNJI SUB-  
COUNTY, NAIROBI COUNTY, KENYA**

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## DECLARATION AND APPROVAL

### Declaration by the student

This Thesis is my original work, and it has not been presented for a degree in any other university or for any other award.

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## **DEDICATION**

This present work is dedicated to my entire family, specifically my partner Amran who offered great support to the achievement and success of this work.

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## ABSTRACT

Throughout history, all societies have records and experiences with mind altering drugs. These include stimulants and narcotics for drinking, smoking, or chewing. The socio-cultural values and norms had what was acceptable and what was regulated. One of these mood- and mind-altering drug is *Khat* (*Catha edulis*). While the effects of *Khat* consumption on the health of consumers has been well documented by medical practitioners, its socio-economic implications are not distinctly documented, specifically in Kenya. The purpose of this study was to examine the effects of *Khat* consumption and trade on the socio-economic wellbeing of the community in Kamukunji Sub-County, Nairobi County, Kenya. The specific objectives of the study were to: examine the effects of *Khat* consumption on family relationships; explore the effects of *Khat* consumption on the consumers' household economy; determine the effects of *Khat* consumption on consumer-community relationships and analyze the effects of *Khat* trade on the retailers' household economy. The study was guided by both structural functionalism and conflict theories. The study applied exploratory and field survey descriptive designs, using a mixed method approach. The target population was families whose members consume *Khat* and the community which *Khat* consumers interact with on a regular basis, as well as *Khat* retail traders in the study area. A sample of 424 respondents were taken using purposive and snowball sampling techniques. The data were obtained through a blend of quantitative and qualitative methods. Structured questionnaires were administered and analyzed using SPSS version 20 for the generation of means and standard deviations, chi-square Tests and multiple linear regressions. Focus group discussions and key informant interviews were thematically analyzed and presented through narrative and verbatim. Validity of the instruments was determined using experts' judgment while reliability was through piloting of the instruments. A reliability statistic of 0.914 was determined using Cronbach method. The study found that *Khat* consumption was widely accepted across marital status and by all age groups. The factors which had negative effect on household economy were singled out as number of days *Khat* was consumed per week, the variety of *Khat* consumed and the level of education. The study found a significant association between income of *Khat* consumers and marital status. From the study, *Khat* retail traders' highest level of education completed had a positive significant influence on the household economy. Traders reported *Khat* trade to be more lucrative compared to other retail trade in the area. It was found that most respondents preferred *Khat* regulation as compared to total banning and recommended community sensitization on the implication of *Khat* consumption. It was also found that familial dysfunction generally arises due to weakening of essential roles and poor distribution of responsibilities. It is anticipated that this study will act as a benchmark of studying socio-economic implications of *Khat* consumption and trade. This is achieved through its evidence based informed results as well as informing intervening policies that will contribute to the overall stability and solidarity of the society. The study will also bridge the gap in knowledge and cost benefit analysis between drug use, and socioeconomic development.

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## **LIST OF ABBREVIATIONS AND ACRONYMS**

<b>ACMD</b>	:	Advisory Council on the Misuse of Drugs
<b>ANOVA</b>	:	Analysis of Variance
<b>CNS</b>	:	Central Nervous System
<b>DF</b>	:	Degrees of Freedom
<b>ECDD</b>	:	Expert Committee on Drug Dependence
<b>FGD</b>	:	Focus Group Discussion
<b>HIV/AIDS</b>	:	Human Immunodeficiency Virus /Acquired Immunodeficiency Syndrome
<b>INCB</b>	:	International Narcotics Control Board
<b>KI</b>	:	Key Informants
<b>NACADA</b>	:	National Authority for the Campaign Against Alcohol and Drug Abuse
<b>NACOSTI</b>	:	National Commission for Science, Technology and Innovation
<b>SMI</b>	:	Severe Mental Illness
<b>SPSS</b>	:	Statistical Package for Social Sciences
<b>USD</b>	:	United States of America Dollar
<b>WHO</b>	:	World Health Organization

## CHAPTER ONE

### INTRODUCTION

#### 1.1 Background to the Study

The consumption of mood enhancing substances has been documented from ancient times. Drugs and alcohol have had an influence on both cultures and civilization processes throughout history of humanity. This is not only limited to African but also the Sumerians, the Greeks, the Romans, the British and even the Chinese (Gately, 2008). Archaeological and documentary evidence describe the ancient use of the substances, ranging from the use of opium in ancient Greece, Harmal in West Indies, cannabis in Western China, nutmeg in ancient India, cocoa leaf among the Mayan cultures, and psilocybin across North Africa, among others. For a quite number of decades and centuries, the world population has been fermenting grains and fruits to produce alcoholic drinks. In fact, the known earliest evidence of humans engaging in brewing alcohol are shown by the residues in pottery jars found in northern China that are thought to have been produced between 7000 and 6600 B.C. (Gateley, 2008).

*Khat (Catha edulis)* is an ever-green plant grown by grafting and cultivated as a bush or small tree. It grows at an attitude of 1500-2500 meters above the sea level under optimal conditions requiring 10 years to attain maturity. According to Anderson and Carrier (2009), it is a hardy crop which grows in arid areas up to ten meters tall under normal circumstances and grows up to five meters in non-equatorial regions.

The origin of *Khat* is not known and has raised various arguments. Many believe that its origin can be traced in parts of Ethiopia, which was later spread by the immigrants across East Africa and Yemen. Others hold that Yemen was its initial origins before spreading to nearby countries. Whether Ethiopia or Yemen, *Khat* proliferated and spread

to other countries like Kenya, Somalia, Malawi, Uganda, Tanzania, Arabia, Congo, Madagascar, Zimbabwe, Zambia and South Africa. It is also cultivated in Afghanistan and Turkistan. In ancient times chewing of *Khat* was used as an anti-depressant and was associated with leisure activities due to its loquacious nature after consumption while inducing vivid debate. Botanically *Khat* was first identified by Forskal in 1762 in Yemen who categorized it as a plant belonging to the Spinosa Family. Currently it is classified under the family Celastraceae (Andualem, 2002).

*Khat* found its prestigious attention in the traditional culture as it played a significance role in the practice of traditional rites and customs. These include marriages, wedding planning and executions, after-war reconciliation processes and other important social gatherings. It was consumed in groups as it signified the communal undertaking of community activities in almost all the social contexts. *Khat* plant is mainly found in Ethiopia, Kenya, Somalia, Sudan, Madagascar, and South Africa and is also found in a lesser scale in Turkistan and Afghanistan (Hassan et al, 2002). While the medical implications of *Khat* consumption have been discussed to a good extent, the socio-economic implications of its consumption have not been distinctly investigated. In particular, in communities with unique socio-economic identities such as those in some urban areas in Kenya.

The recent ban of *Khat* use in Europe, more especially Britain, has elicited mixed reactions among producers and consumers. Britain claimed that the use of *Khat* is associated with mental health issues especially when it becomes addictive, rising cases of family breakdown, backward socio-economic run, and social disorder with special reference to Somali immigrants, Advisory council on the Misuses of Drugs (ACMD, 2013). Many scientific sources including the World Health Organization's Expert

Committee on Drug Dependence (ECDD) (2006) and most recently the United Kingdom Advisory Council on the misuse of Drugs (ACMD 2013), specify that death dangers associated with *Khat* consumption is negligible and the likelihood for addiction and abuse is relative. These contrast with posits that form the basis for regulation of intoxicants including alcohol and tobacco. Opponents of *Khat* ban maintain that the problem with Somali immigrants has root cause to the civil wars experienced, the displacement and resettlement of people but not the chewing of *Khat* (Heather et. al. 2011).

*Khat* consumption has drawn legal and legislative interest at international, regional and national levels. At the international level, legislative varies from total ban on consumption and import (e.g., Saudi Arabia, Norway, Sweden, Denmark and Italy, among others) to lack of enactment of law and policy on *Khat* consumption (e.g., Canada and South Africa). At national level, *Khat* growing, trade and consumption is legally permissible and recently the government of Kenya declared it as a cash crop.

*Khat* chewing is evidently traced from the sociocultural tradition where the users feel the pleasure through the induced stimulation effects. Apparently, the effects seem to influence the socio-cultural lives of the entire community within which it is practiced (Kennedy 1987). *Khat* is traditionally consumed in a social gathering - a habit that is seriously consider in Yemen. The habit is a prestigious activity that influence most of the forms of social functions and social stratification across the entire society (Dhaifalah and Santavy, 2004). The activities involving consumption of *Khat* are guided by formed and documented rules while reserving the ritual importance attached to the activity. In fact, the locals suggest that the importance of *Khat* in the context is to provide a pretext for a gathering of high social status orientation significance rather than to provide pleasurable

effects for the individual. Indeed, because of its stimulating and euphoria properties, *Khat* is certainly an appropriate tool for enhancing social functionalism. In other countries other than Yemen, it is consumed in much less rigidly defined context and frequently by lone individuals without application of any regulations. Therefore, it can be assumed that in such countries, the psychological benefits of *Khat* consumption are of secondary in construct.

Studies show that *Khat* consumption may have mild to severe health consequences to the consumers. In a survey to compare the difference between the health of ‘light users’ and ‘heavy users’ of *Khat*, researchers reported significant negative health effects emanating from the heavy use of the substance (Kennedy, 1987; cited in Beckerleg, 2010:235). In a different qualitative study comprising of 37 patients of severe mental disorders in Ethiopia, it was evident that patients who used *Khat* had higher illness than those who did not use it. The survey that aimed at assessing the influence of *Khat* among the patients and the caregivers reported the use of *Khat* between the two groups being similar. The social aspects including mean for survival, social pressure, experience pleasure, combating medication side effects and curbing appetite were measured (Teferra et al., 2011). A closer analysis on the effect of *Khat* showed an association with Severe Mental Illness (SMI) where only few of the participants believed that *Khat* was a direct cause of mental illness. However, some of the participates attributed the illness to *Khat* consumption. In the UK, the use of *Khat* as a drug is common especially among the Yemeni and Somali population. This has been associated with the socio-economic and medical effects by many studies (Cox & Rampes, 2012).

Further, the National Council for Science and Technology (1996) documented that the consumption of *Khat* may cause increased blood pressure, increased heart rate

palpitations, increase force of heart contraction, mydriasis, increased metabolic rate and oxygen consumption, hyperthermia and mild analgesia. In addition, NACOSTI have documented behavioral change associated with *Khat* chewing which explains disorientation and altered perception observed in *Khat* chewers.

In Ethiopia, the rampant alcohol use associated with *Khat* chewing has also adversely affected the socio-economic and health status of chewers (Berhanu et. al, 2012). However, on the contrary, the country is earning significant amounts of foreign income with a tradeoff of socio-economic ills. It is estimated that quite over 28.4 7% of *Khat* producers made an average annual income of about 500 USD, while about 5.49 % of producers made an average income of more than 3000 USD per year per household, respectively. The entrepreneurs feel that the earnings are adequate for producers to pay off deterring effects. However, Berhanu et. al, (2012) concludes that the ills by far outweigh the earnings since the negative effects troll the socio-economic and health status of the community at large.

In Kenya, and Meru County in particular, the growing, trade and consumption of *Khat* has elicited divergent viewpoints. According to Bururia and Nyaga (2014), *Khat* farming is associated with both positive and negative effects and it is the economic activity of the families, schools and churches within Meru North region. While a critical analysis indicates the much negative effects for both short and long-term periods, families and the community have a strong social, religious and economic believe in the importance of *Khat*. For about the last 4 decades, Bururia and Nyaga (2014) reported greater effects of *Khat* that its potential cultural, social, financial, medicinal and religious gains. These contentions are strongly supported by Kobia and Miriti (2014), that *Khat* is a foundation for a contextual communication. Nonetheless, the negative implications of *Khat*, which

negatively affect the lives of the individual users, marriages, schooling and religious institutions cannot be ignored.

According to Beckerleg (2009), *Khat* is the main contributor to divorce and family break ups and social disorder like crimes and theft. This is corroborated by constant media highlights. For example, Mungai (1983) states *Khat* consumption retards development and prosperity of both the individual and his nation. It makes one sleepy at odd times when others are working. It makes one weak hence less resistance to diseases. *Khat* chewers will care less about family, nutrition and health but spend many hours chewing and looking for the substance.

According to Beckerleg (2010), majority of *Khat* consumers in East Africa are of the Somali, Ethiopia origin and the Swahili Communities. He further posits that the attitude of people to *Khat* consumption varied in relation to the degree and amount of consumption. These studies found out that majority of respondents had dissenting attitude to its heavy use whereas it may have a demurring social and health effect on the chewer and entire family life. The population of Somalis within the city of Nairobi is the highest within Kamukunji Sub-County. However, population data quantifying the levels of *Khat* use is varied. The only reliable published evidence of *Khat* use in Somalia is a study conducted in Hargeisa, which found that 31.3% of the population use *Khat* on a weekly basis (Beckerleg, 2010). Apparently, the number of people who use *Khat* is no longer a concern, but the consumption pattern amongst users. This study assumes that the pattern of use is the key determinant of how big the impact of *Khat* has on a user and family relationship. While *Khat* is not a physically addictive substance, psychological addiction has been reported among the abusers where chewing grows into a habit that some users find difficult to stop.

The economic trade-off of *Khat* growing trade and consumption in Kenya is evidenced by the recent government pledge to support the subsector with Ksh. 1.2 billion, declaring the commodity as an important cash crop. A study by Mugambi (2016) attest that exports to Somalia in 1992 amounted to 201 tons per month and the value in internal trade and consumption was estimated at 432 million Kenya shillings annually. The value in transport is yet to be estimated, but it is assumed to play a critical role for growing areas. The transport to towns via roads as well air especially for importing countries such as Somalia, which is one of the most significant destinations. However, it is apparently clear that no studies have been conducted to establish the role that the commodity plays in the household economies of the retailers, who are an important link between production and consumers. It is not known whether trade in the commodity is reliably competitive relative to other sources of livelihoods.

From the reviews, *Khat* consumption has enormous health implications and affects the national economy, as well as the socio-economic aspects of *Khat* consumers, the community and retailers. Moreover, no study has been conducted in Kamukunji Sub-County, arguably the leading consumer and trading area of the commodity in Eastern Africa. These knowledge gaps constitute the research problem and objectives of this study.

## **1.2 Statement of the Problem**

*Khat* consumption has elicited heated debate among researchers, scholars, and policy makers due to the differences in perception and perspective on its health and socio-economic implications. Its status as a source of income, livelihoods and as a legal commodity for international trade and consumption is even more controversial. Many studies seem to support the negative effects of chronic *Khat* usage on the consumers, yet

quantitative and qualitative data on the socio-economic effects of its consumption seem scanty.

There are two opposing arguments, which arise in the context of *Khat* chewing. Those who support, view *Khat* as a moderate non-toxic product, which can be used with non-negative effects on the consumers. They claim that *Khat* enhances togetherness when chewed among peers and brings about a relaxed ambiance. They also claim that *Khat* enhances sexual performance. On the other hand, those who oppose *Khat* consumption link it to diminishing sexual desire, poor hygiene and environmental untidiness, family break up and financial constraints. This apparent division is confusing hence requiring professional intervention and academic attention.

In Kenya, although there exist many small-scale studies at the international and regional level, there exists limited information at the national level about *Khat* consumption, trade and their consequences on the socio-economic wellbeing of consumers and traders of the product. Except for the government pronouncements in 2007, pledging financial support to the sector, there exists no Government Policy and comprehensive study on the implications of *Khat* consumption on the family, community and retail traders. This deepens the confusion within the Kenyan social arena since the country is a hub of *Khat* production and consumption. Largely, the need, clearly exist for an empirical academic investigation on the effects of *Khat* on consumers, their families, the community, and retailers before a conclusive statement can be established. This study is also unique in the sense that no previous studies have been conducted on the same target population of the *Khat* consumption industry that involves the retailers. This study dealt with this segment of the chain, as it is also important to make evidenced based conclusions on the

effects of the trade, to enable plausible conclusions about the relative value and significance of the industry.

To safeguard best interest of a society it is prudent for controversial issues be researched on; therefore, this study came up with findings on the socio-economic implications of *Khat consumption* contextualized in Kamukunji Sub-County, Nairobi County, Kenya. Kamukunji Sub-County is a unique area of study because of its large population of people of Somali origin who are arguably the largest consumers of *Khat*. It has a diverse socio-economic base with a representative cross-section of the population including families of various age brackets. It has a vibrant twenty-four-hour economy, which is significantly dependent on trade in *Khat*. There is no existing study of this issue in Kamukunji, yet the area has been a frequent locale of reference in political and social discourse that remains largely undocumented.

### **1.3 Purpose of the Study**

The purpose of this study was to investigate the implication of *Khat* consumption and trade on the socio-economic wellbeing of the community in Kamukunji Sub-County, Nairobi County, Kenya.

### **1.4 Specific Objectives**

The specific objectives of this study were to:

1. Examine the implication of *Khat* consumption on family relationships in Kamukunji Sub-County, Nairobi County, Kenya.
2. Explore the implication of *Khat* consumption on the consumers' household economy in Kamukunji Sub-County, Nairobi County, Kenya.
3. Determine the implication of *Khat* consumption on consumer-community relationships in Kamukunji Sub-County, Nairobi County, Kenya.

4. Analyze the implication of *Khat* trade on the retailers' household economy in Kamukunji Sub-County, Nairobi County, Kenya.

### **1.5 Research Questions**

The study answered the following research questions:

1. What are implications of *Khat* consumption on family relationships in Kamukunji Sub-County?
2. What are the socio-economic implications of *Khat* consumption on the consumers' household economy in Kamukunji Sub-County?
3. What are the implications of *Khat* consumption on consumer-community relationships in Kamukunji Sub-County?
4. What is the implication of *Khat* trade on the retailers' household economy in Kamukunji Sub-County?

### **1.6 Research Hypotheses**

The study was guided by the following research hypotheses:

1. *Khat* consumption has no significant effect on family relationships
2. *Khat* consumption has no significant socio-economic effects on the consumers' household economy
3. *Khat* consumption has no significant effects on consumer-community relationships
4. *Khat* trade has no significant effect on the retailers' household economy

## 1.7 Significance of the Study

The discipline and field of sociology together with the lecturers, students and experts may benefit from the study findings. The field has dynamics and ambiguities that covers the impacts of *Khat* consumption on the society and particularly on family relationships that constitutes the backbone of every society. This study, therefore, has attempted to add to the knowledge on socio-economic implications of *Khat* consumption on family household economy, consumer-community relationships, and retailers' household economy. The findings have added significant value to the Sociology discipline and to the affected communities.

The government of Kenya, and specifically the Ministry of labor and social protection; may benefit from the study findings. In Kenya, the narcotic drugs, and psychotropic substances (Government of Kenya control act, 1994) has a list of cathinone and cathine related drugs, but *Khat* is not included therewith. Consequently, there is a need for a study investigating whether *Khat* qualify to be included among the narcotic drugs in the act. This study is also significant since it is in line with purpose and objective of social and economic pillar of Vision 2030 which aims at building a transformative socio-economic of the nation. In addition, the Kenyan constitution (2010) under article 45 (1) asserts family and household economy as the natural and fundamental unit of the society and the necessary basis of social order that ordains state protection and article 55 (d) which gives the state the mandate to ensure that the youth are protected from harmful cultural practices and exploitation.

The society, and specifically at family level, the study findings will benefit through understanding that *Khat* consumption has effect on family relations. This will inform on the need for innovative approaches to handling the *Khat* consumption-related issues.

## **1.8 Justification of the Study**

Despite the considerable research studies done, the impact of *Khat* consumption remain controversial globally, regionally and nationally. In Kenya, there exist very few, if any, studies outlining the socio-economic implications of *Khat* consumption and related policy issues. Elsewhere, previous studies on the impacts of *Khat* consumption have turned up conflicting evidence on the impacts of *Khat* consumption that demands further sociological analysis to address the uncertainty and ambiguity surrounding the phenomenon. Therefore, this study has produced findings that will help to mitigate against the socio-economic consequences posed by *Khat* consumption. In addition, the selected target population and its geographical setting of Kamukunji Sub-County was sufficiently unique since no studies have been done on the socio-economic implications of *Khat* consumption in this unique urban setting characterized by the largest *Khat* consuming and trading community in the country. The study also makes a significant contribution to our understanding of the implications of *Khat* consumption on the household economy of the retailers, on which basis, policy and intervention strategies can be soundly developed.

Thus, this study is expected to advance knowledge in the field of sociology, narcotics, and consumer economics. Furthermore, the methodology and designs applied in this study has not been widely used in similar studies. Therefore, this study has provided deeper insightful findings into the problem of the implications of *Khat* consumption in the study area, Kenya and beyond.

## **1.9 Assumptions of the Study**

The assumptions of the study were that;

- i. *Khat* consumption had negative socio-economic implications on the matrimonial relationship, consumer household economy, consumer-community relationship and role of *Khat* trade for retailers' household economy and social life in Kamukunji Sub-County.
- ii. Further, the study assumed that the community had a dissenting attitude towards *Khat* consumption.
- iii. These assumptions remained the same at the larger scope of the population in Kamukunji during or after the data collection. The availability of respondents and accessibility of target population was attainable.
- iv. The respondents were expected to be truthful and genuine, expressing their true opinion on the subject.
- v. There were no bias and errors because of ignorance in respondents reporting, overstatement and coverage.

## **1.10 Scope of the Study**

The focus of this study was to obtain firsthand knowledge on the implications of *Khat* consumption on family relationships in Kamukunji Sub-County. The study determined the extent to which *Khat* consumption influences marital relationships, household economy, consumer-community relationship, and retail trade to families of Kamukunji Sub-County, Kenya. This study was based on structural functionalism theory and social conflict theory. Descriptive survey and exploratory designs were used.

### **1.11 Delimitation of the Study**

The study design was limited to descriptive and exploratory survey designs (mixed approach) with sampled respondents, focus group discussions and key informants' interviews. Although the study considered other views narrowly along theoretical analysis, the main perspective from which conclusions were drawn is the socio-economic implications of *Khat* consumption on family relationships, household economy, consumer-community relationships and the economic benefits of trade in *Khat*. The respondents were selected through snowball and purposive sampling techniques. The study was delimited to the five administrative wards of Kamukunji Sub-County, Nairobi County and family households who consume and trade in *Khat*.

### **1.12 Limitations of the Study**

According to Mugenda and Mugenda (1999), limitations refer to the restrictive weakness which is beyond the control of the researcher, and which may place restrictions on the conclusions of the study. Limitations may also include challenges that may confront the researcher and, therefore, influence the outcome of the study. The study encountered minimal challenges in the process of data collection, which included language barrier, which required interpreters, difficulty of access to some areas due to rains and the poor infrastructure of the congested slums. There was time constraint to complete the work and limited financial resources. The hiccups of these constraints were addressed by availing the interpreters while braving the accessibility challenges, with the slim available finances were effectively utilized.

### 1.13 Operational Definition of Terms

- Consumer-Community Relations:** The interactions between the consumer and persons outside the family that takes place on a regular basis through community-based activities and fora.
- Consumption:** This is used in the study to imply the act of using/chewing *Khat* in obtaining the intended stimulation or depression among the various users including the retailers.
- Family:** Include persons who live in close contacts with the nuclear family member of the extended family and persons who may mutually be dependent on one or several members of the family and are bound together by consanguinity or affine relations.
- Family relationships:** The totality of interactions among family members towards individual fulfillment and sustainability of the unit (The social relationships between *Khat* consumers and their spouses as well as other members of the family)
- Household economy:** The production, sharing or exchange, and consumption of goods and services by members of a household or family unit (patterns of income production, budgeting and livelihoods as experienced by members of a household)
- Marital health:** The psychological and material stability of a married couple that will enable them to perform their obligations and duties as parents and spouses
- Retail Traders:** Persons who trade in *Khat* as buyers from distributors, as employed persons, or as full time/owners of *Khat* trade or *Khat* businesses

**Socio-economic implications:**

The logical relationship between the variables (*Khat* consumption and socio-economic implications) that will impact on the outcome of the study and can be deduced in express or inference

**Social life:**

The interactions of individuals and groups with members beyond the family and who are interdependent for sustainability of the unit (The interactions between *Khat* consumers and the community members with whom they interact with regularly)

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 Introduction**

This chapter deals with the general review of related literature. Specifically, it captures theoretical literature, critical review of theories and gaps in theories, critical review of empirical studies and empirical research gaps.

#### **2.2 Critical Review of Theories and Gaps in Theories**

Theories that have been put forward to explain substance abuse are found in diverse disciplines from genetic, neurobiology to Freudian psychoanalysis and Marxism. However, some specific theories such as structural-functionalism and conflict theory are centered on courtship, marriage, family and community relationships. These theories offer a broader explanation based on immediate environment of family, household economy and social influences, particularly, during the vulnerable period of adolescence when risk-taking and sensational seeking may be important impulses. For some, cultural and socio-economic factors are the key to understanding the conditions under which drug use is more likely to occur while for others, the influence of formal and informal social controls offer the most useful framework for analysis, (Shankar Rao, 2012). This study adopts both structural functionalism and social conflict theories because the two are mutually inter dependent when studying the implications of *Khat* within the family and communal arena. The two theories also constitute the macro-sociological theories (Hess et. al., 1994). They, further, posit that the two theories are grounded in mitigating the negative effects in each society.

### **2.2.1 Structural Functionalism**

This theory assumes that a working society is always stable and organized. The stability of the society has essential characteristics basically pegged on societal consensus. Under this context, it is said that all the members of the society acknowledge and appreciate the common set of beliefs, values and behavior. From this background, a society is having elements that are inter-related and function together which forms a system-like structure. The structure is the key concern and driver of stability attributes and hence the solidarity of the society. Structural functionalism considers this social structure and its organization superior and more beneficial than the individual. This relates to the aspects spelt out in the top-down theory that postulates that persons come into society and then shaped by the social environment exposed to them. This happens through socialization and interactions with various existing institutions including the family, education, media and religion (Shoham et.al, 2015).

According to Henslin (1997), the central idea of functional analysis is that society is a whole unit that work together which is rooted in the origins of sociology of structural functionalism. Auguste Comte (1798-1857), Herbert Spencer (1820-1903), and Emile Durkheim (1858-1917) view society as a kind of living organism that must work together in harmony. Further, when all parts of society fail to fulfill their functions, society or group of it is in an “abnormal” or “pathological” state. In Addition, Robert Merton (1910-2003) and Talcott Parsons (1940-1970) used the societal engagements to show benefit of people’s actions that help keep a group (society, family or social system) in equilibrium while dysfunctions serve as effects that undermine the equilibrium of a system (Henslin, 1997).

Kingsley and Wilbert Moore (1945) gave the best single piece of work in structural functionalism theory. Whereas they held that social stratification as being both universal and necessary to all existing human race and communities. They claimed that the sub-groups of a society are clustered into sub-classes which is a functional necessity. Further, they viewed stratification system as a structure showing that the concept of stratification does not refer only to individuals but rather to a system of positions. The perspective held that stratification has both strains and negative effects (Dysfunction) contrary to positive functions. Hence marking clearly that social positions require different abilities and talent to survive and its unconsciously evolved device.

The major concern of this perspective is the analysis of things such as structures and more importantly the functions which is the cardinal needs for a system to survive. They posit that a society shall have an adequate method of sexual requirement with a patterned heterosexual relationship where men and women have enough opportunities to interact. They must have endowed with a rate of reproduction and granted motivation needed thereof. Finally, they illustrated that, society requires sufficient control over a disruptive kind of behavior for protection of values of which its members conform to it by own volition without external control of actors.

In short, the society must protect their common value system, acceptable goals, shared cognitive orientations, norms defining means to the intended goals and regulations on effective states.

According to (Parson et, al. 1951) for a given system to survive the four essential functions must exist. They are:

- a) It must adopt to its environment and ecology
- b) It must define in attaining its primary goals

- c) It must observe and regulate the relationships of its component part.
- d) The system needs to maintain furnish and renew the motivation of individuals and the cultural patterns.

Giddens (2004) illustrates that the family performs important tasks which contribute to basic needs of a society and helps to perpetuate social order. According to Talcott Parsons (1949), the basic function of the family revolves around the two prime factors of primary socialization and personality stabilization which are essential for healthy nurturing of the younger generation and important for the development of human personality. Henslin (1997) postulate that family serves six essential functions of which if disturbed will course disintegration of the unit: (1) Economic production; (2) Socialization of children; (3) Care for the sick and aged; (4) recreation; (5) Sexual control and (6) reproduction. Functionalists note that despite diversity of family forms, these needs are essential for the wellbeing of the society to uphold universality of the family. He, further, states that structural functionalists examine and analyze both family functions and dysfunctions that make family relationship either harmonious or fragile.

The family relationship has various weakening issues to the ties that bind it together, like money matters, abdication of role playing and responsibilities which reduce the family motivation to struggle together against hardships. This study analyzed the implications of *Khat* within the structure of family unit, community at large and trade and evaluated the various negative and positive effects of *Khat* consumption on the persons and the family relationship and how they are interconnected with structural socialization within the society. The negative implications upon the family because of behavior change of what Merton referred to as latent function (Ritzer, 1992). He posits that the actions which destabilizes the structure of the family leads to conflict. These consequences include

inadequate attachment to family members (wives and children) and inadequate commitments to household economy leading to poor socialization hence disturbances within the community stability.

There are major gaps leveled against structural functionalism varying from substantive to methodological problems. Among this are the structural functionalism is devoid of adequately addressing the historical issues of the theory where they are no capacity to effectively handle the social change process (Abrahamson, 1978). This gap shows the dysfunction of structural functionalism to accommodate and resolve on the past thus bringing about the parallel incapability of the approach to deal with the contemporary process of social change. Further, Turner & Maryanski (1979) state that structural functionalism does not address the issue of the change while the fact remains the functionalists' main contributions lies in the study of the static not the changing social structures. In addition, Abrahamson (1978), posit that the theory is unable to address issues of conflict and disorder within the society and tend to see conflict as necessarily destructive hence occurring outside the framework of the society.

This depicts that they have little to offer on the issue of social conflicts. Similarly, the structural functionalist approach to social phenomena is unclear and ambiguous. They are not clear in what exactly a structure, function or a social system are and basically not addressing whether there exists adequate method used to study the contribution of one part of a system to the whole system, hence making comparative analysis difficult. In a nutshell, the structural functionalist perspective deals with abstract social system rather than real society. In other words, they fall short of addressing teleological and tautological issues of systems to make the implicit explicit. This call for a supportive theory which this study considered it to be the conflict theory.

### 2.2.2 Conflict Theory

In this study, conflict occurs when there is disagreement on family relationship and values necessitated by *Khat consumption* especially in matters pertaining to marital issues, household economy, and social relationships and other social systems. Generally, the theory is a development, which at least took place in parts, in reaction to criticism leveled against structural functionalism. However, its roots can be traced to Marxian theory and the work of Simmel on social conflict. Although the conflict theory failed in succeeding to divorce itself from its structural functionalism roots, it laid the groundwork for theories more faithful to Marx's work. The theories attracted a wide audience in sociology, hence regarded as the major contributions of conflict theory in general. Proponents of Conflict theory are generally keen with the study of structures and social institutions but of direct opposite towards functionalist perspective.

According to Dahrendorf (1959) and unlike functionalists, all societies at any given time is subject to the evolution and in the processes of change. Whereas also there exist a dissension and dispute through the stages of social system. He further expounds that social system has always two opposing faces of conflict and consensus. As a result, he opines that, sociological theories ought to be divided into the two parts of conflict that examine conflict of interest and in the face of stresses there shall be coercion that binds society together whereas the consensus examines value integration in society. Since unification of theories is not feasible but almost impossible. He further held that conflict and coercion are the thorn-flesh of a society in social facts like positions and roles.

In another perspective of conflict theory is position held by Frank, G. (1973) who posits that conflict covers various degrees of conflicts including disintegrative disputes. It is also suited to handle issues on integration of cohesion and conflict. Further he illustrates

that change is the source of structure contrary to the position held by structuralist that structure is the source of change. Further according to Frank, contrary to functionalist change is never an abstract process but is a dialectical process within real society. He asserts that within society is the seeds of its own transformation and revolution and even have a stronger image of disequilibrium and change.

This study was based on Turner's conflict theory, where *Khat consumers* use a lot of time and financial resources in which it can be viewed, by the rest of the family, as a wrong prioritization of finances and a source of deviance and disharmony among the family units. The application and suitability of the theories to the study is informed or guided by the factor that there exist two variant perceptions towards implications of *Khat* consumption on family and community relationships, where some view it as social binding entity while others hold it to be a contributory source of conflict.

Turners conflict theory is a process of events leading to event interaction of varying degrees of violence among at least two parties. Structural functionalism and conflict models share a tendency to examine a social structure at a very abstract level while seeking general rules on the nature about parts or the whole social systems macro-sociology (Turner. 1979). As illustrated by Stark (2007), conflict theory was fathered by Karl Marx (1818-1883) who influenced the rest of conflict theorists like Ludwig E. Gumplowicz (1838-1909), Vilfredo Pareto (1848-1923) and Georg Simmel (1858-1918). The theory is grounded on the four basic assumptions of: Competition over scarce resources; Structural inequality; Social revolution and War assumption. Conflict theorists hold that the fundamental differences of socio-economic interests between social groups results in conflict which is common and permanent feature of society (Holborn and Haralambos, 2008).

In conflict perspective on family relationships, the family reflects social inequality, wealth, power and privileges. The dispute that arises within family members is centered in struggle over scarce resource and responsibility sharing (Schaefer, 2008). According to Galinsky et al. (1993), when division of responsibility, income generation, utilization of resources and planning is one sided, the community will inevitably degenerate into conflict and disharmony. They further, posit that conflict theorists examine how family helps perpetuate inequalities, especially the subservience of women and power struggle within the family. This corroborate Schaefer (2008), who states that conflict theorists view the family not as a contributor but a reflection of inequality that is found within the larger society. He, further, elaborated that conflict theorists note that the family has traditionally legalized and perpetuated male dominance and is the basis for transferring power, property and privileges from one generation to next hence contributing to social injustice. Adu- Febiri (2012), explains that the more unequal distribution of scarce resource exists in social group, the greater the tension, violence and conflict. The same view corroborates Turner (1978) in stating that conflict in scarce resources leads to over degree of violence among two or more parties. Holmes et al. (2007) view conflict as regular and perpetual due to inevitability of authority differential in human society.

By and large this study specifically adopts the conflict theory whereas the ambiguity of conflict as advanced by theorist refers to conflict of interest. This means that members of a social group regardless of how small, large or intimate, are always in attempts to live out according to their personal needs which obviously differ. Hence the dispute herein inevitably ranges in importance in various families and societal arena (Tuner, 1979). Therefore, this study mainly focused on conflict of interest that occur in intrafamilial

relations necessitated by negative cathexis among family units and consequential impacts of the prevailing social phenomenon.

Gaps on conflict theory has been advanced on variety of grounds as posited by Hazelregg (1972) among the critics are.

- a) The theory is ignoring order and stability in social phenomenon.
- b) The perspective has been reproved or denounced for being ideologically radical and underdeveloped.
- c) The concept of the theory puts more emphasis on things such as systems, coordinated association, positions and roles which indicate that it emerged mysteriously from the legitimate system.
- d) The theory is inadequate because it is only useful in explaining a portion of a social life while the sociological prerequisite requires it to be able to illustrate orderliness, any arising conflict and structures as well as their changes.

The study has a strong root and linkage to these two theories since the impacts of *Khat* consumption, especially the socio-economic aspects, has both functional and conflict consequences on the family relationships. Specifically, socialization bondage, scarce resource management, power and disintegration of the unit that is due to *Khat* usage. The researcher preferred the blend of the two theories so as the gap of one is supplemented by the other. This was also to address the objective of the present study adequately from the aspects of order and conflict as well as structure and change, and in the socio-economic implication of *Khat* consumption on family relationships, household economy, consumer-community relationships and retail traders' household economy, since both theories are wholly macroscopic in attending to matters of social institutions. The combination of the two structural functionalism and conflict theories assisted the literature review of the studies to be critical analyzed and the organization of the data in

a systematic coherent orientation that justified the need of the investigation and clarification of the research problem into perspective.

### **2.3 Critical Review of Empirical Literature and Research Gaps**

*Khat* (*Catha edulis*) is cultivated as small trees or bushes. It has various names depending on its production area. Among the popular names are Chat, qad, qaad, cat, Catha, miraa and mairungi. In most professional literature, it is referred to as *Khat*. Leaves of the *Khat* has a fragrant odour with stringent bitter taste while some of its species are slightly sweet. The plant is described as hardy seedless, suitable to be grown in all climate and soil. Historically *Khat* is said to have been used as a treatment to various ailments, like depression, headache, Malaria and relieving symptoms of some seasonal diseases. In addition, for some it has some dietary requirements (Cox and Rampes, 2012)

For some, *Khat* originated in Harar area in Ethiopia and was later grown in different regions of East, Central and Southern parts of Africa (Alemet al., 1999). As late as the early 20th Century, *Khat* consumption was localized in only specific rural areas. The rational behind this was that unlike cereals and pulses, *Khat* could not be harvested, and easily ferried to distant places. It had to be used within the shortest period possible, like within a day. Improved transport and communication through reliable road network made it easier to transport *Khat* to distant places. To meet the emerging demand for the crop, the farmers started cultivating it (NACOSTI, 1996).

*Khat* and Arabic coffee grow under the same soil and climatic conditions. Early studies show that *Khat* and coffee were grown in the same fields in Harar region, Ethiopia in the 13th Century (Alemet al., 1999). It requires an altitude of 1,500 - 3000 meters above the sea level. *Khat* growing also requires rich loamy soil (volcanic soil) where vegetative propagation is applied by rooting branches arising from the bottom of the stem. It is

important to note that this process requires a heavy rain period. Spacing of the individual plants is designed to be between 3 and 4 meters between plants. A report by NACOSTI (1996) reviewed that, the plant takes between 4 and 6 years to be ready for the first harvest that is of low quality and the branches spread out and bend under the heavy weight of the foliage. A good yield is normally obtained after 8-10 years, thus the older the trees, the more potent it is. The most quality *Khat* is harvested from the trees of over 30 years old.

In Kenya, technical information on cultivation of *Khat* is lacking and it was not recognized as a cash crop until the 90s (NACOSTI, 1996). However, its production was legalized in Kenya in 1997 and it is openly grown, consumed and exported (Maithya, 2009). Despite *Khat* being legal, Kelly (2005) observed that the Kenya government did not encourage its production and did not allow its commercial expansion until 2007 when it was classified as a horticultural crop. It has since become the third largest horticultural crop in foreign exchange earnings. Kaburu (2010), reports that in 2006, Kenya earned Ksh 2.6 billion from *Khat* as compared to Ksh 3.7 billion from French beans and Ksh 15.2 billion from rose flower.

In Kenya, *Khat* is predominantly grown in Meru, Eastern part of the country in the slopes of Mount Kenya. It is also grown in other parts of the country such as Embu and Tharaka Counties. During its production, it does not require a lot of tending apart from picking time and transportation to the collection centers, this is when labour is extensive. *Khat* leaves and soft twigs are chewed as stimulants for euphoria effects (Maithya, 2009). Studies by Kyalo and Mbugua (2011) and NACADA (2007) show that the chemical constituent of the plant predisposes the user to unstable and abnormal behavior. It is this behavior among the school-going boys that affects their concentration in studies hence

influencing their drop out of school (Wanja, 2010). Michela (2005) observed that, no one in the region says or does anything that could threaten the future of the 'green gold'.

In 1990, the World Health Organization (WHO) classified *Catha edulis* plant as a drug of abuse that can produce mild to moderate psychological dependency (Beckerleg, 2010). Although WHO did not consider *Khat seriously* addictive, its use has been controlled in, some countries like Tanzania, Eritrea and Saudi Arabia and recently banned in the larger Europe.

The attitude of people towards *Khat* consumption varies considerably from one study to another, while majority indicating no preference and some preference (Beckerleg, 2010) and (Jibril&Yussuf, 2012). According to Beckerleg, people's attitude towards *Khat* consumption is never conclusive due to conflicting views. Some researchers hold that the degree and the quantity of consumption matters. High consumptions of *Khat* cause negative implications and social decay. Those who portray negative attitude towards heavy *Khat* consumption, cite demurring socio-economic and health effects to the consumer and his family. They claim that the plant is devoid of any significant reason for consumption rather its disadvantages surpass any mentionable advantage. It is hence vital to find the current positions of respondents towards *Khat* consumption. This study, therefore, attempted to find out the implications of *Khat* consumption and its trade on family relations, household economy, consumer-community relations, as well as its effects on the household economy of those who trade in the product.

*Khat* and amphetamine share some common traits among them, they both contain Cathine and Cathinone chemicals which has a negative consequence on the peripheral and central nervous system (CNS) of *Khat* consumers. The misuse of *Khat* plant and the consequential negative effects has been felt globally over the last 3 decades due to the

consumption that became a trans-regional commodity and ease of transportation after some studies, Sweden and its neighbour Norway did impose a total ban on the consumption and trade of Miraa on the grounds of having negative effects on the consumer and entire society among which are draining house hold economy, family breakdown, laziness, neglect and irresponsibility of the chewers (Beckerleg, 2009). He posits that *Khat* consumption is held to be the main factor for loosing job due to negative effects it induces on the consumer; In addition, it has various and numerous impacts on familial relationships. Male consumers spend chewing *Khat* at dens most of the time at the expenses of their families. The phenomenon generally results in absence from home, neglect of wife and children that affects them psychologically including stress anguish, depression and languish that majorly causes instability within family environment and hence ending to divorce or separation of time limit.

In Britain, study carried out by Advisory council for misuse of drugs found that when *Khat* is consumed, the stimulation to react to its maximal plasma level takes 2<sup>1/2</sup> hours, hence having fewer reinforcing properties than other stimulants. This is in spite of it containing Cathinone and Cathine chemicals of which both are classified as class C drugs in the misuse of drugs act of 1971 (ACMD 2013). In another perspective, Britain's home office in 2011 carried out study of *Khat* where 602 responded of which 204 of them were *Khat* chewers. The consumers were found to have the mean age of 39 years hence suggesting that *Khat* chewing is popular among the older generation than those at teenage age. Further there also existed a significant marked difference in gender as 86% of the chewers are found to be male and only 14% were female hence confirming corroborating with the view that men constitute the dominant group greatly associated with *Khat* consumption.

The study further found that male *Khat* users tend to be always agitate and behave negatively, have no time for their kids, switch off their phones when chewing *Khat* at marketplace whereas it makes it difficult for the family unit to contact him, problems with couples and children occur frequently hence relationships deteriorate to its lowest state leading to a marital breakdown since wives live a life like that of single mothers. In addition, *Khat* consumption causes detrimental impacts to family relationships and misappropriation of household income hence a clash on the scarce resource of the household management. The study concluded that male chew *Khat* at *Khat* cafes for socialisation with their peer group at the expense of maintaining stable condition and relationship with their families (Home office, 2011).

In Australia *Khat* legal status is not constant across the country, in most of the states, they had the view that possession, cultivation and sale of the plant is illegal. However, in Tasmania and Victoria; In New south wales to obtain federal government license is possible for importation of up to 5 kg on monthly basis for personal use, despite the fore mentioned legal status, the prevalence of its consumption does not depend on the legal status of the drug. In a qualitative study carried out in Sydney, Perth and Melbourne on 114 respondents found out that *Khat* has a socio-economic potential risk which some participants revealed that *Khat* is addictive and that they regularly visit health professionals for treatment from the adverse effect of *Khat* use.

Further the study found that during the chewing session, *Khat* consumers were characterized with being an atmosphere of cheerfulness, optimism and a general sense of wellbeing. After two hour of consumption the condition changes to that of irritability and emotional instability whereas towards the withdrawal period a third phenomenon of being in state of sluggishness low mood feelings and depletion emerges in the consumers.

However, the study did not state reasons for the prevailing changes found in consumers. The situation may be interpreted to mean that the mood changing substance in *Khat* influence the chewers at various stages in a descending phenomenon which is from high to low conditions.

In the study, the researchers detected harmful chemicals which is excreted in urine for several days after chewing *Khat*. The social determinant which was true in the study were social isolation, poverty, poor nutrition and high rate of smoking among the consumers. The study concluded that there exists a serious negative socio-economic consequence in *Khat* consumption (Douglas et, al. 2011). From region perspective and accompanied by these revelations about the crop, *Khat* has gained more controversies across the world than any other crops that exist in most African countries. In the same vein, it is arguable that *Khat* has been a profit-making crook through foreign exchange for many countries. For instance, it contributes to about 13.4% of the export earnings in Africa. Apparently, *Khat* is the third largest export crop after coffee and oil seed. This means that *Khat* has a wider role in the economy ranging from the generation of the foreign exchange which enriches the gross national Product, earning income to millions of farmers who are engaged – thus feeding numerous households.

The *Khat* traders are also beneficiaries where they keep in business earning daily bread and making savings. However, the dangers exposed by the production and use of *Khat* is withstanding. *Khat* contains a psychoactive central stimulation substance known as Cathinone and Cathine. Health reports show that the drug is highly abused especially in Ethiopia. In Ethiopia, *Khat* chewing is strongly rooted into social cultural as a daily routine and today considered the culture of the country. Hence, this type of psychoactive

living significantly affects the social, economic and health status of the people living in the particular community (Aden et al, 2006).

Surprisingly, the controversies have grown and touched the international community where gaps and misses have emerged from. For instance, the world health organization (WHO) does not classify *Khat* as addictive drug while some countries like Saudi Arabia have restricted and banned the use, sell or import of *Khat*. In contrary, some other countries like the UK went ahead to classify the crop as a drug but never restricted the use or sell and thus not banned. The fact that the UK has never legislated on the use or selloff *Khat* is even more eyebrows raising. Having classified it as drug and apparently remains the major destination for exports of *Khat*. The country has the largest depot to for distribution of *Khat* to other countries across the world. This was the basis for the country to realize daily imports of *Khat* as 5-7 tons, 500 kg and 175 kg between January and June of 2005 from Kenya, Ethiopia and Yemen respectively. From these imports, the largest portion was being transited to the US. Correspondingly, some countries including France and Switzerland have illegalized the drug while it remains legal in the US and in most African countries (Rawlins, 2005).

In Ethiopia besides *Khat* being a controversial crop, its social and psychological use was common for many centuries ago, whose consumption was limited to members of Muslim Communities and elderly men (Wabel, 2011). According to Dawit et al. (2005). The prevailing recent trend of the commodity has shown that it reached across large communities in the country. This had made the *Khat* march popular to be consumed in large quantities for social reasons and pastime activity. They posit that despite the resultant health and socio-economic serious consequences of the plant consumption, it is

the third largest export crop that accounts for 13.4% of the Ethiopia export earnings after oil seeds and coffee.

Therefore, *Khat* consumption is considered to play a crucial role as a major contributor to income for millions of Ethiopian farmers, traders, and household besides the role it takes in the building up of the national economy. However, Bongard et al. (2011). Illustrates that, the Cathine and Cathinone which has a serious psychoactive substance for stimulation, is widely abused in Ethiopia and East Africa. Particularly the consumption is becoming a daily routine and a deep integrated socio-economic entity that hampers the social, health and economic conditions of the society. According to Ashbury (2009) the controversial in legal and social status of *Khat* was engineered by the various positions taken by countries and researchers where some didn't categorise it as an addictive drug other classified it as a drug and strictly banned it while enforcing harsh laws for consumers and traders as well.

He posits that the controversy exists clearly in Ethiopia and Kenya who are also the main growers of *Khat* plant since both the governments neither takes any action against its use, trade and cultivation nor discourages but sometimes encourage it in some instance to please the producers. He further, states that the silence of the Ethiopian government did extensively encouraged the growers to expand in its cultivation and *Khat* has now taken equivalent of a third of area for coffee cropping – this is approximately 94330 hectares across the country. Same sentiment corroborates Telake (2007) who further postulated that the use of *Khat* by thousands if not millions has intensified and provoked the conditions of euphoria and feelings of happiness which later transforms into the state of emotional instability.

Similarly, Dawit et al. (2005) posits that the free circulation of *Khat* with lack of law enforcement has assisted the many consumers who are vulnerable to its association effect to chew it regularly which will finally end up into recklessness and aggressive manic actions. These in turn influences the negative socio-economic consequences of the individuals and the entire community. They claimed, however, on the other perspective *Khat* cultivation in Ethiopia boosts the economy of the country in terms of foreign exchange earnings and assists in the reduction of deforestations.

Tekalign, et al. (2011) illustrates that *Khat* chewing is being held as a main contributor in encouraging the indulgence of risky behaviours that may increase the spread of HIV/AIDS. He further posits that it is believed that it predisposes the youth chewers to peptic ulcers and gastritis diseases, Cardiac arrhythmia and mental illness. These studies in general reveals that *Khat* has many negative consequences in many socio-economic aspects but has some positive attributes and benefits.

Through the process of legalisation of *Khat* in Kenya, many countries including Yemen and Uganda embarked on tightening the illegalization of the drug both through use and importation. This was also based on the controversies surrounding the socio-economic effects and no legal firework guiding the level of use. Apparently, the drug is freely circulated in other African countries including Ethiopia. This has resulted to thousands of the Ethiopians to chew *Khat* regularly and thus emanating the population vulnerability to the drug's associated effects where symptoms such as aggressive manic actions and recklessness has been observed (Dawit, et al 2005).

According to Dawit et al. (2005), one of the major drivers of the increased farming on *Khat* in the study area is the increasing high amounts of money earned through the business. This showed that quite over 28.47% of *Khat* producers would get as much as

an average of 500 USD, while some 19.56%, 18.45%, 18.45%, 12.21%, 9.3%, 6.45% and 5.49% of the households of the producers made home with whopping 500-1000, 1001-1500, 1501-2000, 2001-2500, 2501-3000 and more than 3000 USD per year respectively. This has also encouraged and gave the farmers the confidence to continue cultivating the crop for economic wellbeing. Similarly, some 63% of farmers indicated that earned some off-farm income from the *Khat* farms through plucking and selling the wood for wood fuel. *Khat* cultivation is also reported to be impacting positively on the general levels of income for the households in the surrounding (83.45%), unfortunately with trade-offs on social and health status of the people in the households and users.

Through several years running, *Khat* has been a dependable income earning product in the study area thus becoming the most important cash crop and key pointer for farmers and producers where they earn enough finances to take their children to school. However, *Khat* consumers are always on the losing end as they spoken a significant part of their daily income in buying the product. This has been in the limelight of some household members who decry the irresponsible expenditure of the finances to *Khat* by their household heads thus reducing household disposable income (Dawit, et al. 2005)

Since religion forms the bedrock of sociology and is one of the five social institutions, it is a core contributor to the moral and ethical code of the family (McMichael, 2002). It is a social institution that makes up part of the social structures, which are inter-related, and inter-dependent. Religion is a descriptive sociological subject and complete code of life that aims to understand the nature of the belief and its impact on various familial and social behavior and actions. Hammudah, (2008), illustrates that in ideal realm and from the earliest periods of human history, religion and the family have been intimately related. Each has an influence over the other and neither can be fully understood apart

from the other. Ritzer (1992) propounds that religion must be viewed as a useful and necessary component of a social life setup. He further states that most sociological theorists and scholars hold the opinion that religion plays an important and pivotal imprint in individual and family life. This reveals that the religious point of view on *Khat* and the consequence thereof on family life are inseparable and constitute an inter-dependent component of analysis.

The Christian religion has two distinct and opposing views on *Khat* consumption. Majority of Christian have a negative view on *Khat*. According to The National Council of Churches of Kenya, while making a proposal to the parliamentary select committee on the need to regulate *Khat*, stated that there are several biblical verses which do not support *Khat* consumption. These include among others: 1 Peter 5:8 that states that one should be sober minded and watchful. “Your adversary the devil prowls around like a roaring lion, seeking someone to devour.” Galatians 5:19-21 “now the works of the flesh are evident; sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God”.

Some churches prescribe the acceptance of *Khat* chewing. This view is prevalent among the Ameru where it is reported that *Khat* has been a way of giving tithe and offering to the church (Senate Hansard, July 2013). These proponents argue, “All things are acceptable but not all things are profitable” (1<sup>st</sup> Corinthians 6:12). A strong link has been established between Islam and *Khat* and it is reported that Muslims are the major consumers of *Khat* worldwide (Armstrong, 2008). He states that this comes from the premises that most consumers are of Semitic origin such as Yemen, Somali, Djibouti and

Ethiopia. In these countries majority of the population identifies with the Islamic faith. However, there are three schools of thoughts on the usage of *Khat*: the forbidden (Haram), the detestable (Makruh) and the acceptable (halal). Proponents of Halal discourse is of the opinion that the tradition of Islamic religion and cultural traditions are much into *Khat* consumption and thus taking control since the early fifteenth and sixteenth centuries (Anderson et al. 2007). The authors postulate that *Khat* consumption has a unique connection with Islamic religion such as studying the Qur'an and even doing prayers (Douglas & Hersi, 2010).

Some Muslim *Khat* chewers use *Khat* to argue into a level of concentration that gives the motive to communicate with God. In the same belief, the Sufi sect members of Islam have a node for *Khat* consumption as a way facilitating the concentration in the praying activities (Gebissa, 2004). They pardon on the fact that there is no single verse in the Qur'an that explicitly mentions *Khat* or its prohibition. It is argued that the absence of the mentioning of *Khat* in the Qur'an or the Sunnah make up the two guiding principles of Islamic sharia, means that *Khat* must be halal (Omar & Besseling, 2008).

The second discourse is the one that holds that *Khat* is detestable and hence discouraged (Makruh). Makruh is described as any substance that has no effect on faith when consumed in moderation, but if used in excess it becomes haram (Movsesian, 2010). Arguably, the makruh position has been also seen as the weakest point of reference of consumption of *Khat* by many scholars (Douglas & Hersi, 2010). In fact, some scholars critique that the use of Makruh is against the principles of prophetic tradition (Hadith) that states, "What intoxicates in large amounts is prohibited even if taken in small amounts" (Michalak & Holtforth, 2006).

It is evident that majority of Muslim authoritative Scholars holds that *Khat* consumption is prohibited (Haram) since *Khat* is classified as an intoxicant and once it is so classified, it automatically becomes haram. Quran uses the term *Khamr* that it prohibits: “They ask you concerning wine and gambling; Say: “in them is great sin, and some profit for men but the sin is greater than the profit”. The term ‘*Khamr*’ is used in the Qur’an and is conceptualized to imply ‘wine’ in Arabic. However, the word has a higher meaning in elaboration to mean ‘Intoxicant’.

According to Surah al-Maida: “Satan only wants to cause between your animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah (God) and from prayer. So, will you not desist?” (Quran 5:91). Thus, the Haram discourse relies on the doctrine of *Masalih Al Mursalah* (public interest). They contend that *Khat* need to be tamed and pronounced Haram as way of securing human interest. Its reasons that the negative effects of *Khat* exceed its benefits and it is thus haram (Douglas & Hersi, 2010). The much needed and require human interests are pegged on views by Muslim scholars as the five most important matters; protection of faith, life, lineage, intellect and property (Kamali, 2006). Moreover, for Douglas & Hersi (2010), the concern is whether indeed *Khat* has influence on any of these five important matters; then it means it interferes with human interest and thus should be declared haram.

Al-Amri (2001) illustrates that the claim on Muslims diverse opinions on *Khat* consumption regarding its legality is out rightly wrong perception which must be combated. He categorically alleged that *Khat* trade and consumption is prohibited by Islam regardless of the faith of the consumers for the followings: -

- 1) The Islamic jurist Abubakar Almaqariyu who lived between (754-837) of Islamic calendar wrote a treatise entitled ‘’ The prohibition of *Khat*’

- 2) Similarly, Ibn Hajar Al-Haythami (909-973) wrote his treatise of “ warning by authorities against the use of Khat”
- 3) Both sheikh Hamza An-Nashiri (833-926) and Al-Hafidh Ahmed (1342-1377), separately composed poems on the harm of Khat and the various negative effects on individuals and the entire society
- 4) In a conference of Muslims scholars held in December 1981 on fight against intoxicants and drugs, and after analysis to the health, psychological, bodily, moral and social effect of Khat resolved in consensus that Khat is a drug with various serious implications on the users and by extension to the entire society. He further posited in the comment to the resolution that, it did earn a consensus standard which make an obligatory rule to Muslim to abide by it.

Further, he cited the following Quran and Hadith authorities those supports and stand:

- a) Allah says “.... And make not your own hands contribute to your destruction” (Q.2:195). “And nor kill (destroy) yourselves” (Q.2:29)
- b) “The goodness of one’s Islam is to avoid what is not beneficial” (Al-Hadith) and “that the messenger of Allah forbade all intoxicants, anaesthetics and sedatives” (HADITH).

In addition, he further claimed that the above sources and scholars’ positions was strengthened by the Islamic superior juristic maxims:

- 1) “There shall not be any harm inflicted on oneself or others”.
- 2) “All things whose harm exceed benefits are impure and illegal”.
- 3) “Any consumable product that harm or causes damages to mankind are prohibited”

He concluded vehemently that after all the above corroborative and overwhelming evidence on knowledgeable and right-thinking Muslim can claim to the permissibility of *Khat* consumption and trade. This shall be construed as the indisputable contemporary authentic position held by all the renown Muslim scholars.

Jibril and Yusuf (2012) expounded in a research carried out in Sweden with a sample of 7400 patients with heart diseases, 19% of them were *Khat* chewers, who were generally found in worse health conditions. They showed symptoms of having chest pains, more severe infections, irregular heartbeat, high risk of cardiac death, in comparison to non-*Khat* consumers. They further posited that, a recent study carried out in Somalia, where 135 combatants in the study revealed that there existed a connection between *Khat* use, psychosis and stress behaviour. Similarly, Anderson (2007) illustrates that a survey carried out among Somali refugees in Norway highlighted that psychological effects of *Khat* consumption indeed related to the consumption itself and traumatic disorder contracted during the Somali civil war and conflict situations.

Cox and Rampes (2012) in a case study conducted in the neighbourhood of Streatam (UK), stated that on a wide context, *Khat* consumption causes central conflict zones. They concluded that *Khat* has some negative social and health impacts on the consumer, while citing diseases like oral cancer and tooth decay. They emphatically said that *Khat* consumption has a great deal of social dimension and wastes a great deal of one's time. In overall, the studies here indicate that *Khat* impact is huge and severe that it has repairable consequences to the consumer, family and community at large.

In the qualitative data from the same study, an ex-*Khat* consumer from the focus groups, states that business of *Khat* consumption is an annihilate and indeed very expensive as it ruins one's financial capability that results in incurring debts. Therefore, *Khat*

consumption is destructive to the family relationships while draining their financial situations, which in turn causes constant conflicts which may end up spousal separation and divorce to the extremity, with a consequential child neglect. Further, the data shows that it is common for the *Khat* consumers to be kicked out of their rented apartments by the landlords for being unable to pay the rent. Similarly, when hangover sets in, the consumers want to be left alone, while always thinking that other family members are talking about their negativity. The focus group agreed on the fact that children of *Khat* chewers were always in confusion and fearful, when they encounter edgy fathers with a high irritable mood.

Three key informants mentioned that family conflicts of *Khat* consumers come in two main forms: after *Khat* consumption husbands turn to be moody and aggressive, and the other argument ensues surrounding financial implications of *Khat* consumption. Consequently, tempers flare up between the spouses as the chewer comes home late and fails to explain the reasons for his long absence from home, causing a rift between the partners' relationships. A key informant retorted that male chewers become angry and aggressive and usually pick fights with their wives. A female focus group discussion pointed out that "...the main cause of our constant conflicts and arguments is that he spends the money we need for essential and important expenses on *Khat*".

### **2.3.1 Implications of *Khat* Consumption on Family Relations**

According to Stefan and Mathew (2005), *Khat* chewers on daily basis are estimated to constitute 10 million people worldwide. Majority of these are in Eastern Africa and Arabian Peninsula. Fitzgerald and Housley (2009) described *Khat* as a cool drug which is viewed as a sign of defiance in Embu and Mberere districts while among the Somalis it is an element of bondage and socialization that brings together comrades in a session

known as *Fadhiga dens*. They further, illustrates that there is substantial evidence suggesting many negative consequences on *Khat* misuse, including violence within marital life, time wastage and misuse of household resources, and the social relationships that go beyond the family. This is supported by Kassim et al. (2011) in a study conducted in London, who found that the socio-economic impacts of *Khat consumption* are manifold, including crime increase to the extreme extent.

The study further found that *Khat* consumption destabilizes the marriage institution and social life of the entire community. Murray (1984) postulates that the study on family life is generally a foundation for policy formulation of a society aiming at strengthening family health and stability such that any change to the positive achievement of the society impacts negatively on the marital and household life that may resulting deep division and conflict over the invading behavior.

*Khat* consumption is said to have effects on ones' libido. Using 214 male respondents, Hakim (2002) in a study carried out at Ghandi Memorial Women Hospital in Ethiopia between 1992 and 1995 found that *Khat* has negative consequences on the sexual performances of the consumers. He reports that there was a depressed overall sexual potency especially on *Khat* consumers compared to non-*Khat* consumers. This view corroborates Mwenda et al., (2003), who found that *Khat* usage lowers libido in human and may also lead to sexual impotence following long term use. They concluded that chewing has negative impacts on human reproductive health although the precise mechanism affecting reproductive physiology was not elucidated.

Halbach (1972) illustrates that chronic consumption of *Khat* leads to spermatozoa deficiency and impotence at a later stage. Aden, et al. (2006) explicates that, regarding men chewers, long term usage leads to constriction of blood vessels supplying blood to

the reproductive tract causing inhibited urine flow and inability to attain or sustain an erection. In addition, they further state that in women who chew *Khat*, drying of the lining of the reproductive tract leading to pain and blistering during sexual intercourse is common. Chewing *Khat* during pregnancy leads to reduced birth weight a sign of infant mortality. Jibril and Yussuf (2012), in their study in Norway state that, *Khat* is a factor inducing conflict in marital relationships and source of protracted disagreement leading to divorce. These inhibit conflicts and aggressions caused by the chewer after consumption and disputes due to its various negative implications on the marital relation. In Kenya data on impact of *Khat* on marital relationships was lacking hence knowledge gap that calls for investigation.

### **2.3.2 Implications of *Khat* on Household Economy**

A great diversity of household's forms has become an everyday feature of our age. While the family life and household institution shall exist, their characters have changed dramatically not only to household and its headship composition change but equally important are the shifting expectations that people have for their relationship with others. *Khat chewing* is not only limited to the consumer's body but the consumer's family too (Jamal, 2008). He opines that *Khat* consumption breaks down household ties as the head of the unit would chew alone and women doing same, and children are left without any parental care and love with the reality that *Khat* renders economy of household head bankrupt.

*Khat* is not only sensual commodity but also a serious entity that impacts on household budget. *Khat* consumption is prevalently a male habit according to Coleman (1988). He proclaims that male household head who constitute the overall head are major consumers of *Khat* in Djibouti and Yemen. He elucidates that household heads are key determinant

to define household economy. He, further, posits that *Khat* expenditures is generally a non-zero component of a house-hold budget. He adds that the habit of house-hold usage of *Khat* impacts on social and economic functions of the entire household. This is so because the financial resource available for household may not quench the need required for house-hold expenditure, since the head uses unspecified amount of his income for *Khat* consumption. Elmi (1983), in his study in Somalia, states that the budget for house-hold head in Somalia has an adverse socio-economic bearing on the various needs of household including education, and other essential goods. He further expounds, that 70% of the respondents in a study reveal that *Khat* consumption leads to household problems which at the same time hinder familial development. Kalix and Khan (1988), add that the household is harmed because of neglect, dissipation of the house-hold income and inappropriate behavior by which in many cases lead to conflicts. They, further, held that where spouse chew *Khat* there exist the likelihood of separation or divorce of the couple due to neglect and irresponsibility towards essential requirement of the family.

Similar findings have been associated with *Khat* farmers, where according to Burura and Nyaga (2014), while families in Meru North have a source of income, part of it was not used in gainful ways. Eighty-one percent (81%) of the families indicted a poor state of family welfare – this is despite the large amount of *Khat* earnings that the families experienced. The results tend to explain the reason for the family stagnation in poverty. Unfortunately, the status is associated with many cases of separation and divorce. The study also revealed that while the men earned the much money, most of was spent on prostitutes or in bars and the households associated with higher incidences of sexual unfaithfulness, wife battering that ended up into separation and divorces. Ninety-eight percent (98%) of *Khat* earnings are taken into control by the men while women remain

as onlookers wait for the expenditure remnants or their grown-up sons to take charge of the needs.

The study further reported the increase in reported cases of sexually transmitted diseases including HIV/AIDS. The survey also revealed that quite above 29.6% of children in the area are orphans because of HIV/AIDS deaths. Because much money is easily earned, much of it is spent unplanned thus spent on evil acts including immorality. This is evident with the much money inflows with rampant poverty. Families lent out *Khat* growing fields or spare them for *Khat* plantation at the expense of other crops and especially the food crops. For instance, over 78% of cultivatable land is spared and meant for *Khat* farming while only 22% is left for the rest of other farming purposes and homesteads.

The study also reported that majority of school dropouts and truancy cases were caused by the *Khat* farm attendance by the learners. The learners participate and are engaged in *Khat* plucking instead of attending and concentrating on academics (Burura and Nyaga 2014). This literature indicates that there exist critical implications of *Khat* consumption on household economy. However, its effects on household economy in Kenya and specifically the study area of Kamukunji is lacking that prompted this study.

### **2.3.3 Implications of *Khat* Consumption on Consumer-community Relations**

A study carried out by NACADA (2007) found that, the medium age of the first use of *Khat* is ten (10) years. Mwenda, et al (2003) posits the existence of increasing trend of *Khat* and other drug abuses. The study postulate that substance abuse problem has permeated all levels of society with the youth and the young adults being the most affected. Kassim, et al (2011) found that *Khat* was used to maintain cultural practices and community cohesiveness, cope with experience of trauma, adversity and security in the context of civil wars. He states that the use of the plant has been linked to the

amphetamine like effects where the user has a short-lived increased spirit of energy, self-esteem, feelings of elation, enhanced imaginative ability and the mental levity to interconnect ideas (Dhaifalah & Santavy, 2004). Similarly, NACADA (2007) states that, usage of *Khat* by long distance drivers to stay awake has been incriminated in causing road accidents with grave socio-economic outcomes. Hence, the entire community and the consuming drivers' relationships will obviously be strained due to loss of lives and property caused by *Khat* consumption.

Booth & Dunn (2014) explicate that the phenomena becomes practical when parents are in dispute caused by *Khat* consumption where parent-child relationships are strained hence affecting the discipline and behavior of the child negatively. The same is echoed by Melgosa (2004) who argues that when parents consume socially accepted drugs, they will form subconscious desire among children to start using the drugs. The same is echoed by White et al. (2005) who assert that *Khat* consumption among the youth affects their transition to adulthood negatively while the community that they hail from considers them to be deviant and transgressors to the prevailing cherished norms, values and acceptable way of life of the society. Colzato et al. (2011) found that *Khat* consumption induces state of euphoria and mood exhilarations with feelings of increased alertness and arousal of vivid discussion in the social life of *Khat* consumers.

Jibril and Yussuf (2012) state that rampant disease associated with poor hygiene were other phenomena closely observable in the social environment under which *Khat* is chewed. They further claim that, since *Khat* consumers share drinks, the chances of contracting infectious diseases such as tuberculosis, hepatitis and other communicable diseases is very high that may spread to the entire community. Closely associated with hygiene is tooth decay where Sikuru and Babu (2009) elaborate that *Khat* contains

chemical substances that corrode tooth and the mouth gums thus *Khat* consumption has various impacts on the social relationships. Among those implications are abnormal deviations to crime due to psychological repercussions, weak senses towards social duty and family responsibility. In addition, economic burden on family budget, juvenile delinquency, poor upbringing, nurturing, social corruption and reluctance to marriage by some youths unavoidably hamper the general developmental agenda and management of the community that may result total decadence to the society at large. To our current study, the impacts of *Khat* on our study area had not been ventured into, hence the knowledge gap. Particularly on the issues of the consumer community relationships.

#### **2.3.4 The Role of Khat Trade for the Retailers' Household Economy**

*Khat* trade is a high-income profitable business for those involved in the production, marketing and distribution. The economic trade-off of *Khat* growing trade and consumption in Kenya is evidenced by the recent government pledge to support the subsector with Kshs. 1.2 billion, declaring the commodity as an important cash crop. Previous studies attest to this, where in exports to Somalia in 1992 amounted to 201, 217kg per month and the value in internal trade and consumption was estimated at 432 million Kenya shillings annually. The value in transport has not been estimated but it is assumed to play a critical role for local transport for growing areas to towns as well in air travel to importing countries, Somalia being the most important destination (NACADA, 2007).

In Kenya, Bururia and Nyaga's (2014) study in Meru North is very informative in terms of the effects of *Khat* growing on the household economy of the farmers. According to Mailutha and Kikechi (2014), 54.7% of *Khat* traders engage in sexual unfaithfulness or have mistress across trading towns. However, it is apparently clear that no studies have

been conducted to establish the role that the product plays in the household economies of the retailers, who are an important link between production and consumers. It is not known whether trade in the commodity is reliably competitive relative to other sources of livelihoods and how it impacts on traders' household economy.

However, some comparative references can be made about retailers who are involved in similar businesses, such as sale of alcoholic beverages. Many informal reports have pointed to the role that the sale of alcohol by neighborhoods has contributed to a boost in earnings of the retailers. It has also been observed that retailers are able to meet household needs including being able to educate their children through profits made from the sale of alcohol (Mutisya and Willis, 2009). However, the sale of illicit alcohol is difficult to document but cases show that while such businesses can be a boost to the household economy, the illegality of the enterprise makes it a risky business, and the retailers have had to pay more in fines and bribes to local administration and police. It is interesting to note that while many retailers of alcohol in informal settlements are rural areas, the fact that they do not themselves consume the beverage frees them from the negative social effects of consumption. Conversely, *Khat* retailers are also known to be consumers, and the same effects for the consumers who are not retailers could also affect the retailers.

### **2.3.5 Research gaps**

According to Houghton (2005), *Khat's* negative social effects on the society far outweigh its economic benefits. The question indirectly being asked is, whether it is far too costly to ban *Khat* as it is banning tobacco in western countries. In undertaking this study, several gaps had been identified. First, there was limited scholarly output in the field of socio-economic implications of *Khat* on family relationships, consumer household

economy, consumer-community relationships and retail traders' household economy in Kenya. More especially, within the local context of Kamukunji Sub-County and particularly in determining the extent to which *Khat* consumption leads to family disorder. Secondly, most studies are methodologically case designs, and the findings cannot be generalized outside the target population. It is also noted that some of the studies have divergent and conflicting finding which cannot be applied to generate standardized conclusions about the socio-economic implications of *Khat*. Also, in Kenya there existed no comprehensive studies on this area, while at the same time there exists no policy addressing *Khat* consumption and its implications on family relations, household economy of consumers, consumer-community relations, and the household economy of the traders. This study, therefore, pioneered in filling these gaps and unveiling solutions to the ambiguity and complexions surrounding family life and *Khat* consumption by producing new results and recommendations.

#### **2.4 Recap of Literature Review**

Generally, the study on family life is a foundation for policy formulation in a society which aims at strengthening family stability and behavioral change of individuals (Murray, 1984). Any acquired change in behavior among members of family unit may result in division, leading to a significant implication to the society. Jibril and Yusuf (2012) found that parents who consume socially accepted drugs will form a subconscious desire among their children from an early tender age while Osman and Soderback (2011) concluded that *Khat* chewing is a barrier to sustaining employment and healthy familial life. According to the literature, *Khat* consumption is addictive substance that renders the consumer not to be unable to quit or control it. It hampers the family solidarity and intensify interfere with the family budget since the consumers use the money for buying

Miraa which was to be used for getting essential needs of the family and households. *Khat* consumption may be a source of conflict between spouses, the households, and the community that results family breakdown and divorces.

In Kenya and Ethiopia, *Khat* consumption and trade is not regulated hence causing the prevailing situation of misuse by even children and the youth. This leads to eroding the purpose and the cultural norms which were intended for its usage by the specific societal cultures and tradition. Miraa consumption decreases the power of production in job and increases absenteeism from work by the consumers since *Khat* was mainly consumed at late evening and nights. Regardless of the disadvantages of the *Khat* consumption, it has some benefits to the producers and traders in boasting their economic status. It also earns the growing nations some substantial amount of foreign exchange through export. However, in the international, regional and national levels the consumption of the plant and trade remains controversial entity as its socio-economic viability.

In the religious perspective the views are variant, but most Christians and Muslim scholars consider it as a negative substance that needs to be prohibited. Therefore, *Khat* consumption has serious socio-economic implications on family relations household economy and consumer community relationships as clarified in the literature review of the current study.

According to Henslin (1997), family life dynamics can only be understood better through structural functionalism and conflict perspectives. Functionalists view family as a harmonious entity working together to achieve intended goals, values and norms. Conflicts theory on the other hand, hold that familial dysfunctions generally arise due to weakening of essential functions, struggle for scarce resource, denial of right, production redundancy and poor distribution of responsibilities. This creates disturbance within the

family degenerating into conflict. These two theoretical situations make *Khat* consumers to belong to one subgroup which is the secondary subgroup with counter cultural features, while the other members of the society who do not consume *Khat* form the primary group. These two groups will constantly be in conflict due to *Khat* consumption which might lead to communal destabilization (Hassan et al, 2002). Similarly, *Khat* has instituted heated debate among politicians, social groups, traders and consumers on its viability and impact on the society at large and family.

## **2.5 Conceptual Framework**

A conceptual framework is described as a tool of analysis that reflects several the concept variations and contexts. Thus, it is helpful in illustrating the concept and the ideas surrounding a study problem. While the diagrammatic representation is also focused on making something to remember, it is a point of converging the problem from theoretical to empirical terms. Figure 1 shows the conceptual framework of this study. It depicts how the study objectives (dependent variable) impacted by *Khat* consumptions (independence) from its socio-economic perspectives. According to Ngechu, (2006), “a conceptual framework is a theoretical explanation of the research problem”. In a *Khat* consuming environment, many factors come into play to determine its socio-economic implications especially the wellbeing of families and the community at large.

The conceptual Framework in Figure 1 shows how the variables of the study interrelate with each other in a socio-economic environment where *Khat* is extensively consumed. It shows the effects of *Khat* consumption (on family relations, consumer household economy, community relations, and retailer household economy) and its socio-economic implications (affordability of household needs, ability of matrimonial duties and co-existence, as the dependent variable).

## Independent variables

Effects of Khat consumption and Trade

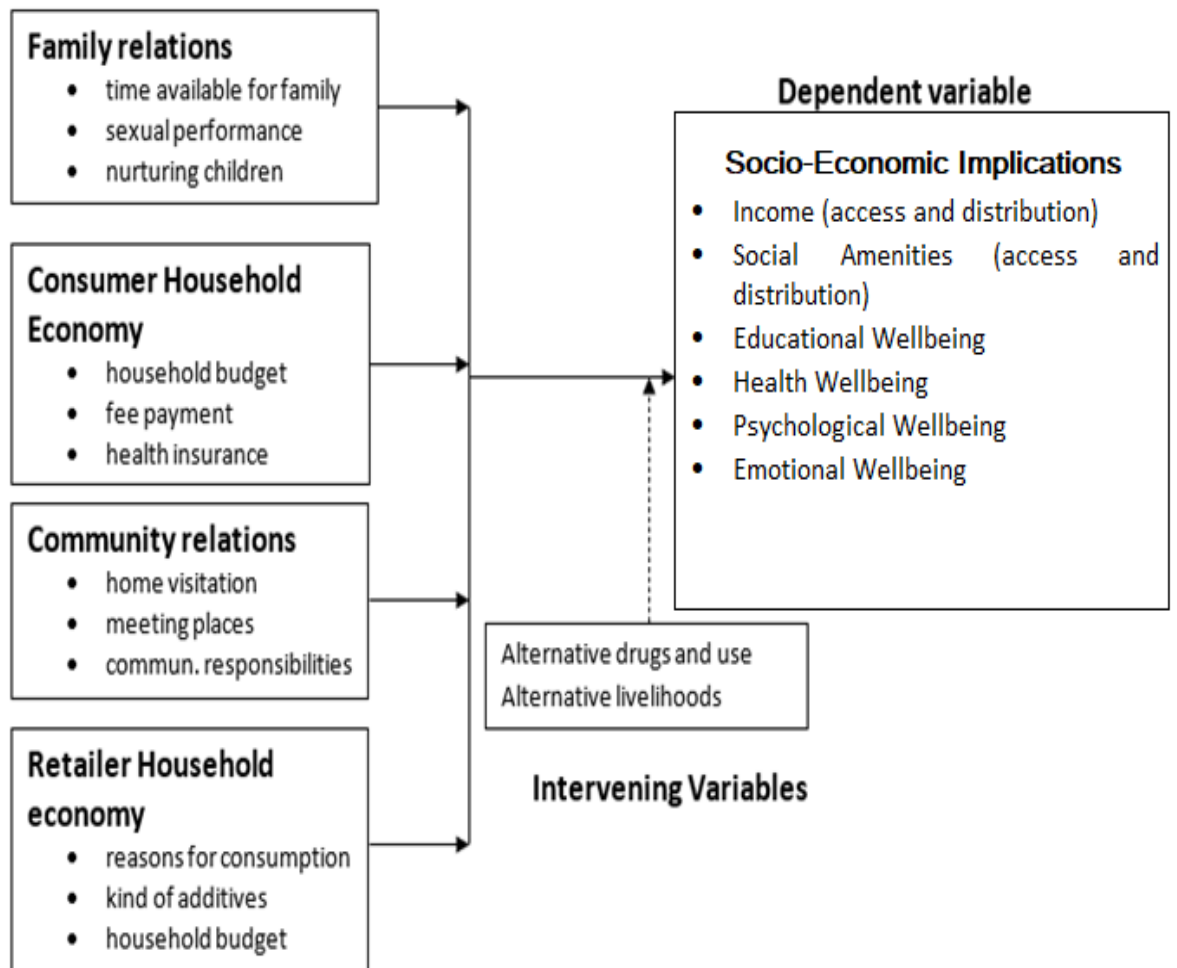


Figure 1. Conceptual framework

**Table 1: Operationalization of Key Variables of the Study**

Type of variable	Study Variables	Variable Indicators	Measurement of Variables
<b>Independent Variable</b>  Implication of khat consumption and trade	Family relationships	Time available for family Sexual performance Nurturing children	Likert scale on extent of Physical insults Verbal insults Threats to leave Violence outside family Violence within family Verbal blames
	Consumer economy	Household Household budget Fee payment Health insurance	Waste of resources Productivity at work Absenteeism Social behavior Household ties Child nurturing Household Budget management
	Consumer community relationships	Home visitation Meeting places Community responsibilities	Provide basic household needs Verbal insults Physical insults Threats to others Welcoming relatives Welcoming friends Blame others Being with others Sharing Sense of belonging
	Retailers economy	household Reasons for consumption Kind of additives Household budget	Levels of work satisfaction Ability to provide for the family Involvement to other forms of trade
<b>Dependent Variable</b> <i>Socio-Economic implications</i>	Frequency Duration	Number of times Time it takes to chew <u>Days</u> per week involved	Frequency of use per day. Actual number of hours spent chewing. consumption habits
	Spending	Amount spent	Type of <i>Khat</i> Use of additives People who accompany Members of family who consume
	Demographic	Gender Age Level of education  Marital Status  Employment status Monthly income	Role: Male or Female Actual number of years Highest Level of schooling achieved Social recognition: Single, married, divorce, separated, widowed Employed or unemployed Amount earned; Income spent on <i>Khat</i>

**Source:** Researcher (2018)

## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.1 Introduction**

This chapter addresses issues pertaining to the study design and approaches. Specifically, it handles study locale, research design and the population, research instruments, piloting, sampling designs and sample size determination. It will, further, deal with validity and reliability of research instruments, data collection and data analysis procedures and ethical considerations.

#### **3.2 Location of the Study**

The study was conducted in Kamukunji Sub-County of Nairobi County. The region is located east of the central business district and consists of five wards namely, Airbase, California, Pumwani, Eastleigh North and Eastleigh South. It covers a total area of 12 square Kilometers and had a population of 211,989 according to 2009 Kenya National Census Report. The Somali community is the dominant tribe in the larger part of the suburb. The community controls the larger commercial activities as owners and vendors. The community is said to have pumped much of capital in the enclave which stands at quite over \$1.5 billion in the suburb alone. According to the Nairobi county office, one month in 2012, Kamukunji was the contributor of approximately 25% of the City County's taxes. The commercial activities in the estate includes *Khat* trade, night lodges, shopping malls, small stalls, among others.

#### **3.3 Research Design**

Since sociological factors are multifaceted, they can be handled adequately through a combination of designs (Tashakkori & Teddlie, 2003). This study applied exploratory and descriptive survey research designs. The combination of the two designs gives room

for a concurrent application of both qualitative and quantitative strands during a research process (Creswell & Plano, 2011). They further illustrated that these two research approaches were complimentary. The blend of the approaches enhanced to minimize the limitation and maximized the strength of the data.

The quantitative research model was suitable to obtain the research statistics and appropriate data incorporated (how many). Concurrently, quantification and numerical data was collected to explain meanings on the phenomena in the subject matter to allow deductive process and in-depth investigation. On the other hand, the qualitative strand was applicable since the respondents were not familiar hence conducive for the analysis and description of the respondents' behavior. It also guided in the conceptualization and understanding to the cause and effect of *Khat* consumption. Further, the data obtained from the quantitative approaches was oriented towards status determination of the immediate study phenomena. Here with the resultant impacts on the family relationships, household economy, consumer-community relations and retail traders' household economy were qualified in a natural setting (Kombo & Tromp, 2006).

Exploratory study design was found to be appropriate since there were very few earlier comprehensive studies to refer to or rely upon to predict the outcome. Exploratory research is aimed at gaining familiarity with key elements and the context of the situation under study to have an elaborated idea of the researcher, coming up with new ideas and suggestions, generating working theories and assumptions. This design was found to be flexible and addressed the research questions on (what, why and how) as well as it provided an opportunity for new definition of terms and clarify existing concepts. Since exploratory research generally utilizes small sample sizes their findings are typically not

generalizable, it inhibits the possibility of narrowing down to a conclusion. This motivated the use of descriptive survey design.

Descriptive survey design was employed to gather adapt on the status of the subject matter- *Khat* consumption and trade described “what exists” with respect to variables or conditions stated. The subjects were studied in their natural environment without alteration of whichever kind hence it maximized realism. This approach aimed at collecting adequate data pools for sufficient analysis and evident conclusions. These designs were heavily dependent on instrumentation for measurement. Blend of the two designs ended up generating the sample data and quality end results in line with the theoretical framework.

The blend of the descriptive survey and exploratory designs was also informed by the need to facilitate the operations of the investigation into better and efficient coherence with compact entity. The planning of the combined designs helped the study to minimize bias and expenditure in term of money and time while simultaneously maximizing reliability and yielding of enough data. It also served as the simplest ways of managing data properly as a primary function of the study problem. Coupled with the ease of formulating and organizing ideas into concepts and attributes for data analysis. The design was interested with data with variables on family relationships, household economy, community relationships and retailer household economy. The unit analysis was the *Khat* consumers.

### **3.4 Target Population**

This research targeted the entire *Khat* consumers’ households and retail traders in Kamukunji Sub-County, ward administrators and leaders. Apparently, the statistics on *Khat* consumers and retailers are yet to be documented.

### 3.5 Sample Size Determination

There exists scientific process of findings and appropriate sample size from a population which is certainly large but unspecified (Daniel, 1999). This was the case with the target population and thus informed the decision to use recommended formulae from experts. To calculate the required sample size for *Khat* consumers and retailers as the units of analysis, this study proposed a 95% confidence on the population proportion which corresponds to 5% level of significance. Cochran (1953) formulae was used, which requires the standard error to be computed by dividing the confidence interval by 1.96 (The value which corresponds to the area under the normal distribution). Thus, the standard error obtained was  $5/1.96 = 2.55$ .

$$n = \frac{P(100\% - P)}{(SE)^2}$$

The study used a proportion of 50% since other things being equal, this would allow for the largest possible sample size –which is most preferable leading to a slight overestimate of the number of people needed, rather than an underestimate. Thus

$$n = \frac{50(100 - 50)}{(2.55)^2} = 384.467 \cong 385$$

The sample size obtained was 385. To factor in for the non-response, this study inflated the sample size by 10%, yielding;

$$385 \times \frac{110}{100} = 423.5 \cong 424$$

This sample was for the *Khat* consumers and retailers distributed proportionately into the five wards in Kamukunji. Thus, the ward with high population had a bigger portion of the sample. The distribution was based on 2009 census of which Pumwani ward had 17% of the population, Eastleigh North 20.41%, Eastleigh South 31.26%, Airbase 20.36% and California 10.24% as shown in Table 2.

**Table 2: Sample Estimates of Kamukunji as in 2009 Kenya National Population and Demographic Census Report**

Ward	Population	Proportion (%)	Sample
Pumwani	37602	0.2	75
Eastleigh North	43259	0.2	87
Eastleigh South	66264	0.2	133
Air Base	43165	0.2	86
California	21699	0.2	43
Total	211989	0.2	424

**Source:** Kenya National Bureau of Statistics, 2019

Table 2 gives a guide of how the samples were distributed towards the 5 wards that is 70 questionnaires were taken to Pumwani, of which 13 were administered to *Khat* retailers, 82 questionnaires were administered in Eastleigh North, of which 14 were for retailers, 125 for Eastleigh South of which 22 were for retailers and 82 questionnaires were administered to respondents in Airbase of which 14 were completed by retailers, 41 questionnaires were administered in California of which 7 were retailers. In total 82.7% of the questionnaires were administered to *Khat* consumers and 17.3% to *Khat* retailers. The study also involved five (5) ward administrators who were the Key informants (KI1, KI2, KI3, KI4 and KI5) and four (4) elders, four (4) religious leaders, three (3) women & three (3) youth representatives and five (5) county administrators who constituted three focus group discussions FGD1, FGD2 and FGD3. This totaled to 448 sample size of the study.

### **3.6 Sampling Procedures**

Since it was difficult to get a complete official list of *Khat* chewers in Kamukunji (sampling frame) and due to cost and accessibility challenges, this study selected a subset of 335 main consumers, 5 key informants, 19 FGDs and 70 retailers as respondents. The

main Khat consumers and retailers were selected through snowball sampling. The first 5 respondents were not known to the researcher before the study period. They were introduced to the researcher by the chiefs for the purpose of the study only to avoid any biasness. The use of snowball sampling in quantitative technique is premised in Coleman (1958). He asserted that, although, snowball sampling is more of qualitative in orientation, it can be quantitatively suitable, when the research focuses on relationships between issues or people. This corroborates the work of Bryman (2012) who illustrated that when the researcher needs to reflect on the relationships between variables, tracing connections of thoughts and behaviors. Snowball sampling provided a better approach as compared to conventional probability sampling.

The 5 key informants (the ward representatives) and the 19 FGD participants (community representative leaders) were selected purposively under clustering them into wards. The purposive sampling was suitable as the participants had prerequisite information about the community. For qualitative data, a purposive sampling technique was used where the 5 key informants (ward representatives) were interviewed and three focus group discussions were conducted with 19 individuals. The wards administrators were selected as key informants since they had the prerequisite knowledge on the socio-economic issues affecting this area. Three focus group discussions were conducted, where opinion leaders who included religious leaders, scholars, administrators, women representatives, youth and elders participated. It was conducted in the sub-county commissioner's boardroom at Pumwani. A structured interview with open ended questions on socio-economic aspects of *Khat* consumption and trade within the region was administered to these opinion leaders. The interviews were properly prepared and executed with ample recording facilities and interpretation. To secure the required information from the

interviewees, the research established prior good relationships and rapport with the respondent.

Thereafter, encouraging stimulates interview questions were asked in a planned sequential order as they appear in the interview guide or otherwise as it suits the social context of the interviewees. The overall matrix of sample size and sampling techniques were as summarized in Table 3.

**Table 3 Sampling Matrix**

Subjects	Sample size	Tool	Sampling technique
Khat consumers and retailers	424	Questionnaire	Clustered, and snowball
Ward administrators	5	Key Informants (Interviews)	Clustered, and purposive
Religious leaders, elders, women & youth leaders	19	3 FGDs of 6, 6 and 7	Stratified and purposive
Total	448		

### 3.7 Description of Research Instruments

According to Creswell (2009), a research instrument is a device that is used to obtain information for use in the study from the respondents. The tool should be reliable and capable of generating the required results. Williams et al (2012) posit that questionnaires and interview are the main research instruments that can be used in modern research and are the best means of collecting reliable and unbiased primary data. A semi-structured questionnaire was used to collect data from *Khat* consumers and *Khat* retailers while

interview schedules were designed for the five Key informants and the three Focus Group Discussions composed of religious leaders, elders, women & youth leaders.

The study questionnaires consisted of both open ended and close ended items. Polit and Beck (2016) posit that such items allow intensive and absolute thinking of individual perceptions during answering. The questionnaire items were aligned with the order of study objectives with the measurement indicators taking lead in the specific items included. The questions started with the demographics of the respondents, then followed by the family relations, household economy, community relations and household economy of the retailers.

The rationale behind the employment of the interviews was their flexibility and ability to capture in-depth information about the respondents, known for higher respondents' cooperation and allows the interviewer to either clarify or seek clarification over the matter under discussion (Patton, 2002). Perceptions of intrusion due to probing questions in data collection was aided by an interviewer, and non-response to some items. The questionnaire in the study was of structured and non-structured format. Interviews were administered in oral and written questions to the interviewee to obtain response in face-to-face contact, using a set of predetermined questions. The study also interviewed *Khat* retail traders. Five respondents known to the researcher, was the commencement of the snowball process.

### **3.8 Pilot Test of Research Instruments**

Cooper and Schindler (2011) define a pilot test as a stage where research instruments are administered to several individuals in the target population who are not included in the sample. The rationale is to evaluate the tools' feasibility, time cost, and adverse events prior to performance. This helps in improving the study design in terms of validity and

reliability. In this study, piloting was conducted in Kibra constituency, located in Southland area of Nairobi where the questionnaires were administered to 30 consumers' households and 10 retail traders. The pilot area was selected since the demographic and cultural background of the area was like that of Kamukunji. The pilot results were that 70% of the questionnaires were reliable and valid and the remaining 30% were corrected before the actual study and the sequential order of the tools were improved and redesigned and constructed in an appropriate systematic way to obtain the desired information.

### **3.9 Validity and Reliability of research instruments**

#### **3.9.1 Validity**

According to Kimberlin and Winterstein (2008), the process of developing and validating a research instrument is largely resolute on reducing error in the measurement process. Validity is the degree to which results can be generalized across different contexts, at the same time measure what it purports to measure (Cooper & Schindler, 2011). Validity can be classified into content validity, criterion-related validity and construct validity evaluated differently. Content validity is the extent to which a measuring instrument provides adequate coverage of the topic under study. This study was done by aligning the questionnaire with the main theories of this study namely Structural Functionalism and Conflict Theory as well as the study objectives. Criterion-related validity measures the extent to which an outcome predicts the performance of another measure.

In this study, like items with internal consistency were put together to define various variables. To establish construct validity, correlations between a measure of a construct and several other measures that should, theoretically, be associated with it or vary independently from it was established. According to Best (1992), an instrument is valid

if it measures what it claims to measure. Through the help of the supervisors, the researcher assessed the clarity of items and checked their relevance to the objectives and purpose of the study. To enhance validity, the researcher sought the assistance of two data analyst experts and two psychometric experts, who scrutinized the instruments for their accuracy, truthfulness and meaningfulness. In addition, the researcher listed all questions relating to the study and submitted them to the supervisors to assess for validity of the questions.

Research tools were pilot-tested, and all the provided feedback, comments and suggestions were factored in the final tools that were administered to the study participants. The researcher personally visited the study sites to gather the required data. Lastly, interviewees were booked for engagement and briefed to establish confidence before its on-set. In addition, the researcher conducted the interview and then transcribed the response to the extent to which the measure of objectives was obtained in a consistent manner.

The mixed research design adopted also contributed to the validity of the data collection instruments. According to Zoharabi (2013) the use of different data collections instruments in data collection contributes to the reliability and validity of the instruments. Through triangulation, data obtained from different but specific contexts is confirmed through convergence of different perspectives. Data is collected through triangulation and cross checking of findings and validation of results from one source with the other. In this study, data collected through questionnaires were compared with data collected through key informant interviews and through focus group discussions.

### **3.9.2 Reliability**

Reliability of a research instrument describes the accuracy and consistency of the measuring tool. Mugenda (2008) noted that reliability is the proportion of discrepancy due to the time measurement of a variable and the estimated uniformity of such measurements over time. It is the consistency of responses in reaction to the same query (Cooper &Schindler 2011). According to Bhattacharjee (2012), a question which elicits a particular subjective reaction from a particular respondent, should extract the same reaction from the same respondent if administered sometime later under the similar circumstances. Babbie and Mouton (2002) have pointed out that an instrument should indicate the same quantitative measure of a variable if it is used repeatedly to determine the amount of the same unchanged variable. In this study, the Cronbach's alpha ( $\alpha$ ) was used to measure the reliability of the instrument. Variables that returned alpha value of at least equal to 0.7 were considered reliable. Family relationship measured in terms of physical insults, verbal insults, use of threats, violence outside, violence within, threatens to leave and keeps on blaming reported a reliability statistic of 0.914 where Cronbach alpha greater than 0.9 is an excellent Internal consistency.

House-hold economy as an economic implication of family life measured in terms of use of resources, productivity at work, absenteeism from work, social behavior, nature of household ties, level of child nurturing, ability to manage household budget, ability to avail basic household needs reported a Cronbach alpha coefficient of 0.80 which is a good measure of internal consistency. For consumer-community relationship, physical insults, verbal insults, threats, violence outside, violence within, relationship with friends, keeps on blaming, restricts others from using some facilities, preference to visiting others' homes to chew *Khat*, talkativeness and feelings of being great reported a

Cronbach alpha of 0.871. The reliability of structured interview guide was determined using the inter-coder agreement as advocated by Creswell (2009) aimed to enhance congruity and trustworthiness to the quality of the data and avoidance of fluctuations after repeated trials.

### **3.10 Data collection Procedures**

The researcher applied for a research permit to collect data from the National Council of Science and Technology. Quantitative data was collected from *Khat* consumers and *Khat* retail traders through structured questionnaires while qualitative data was collected from key informants through interviews and focus group discussion. Herein, the crucial and importance of mixed methods approach comes into play where it boasted the superficial and crude quantitative and qualitative data collection to be triangulated and combined in a single paradigm as clarified in the conceptual framework of the study. The questionnaires were hand-delivered and completed promptly. The respondents were assured both in writing and verbally that information obtained from them would be treated with ultimate confidentiality. Thirty trained research assistants were used of which the questionnaires were filled while the researcher waited, thereby providing clarification where necessary. In this study, data was collected using a face-to-face method to elicit necessary information at a personal level. This ensured clarity and probing for any vague responses.

The study applied questionnaires as the main research instrument and the primary source of information, to gather the data and maximizes the sampled respondents to save time. This also helped in upholding confidentiality and the questions to collect data that the research intended to collect. The questionnaires were arranged in a way that leads to operationalization of construct into various dimensions and selections of indicators for

the components that provided quantifiable data for measuring each dimension. The questionnaire, in this study, produced information on biographical particulars, typical behavior, opinions and attitudes of the target population. In the application and ascertaining the credibility of the response, the respondents were asked to fill in the answers and consequently assisted in understanding questions which were not clear to them.

The questions were earlier distributed and ample time given for internalization by the researcher and the research assistants. Enough time were availed to them for completion and collected thereafter. In conclusion, the questionnaire was found to be useful for the management and analysis of the data smoothly and easily in a more scientific and objective manner. Interview tool or instrument was administered on the five ward chiefs who constitutes the key informants to the study. They were assembled at Sub-county commissioner's board room and the interview guide supplied to them where questions were orally advanced to them in a chronological order. The responses were simultaneously transcribed, and video recorded which was cross-checked to ensure the correctness and reliability of the response. The data was later clustered into categories and sub-categories through the frequency of views occurrences for categorization by the researcher for analysis. The five chiefs were representing the five wards of the study that consists of the Kamukunji Sub-County. They were purposively selected as each has a perquisite information about the study since they fall under his jurisdiction and indeed supplied crucial information on Khat consumers in all aspects.

This is because they handle courses related to Khat consumption and trade issues. On the other hand, three focus group discussions on the 19 FGDS grouped in the order of six and another six and seven individuals were carried out on different occasions. The

questions which were non-directive and open-ended were read to them sequentially and response for each is recorded in writing and video recording, by the researcher and research assistants. The tool allowed much freedom to the interviewee to talk freely about the problem under study. The groups interactions were cordial and smooth where there were no controversies, aggressiveness or monopoly occurrences throughout the interview. The focus group sessions interactive phenomena were characterized by the application of the two modes of argumentative and complementary interactions.

The former was due to their differences in the worldview towards the phenomenon under the study while on the other hand the latter brought out their consensus agreement towards understanding the social facts of *Khat* consumption and trade. This was to the subjective experience of the interviewee in the phenomenon of the study. Particularly the socio-economic implications of *Khat* on consumer-family relationships, household economy, consumer community relationships and retail traders' households' economy. The response obtained were saved in flash disk and safe guarded for analysis while maintaining confidentiality.

The questionnaire was designed according to the themes that enabled the study to get the information to assess the *Khat* consumers' and retailers' perception. The questionnaire was presented in a neatly arranged, attractive and comprehensive in appearance but reasonably short in configuration.

Key Informants Interviews were held with the area wards administrators, and the leaders were purposively selected to give more insights on the effects of *Khat* consumption on the Socio-economic family relationships, consumer-community relationships, consumer household economy and retailers household economy. A total of five (5) key informants were interviewed from each of the sub counties. Three Focus Group Discussions were

held with nineteen (19) purposively selected religious leaders, ward representatives, political leaders, county administrators, youth leaders and Women leaders in Kamukunji and the information was collected by the researcher through recording responses. This method was able to include members who were knowledgeable on matters of *Khat* to elicit information on the effects of *Khat* consumption. This method provided rich descriptions on the issues relating to the effects of *Khat* consumption on the wellbeing of families and trade.

The research questionnaires were organized into five major sections namely, Personal and Demographic information, implications of *Khat* on family relationships, impact of *Khat* on the consumers' household economy, implications of *Khat* on consumer-community relationship and role of *Khat* trade for retailers' household economy. Issues on family functionality constructs and social conflict contexts were captured. Participants reported on their individual relationship with their immediate family members. In some instances, the labels on response choices were referred to the degree to which a statement is perceived as typical of the participant; with number 5 representing the highest and number 1 representing the lowest degree of agreement. Herein, the respondent was requested to mark a number that corresponds to how well the statement describes him or her (Strauss et.al, 1996).

The use of questionnaire was justified since large amount of information can be gathered from a large population within a short period of time while checking on the cost simultaneously. The results from the questionnaire were quickly and easily quantified by both the researcher and the use of the statistical software. The use of interview guide enabled the researcher to examine the level of understanding the respondent had about the key pertinent issues on *Khat* consumption in a slightly more depth. This provided a

reliable source of systematic and comprehensive qualitative data which the data from the survey questionnaire corroborated. This study justified the use of structured interviews since they were quick to conduct, easy to replicate as a fixed set of closed questions used which were easy to quantify and easy to test for reliability. The collected data was stored in hard copy questionnaires and records of interviews were stored in flash disks. To ensure that the data were correct, consistency verification checks were performed.

### **3.11 Data Analysis Procedures**

To analyze the quantitative data, the researcher engaged, at first, instance, in data preparation stages. The stage involved examination of raw data after collection through carefully scrutiny while simultaneously carrying out data cleaning and editing. The correction of obvious errors was done to ensure legibility of the data. The responses were assigned number codes for easy entry to the data base and keyed in electronically. The coding involved organizing data into limited categories in relation to appropriate research objectives. The process of data editing followed for detection and correction for any existing anomalies, inconsistency and illogical responses and wherever possible great care was taken in dealing with such situations.

Then the data was presented in a systematic organized unity and order that enabled its easy and objective interpretations which in turn enhanced it to be subjected to a smooth statistical treatment. The coding was found to be consistent hence there was no situations calling for data transformation that may have necessitated variation of data coding where the original numerical representation value change was to be carried out.

The Statistical Package for the Social Sciences (SPSS - Version 20) was used for both descriptive and inferential statistics. Herein, responses from the questionnaire were collated and tallied, means and standard deviation for continuous variables were

computed and frequency tables, percentage for count were also analyzed. The overall score for each sub-scale was determined by calculating the sum of scores. These scores were interpreted as an equivalent measure of the study variables which were in Likert scale. Chi-square Tests and multiple linear regression analyses were also computed to establish relationships between variables. Data were presented using cross-tables, frequency distribution tables, graphs and charts. In summary, the study applied the three analytical types of Univariate, bivariate and multivariate analysis in a sequence manner of data categorization to standardize the accuracy and validity of the analysis processes to the qualitative data.

Qualitative data were analyzed through the process of coding where common themes were identified and examined in relation to the context, meaning and circumstances. These assisted to enhance the degree of objectivity, significance of accuracy and standardizing the validity and reliability of the data. Similarities and differences about the compiled codes were clustered together to create categories to enhance efficient analysis and help tabulate the process. Conceptual saturation was reached when no new category emerged. Theoretical memos were written throughout the coding process. Credibility of the data was established through persistent observation, peer briefing and number checks. Data analysis for each study objective is summarized in Table 4.

**Table 4. Summary of Data Analysis Methods**

<b>Objective</b>	<b>Statistical method of analysis</b>	<b>Presentations</b>
Examine the effects of Khat consumption on family relationships in Kamukunji Sub-County, Nairobi County, Kenya	Descriptive statistics using frequencies, percentages, crosstabulations Inferential statistics including chi-square test of association Direct quotations for qualitative data	Bar charts, Pie charts Tables
Explore the effects of Khat consumption on the consumers' household economy in Kamukunji Sub-County, Nairobi County, Kenya.	Descriptive statistics including Frequencies, percentages Inferential statistics including chi-square test of association Direct quotations for qualitative data	Charts Tables
Determine the effects of Khat consumption on consumer-community relationships in Kamukunji Sub-County, Nairobi County, Kenya.	Descriptive statistics including Frequencies, percentages Inferential statistics including chi-square test of association Direct quotations for qualitative data	Charts Tables
Analyze the effects of Khat trade on the retailers' household economy in Kamukunji Sub-County, Nairobi County, Kenya.	Descriptive statistics including Frequencies, percentages Inferential statistics including Multiple linear regression, ANOVA Direct quotations for qualitative data	Charts Tables

### **3.12 Ethical Considerations**

#### **3.12.1 Ethical Considerations for the Researcher**

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

#### **3.12.2 Ethical Considerations concerning Participants**

The participants of this study received an introduction letter from the researcher seeking their informed consent to participate and an assurance that the anonymity principle was safe guarded by the researcher. The respondent maintained their free will in participating in the research voluntarily and their privacy was highly adhered to. Issues that touch the private realm of the interviewee were avoided and the study assumed that subjects were truthful, honest and open. A commitment to protect the anonymity of the respondents and the information they provided was communicated to the respondents a prior the commencement of the field study.

#### **3.12.3 Ethical Considerations Concerning the Research Process**

Throughout the study exercise, the researcher observed ethical principles. Individual exposure was avoided, data was reported as a pool rather than individuality, and non-disclosure principle of confidentiality where research information was not being availed to unauthorized third party was upheld. Thus, ethical standards were maintained throughout data collection, analysis and dissemination stages. The information acquired

from respondents was adequately protected against all possible negative eventualities that may harm the credibility and authenticity of the study.

## CHAPTER FOUR

### RESEARCH FINDINGS AND DISCUSSIONS

#### 4.1 Introduction

This section discusses the response rate, descriptive statistical analysis on personal and demographic characteristics and the analysis of the relationship between independent and dependent variables. Results on the implication of *Khat* consumption on family relationship in Kamukunji Sub-County, effects of *Khat* consumption on the consumer household economy, implication of *Khat consumption* on consumer community relationship and the role of *Khat* trade for the retailers' household economy is also discussed.

#### 4.2 Response Rate for Quantitative Analysis

To achieve the descriptive analysis part of this study, the researcher explored the research objectives by asking leading questions to obtain explicit information from the participants who met the inclusion criteria. The study relied on the participants who had knowledge on socio-economic implication of *Khat* consumption on family life. The researcher checked on trustworthiness during the study period by use of the credibility, dependability and transferability criteria as recommended by Babbie and Mouton (2002). Maintaining credibility and truths in positive relationship with all the participants and other people in the study area through seeking appointments for data collection.

For quantitative analysis, out of the 424 questionnaires administered to the *Khat* consumers and *Khat* retail traders, 405 were returned, 335 for consumers and 70 for *Khat* retail traders. This translated to 95.5% response rate. According to Babbie and Mouton (2002) a response rate of 50% is adequate for analysis.

### 4.3 Descriptive Statistics on Personal and Demographic Characteristics

#### 4.3.1 Gender and *Khat* Consumption

**Table 5: Distribution of *Khat* consumers by Gender**

Gender	Frequency	Percent
Male	215	64.2
Female	120	35.8
Total	335	100.0

From Table 5, the *Khat* consumers interviewed, 35.8 % were females while 64.2 % were males. Thus, Male *Khat* users had a strong identification with *Khat* use, while females were more ambivalent. In fact, this observation was supported by Focus group discussion (FGD2) which reported that:

*“Khat chewing is dominated by males of all ages in Kamukunji, they chew as they engage in discussions on business and other issues. When females are chewing Khat especially Muslims, they do it in secrecy to avoid exposure since it is against the prescribed moral values”.*

Anderson et al., (2007) opine that women’s views against *Khat* use originated from its use in special rooms (*fadhiga*) away from home and not in domestic contexts, which kept men away from their family members for significantly long periods. These results were supported by Coleman (1988) who found that *Khat* consumption was prevalently a male habit who were head of households in Djibouti and Yemen and that female *Khat* users refrained themselves in accordance with their values. Female *Khat* consumers were most ambivalent towards their routine.

It was reported by the key informants (KI2 and KI4) that during the colonial periods when individual family members produced foods for their households, a gender division of labor prevailed in which men were responsible for making raw supplies while women

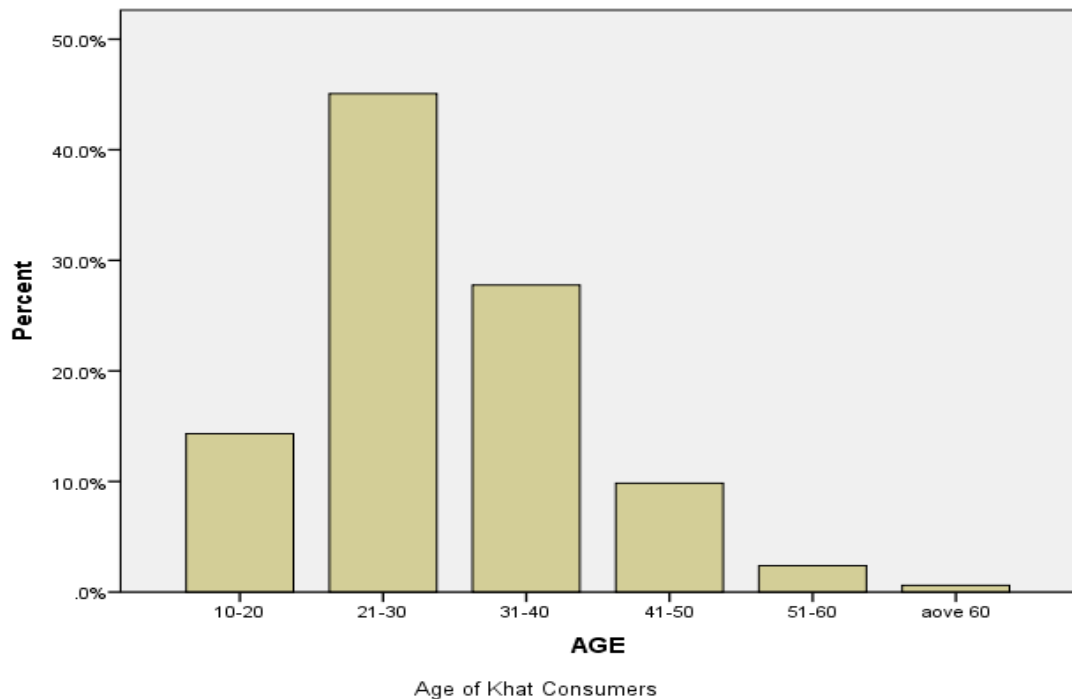
process and convert them into consumables. Historians characterized the industrialization period as bringing about the “separation of domains,” productive engagements were carried outside the homestead and were only masculine endeavor. Consumption became a costly affair with women as perceived as lesser in abilities thus specialized in home keeping. While the separation of domains was more of economic affair rather than cultural, the Africans and Asians and the poor immigrants in America and Europe women easily associated with men in both production and consumption aspects that currently prevails and thus guiding the research and theory on consumerism. Nakajima et.al (2013) reveals that Yemen had greater frequency and intensity of Khat and tobacco consumption especially among men compared to women. Their study concluded that despite the differences and disparities in gender patterns of consumption of tobacco, gender moderates in the utilization of such drug substances is uncertain. For instance, some parts of Middle East and Africa often accompany Khat and tobacco. This makes Khat to be placed in place of public health as a burden that is flowing slowly into other regions of the world. Similarly, beliefs that differentiate the drugs usage between gender show that Khat users and abstainers are easily meeting at the preventive measures’ uptake.

In another perspective, women are users who extent their domestic duties and responsibilities into the exploitation activities. FGD1 reported that women engaged themselves in some common activities such as shopping to support their families with a variety of chores at home. The chores include house cleaning, organization for family get-together, preparing meals, child rearing, elderly nursing, ad other house chores.

From the biological point of view, Michael et.al (2005) ascertained that Some gender differences in substance of abuse consumption are related to hormones. The female sex

hormone estradiol, which is also found in men, but in lower levels, increases the motivation to take drugs. Meanwhile, progesterone, which is produced in the ovaries in large amounts and found in men, counteracts the effects of estradiol. Fluctuations in these hormones experienced by women during their menstrual cycles can affect cravings, making relapse more likely during times of the cycle. Additionally, women report more depression and anxiety than men, and these and other mental illnesses increase their risk of substance abuse and addiction. However, men are less likely than women to seek help for anxiety and depression, increasing their risk as well. FGD3 commented that in general, women face more barriers than men when it comes to getting help for an addiction, including financial and family considerations. They are often less likely than men to seek treatment because of them.

### 4.3.2 Age and *Khat* Consumption



**Figure 2: Distribution of Khat consumers by age**

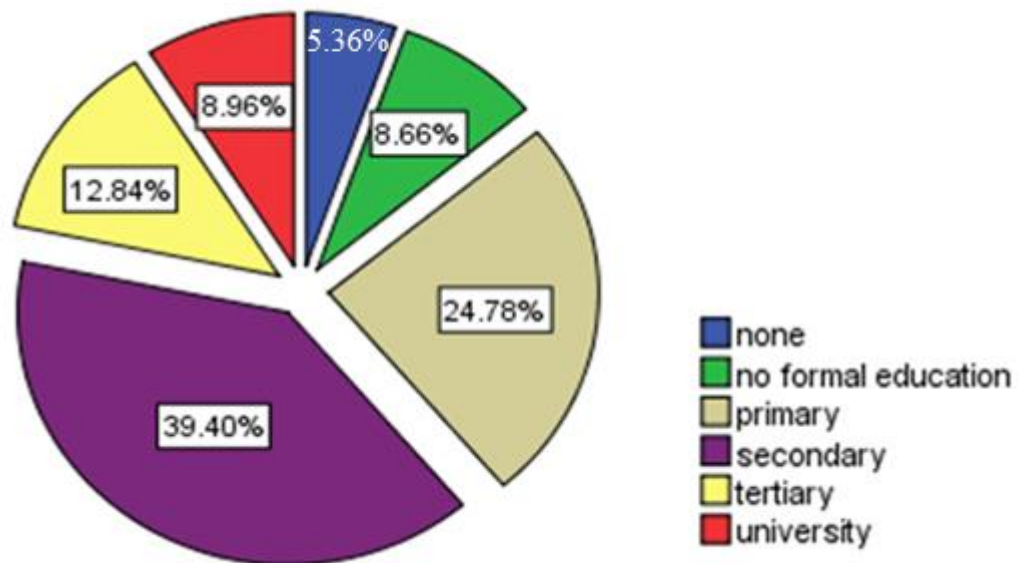
From Figure 2, 45.1 % of the *Khat* consumers interviewed were aged 21-30, 27.8% were aged 31-40 and 14.3% were aged 10-20. Those who were aged 41-50 were 10% and the others (2.8%) were aged above 50 years. This indicates that majority (87.2 %) of the *Khat* consumers were aged between 21 and 50, being the youth and the middle aged. This is the age when they are through with schooling and are empowered financially. In this age they are excited, exposed and would like to fit in the society. They stabilize at age 40 and the number of consumers' decline as they retire from active social participation and *Khat* consumption. For *Khat* consumers below age 18 and the juveniles, the trend seemed worrying since some of these traits and habits are acquired from parents as mentioned by Melgosa (2014).

Similarly, other studies done elsewhere with different sample composition showed the same results. These findings are supported by the study done by Demewoz et al (2011) who found that in Ethiopia adults aged between 45 and 49 years were 3.6 times more likely to participate in *Khat* consumption come together compared to youth between the ages 15 and 19 years. Ng'ethe (2012) found that in Meru, majority of the youth research participants had not consumed *Khat*, and yet those who did, had begun chewing the substance as early as when they were 10 and 15 years old. Ng'ethe (2012) showed that *Khat* is the most popular drug of abused among youth in Igembe South District. The ease of availability of the substance was described as the major reason for the drug popularity among the youth. Majority of the youth respondents indicated that *Khat* was easily available and within their reach at most of the times.

Amsalu et.al (2017) found that, in Jimma province of Ethiopia, *Khat* consumption was highest in the age group 15-24, while in this study the highest number of *Khat* consumers in Kamukunji were in the age bracket 21-40. In this study, 14.3% of *Khat* consumers were of age 10-20 which is regarded professionally as a worrying phenomenon since it may hamper the progress of the region's future generation. These findings are supported by Odenwald et.al. (2005), who found a positive correlation between male's consumption of *Khat* and the onset of psychotic symptoms, whereby not the *Khat* intake as determinant directly, but indeed had an influence of the development of the symptoms. Thus, age significantly has influence in *Khat* consumption.

### 4.3.3 Education Level and *Khat* Consumption

The education level of the respondents was analyzed and the results presented using Figures 3.



**Figure 3: Levels of education completed and *Khat* consumption**

From Figure 3, the highest percentage of *Khat* consumers had their highest education level being secondary school (39.4%) followed by primary schools' graduates (24.78%). *Khat* consumers with non-formal education were 8.66 % while 8.96% had a university degree. *Khat* consumers with no education were since they had no active employment hence no income due to limited knowledge. In fact, most of them do struggle to make ends meet. These findings were supported by qualitative results from the three Focus group discussions where specifically **FGD2 reported** that

*“In Kamukunji, Constituency, most people don't go to tertiary and higher levels making secondary school leavers to constitute the bulk of the adults in the area. These people are not exposed and have limited ways of socialization and spending their leisure time. University graduates are professionals and have alternative ways of spending their free time and understands the consequences of *Khat* consumption. People who consume *Khat* are looked down up on”*

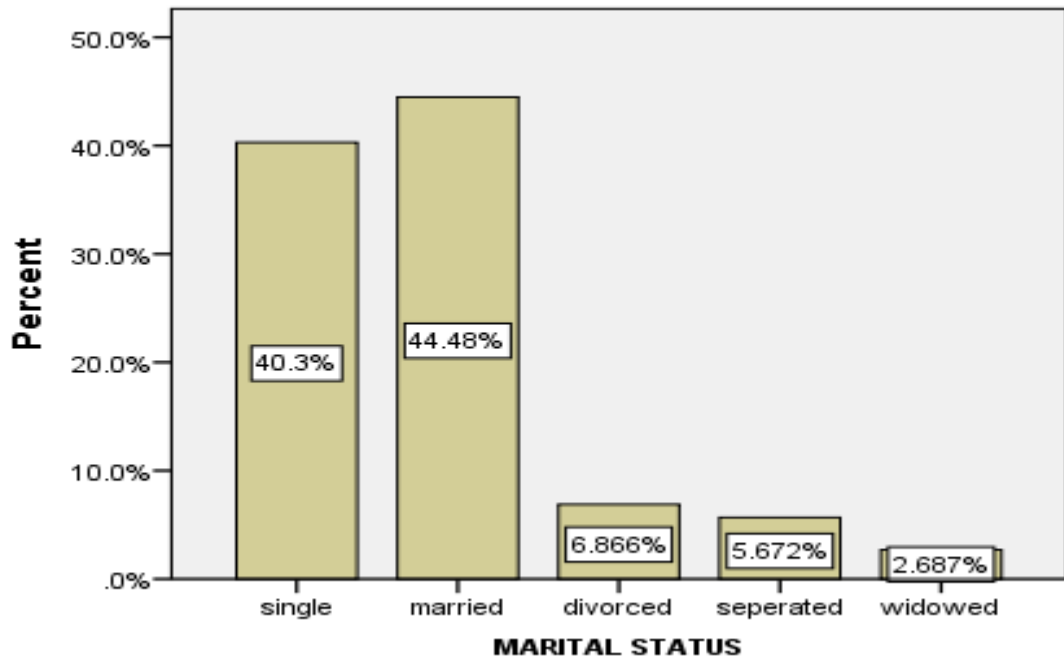
One Key informant (**KI3**) reported that:

*“Nowadays the Somalis entrepreneurs don’t give management jobs to Khat consumers.”*

These results are Partly in agreement with Mugambi (2005), who found out that *Khat* consumption led to school dropout in Meru North district while Aden et al. (2006) and Kassim, et al., (2011) found that in Ijara district (North Eastern, Kenya) and Yemen, male residents in UK, reported low levels of education among the consumers of *Khat*. The slight difference might be that this study area is urban and the free education policy in Kenya since 2013 make secondary education basic. This can also be explained by the idleness of secondary school leavers due to lack of employment. Amsalu et.al (2017) found that 47.7 % *Khat* consumers in Ethiopia had completed secondary education.

#### **4.3.4 Marital Status and Khat Consumption**

From Figure 4, the survey data on the distribution of respondents by their marital status indicate that 40.3 % were single and 44.5% were married. The divorced, separated and widowed were partly 14.9%. The study participants who were married were slightly more compared to single by around 5%. These findings implied that consumption of *Khat* is a practice which is widely accepted among families in this region.

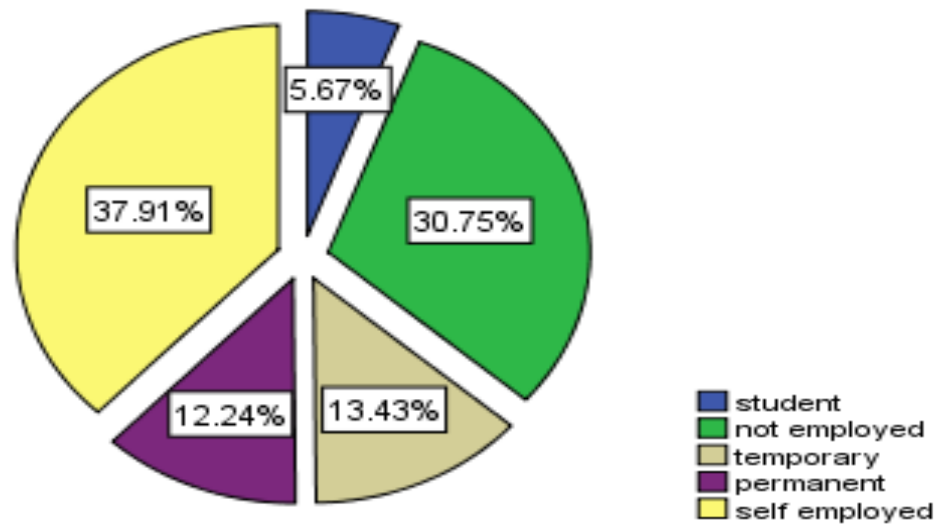


**Figure 4: Distribution of Khat consumers by Marital Status**

From Figure 4, the high percent of single persons can be explained by the fact that single persons have less marital responsibilities thus they have ample time to engage in *Khat* consumption. At the same time, they have less expenses, have peer influence and the feeling of being together. Married persons are associated with people who have settled and stabilized. The married being the highest in *Khat* consumption implies that the habit may constitute spouse conflict and destabilization of the family unit. The divorced, seperated and widowed has withdrawn from the society due to their previous marital experience.

#### 4.3.5 Employment Status and *Khat* Consumption

The employment status of the respondents was analysed and results presented using Figure 5.



**Figure 5: Distribution of *Khat* consumers by employment status**

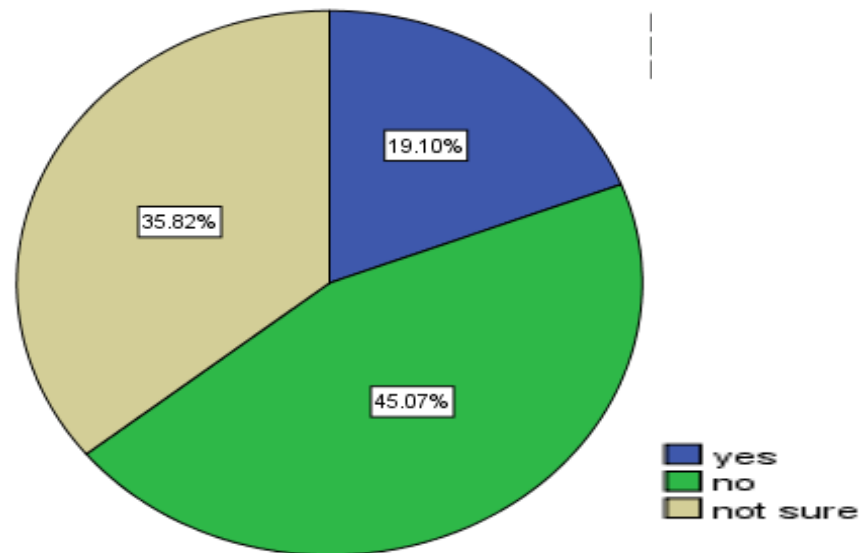
From Figure 5, the highest percent of *Khat* consumers (37.91 %) were self-employed followed by 30.75% who were not employed. The least were students at 5.67% and temporary workers at 13.43%. The people who are permanently employed accounted for merely 12.24%. The highest percentage among not employed and self-employed can be explained due to freedom and time availability with minimal restriction which is associated with the self-employed and not employed persons.

Employed persons and students are the least since they are always engaged in one way or another. These results corroborate the findings of Kithuri et.al. (2013) who studied determinants of alcohol, *Khat*, and bhang use in rural Kenya and found that the unemployed were more likely to be using *Khat* (66.7%) than those employed (33.0%).

#### **4.3.6 Religion and *Khat* Consumption**

For religion, (54%) of the respondents were Muslims compared to Christians (40%) and others accounted for a partly 6%. In some parts of Kamukunji, Islam is the predominant religion due to Somali influence. These results can be explained by the fact that in some Islam groups, *Khat* consumption has influenced and facilitated increased social interactions. According to Gebissa (2004), Christians relate *Khat* chewing to the Muslim faith. The link between the Muslim religion and *Khat* consumption is also emphasized by Anderson et al (2007) in his opine that Chat chewing is one of the evident activities that differentiates the Muslims from Christianity. However according to Fitzgerald and Housley (2009) there are no clear-cut boundaries that distinguishes the Islamic perspective on *Khat* and its involvement.

To understand the relationship between *Khat* consumers' religious faith in relation to *Khat* consumption, Figure 6 reports that 45.07% of the respondents mentioned that their religion does not allow *Khat*, 35.82% were not sure while 19.1% said their religion do allow. Therefore, Kamukunji Sub-County, though a multi-ethnic, cannot be classified as a secular society rather it would be more pragmatic and realistic if is identified as a multi-faith society. This is because secularism would mean that the chewing of *Khat* has no religious connotation, an assumption which would be further from the truth.



**Figure 6: Khat consumption acceptability by the faith of the consumer**

Figure 6 shows that while the Muslim religion does not outrightly support the use of *Khat*, there are myriad of opinions on its consumption. However, some of the key notable positions of the religion on *Khat* is that it is halal (permissible), makruh (detested or discouraged), or haram (forbidden) (Heather & Hersi 2010). A close observation on Islamic countries including Yemen and Somalia, and Muslims in countries such as Ethiopia and Kenya, *Khat* is a legal drug and there are no consumption restrictions. In fact, many have shown support for it by comparing it to alcohol, of which the use violates the precise proscription of the Koran (Ishraq & Jiri 2004). This social acceptance may account for significant percentage of the reasons why most men have no bother and worries against the consumption of *Khat*.

Despite of the prevailing assumption that Muslim are associated with *Khat* consumption, the study show that it has turned out to be a national phenomenon in Kenya since 40% of the consumers were Christian in faith. However according to the authority of Islamic jurisprudence in event where undesirability (Makhuh) and prohibition (Haram) are

juxtaposed the degree of prohibition is out rightly strengthened while weakening the chance for permissibility of *Khat* consumption and other drugs. In Kenya, chewing *Khat* is an anecdote skewed towards the higher areas and regions that are dominantly occupied by the Muslim religion believers. Thus, there is Muslims are the major consumers of *Khat* worldwide (Armstrong, 2008). In Kamukunji, there has been an increasing Muslim migrant population from North Eastern parts of Kenya where *Khat* consumption is central to the lives of many members of these migrant communities. One of the Key informants (KI3) cited that, consumers of *Khat* often justify their habit using religious arguments of which views expressed by Abdi and Mohammed (2013) counter such arguments. They tried to illustrate the Islamic religion perspective of *Khat* consumption theoretically with the argument skewed towards the local Australian religious leaders.

While there were differences in the discussions about the legality and potentiality of the *Khat* effects, Abdi and Mohammed (2013) posited that there is overwhelming evidence that *Khat* consumption should be restricted within the Muslim religion based on the facets of the harm it can cause. Moreover, all the religious leaders interviewed during the study opined that there is every reason to consider the ban of *Khat* chewing as substance within their social and religious contexts. The interviewees illustrated and explained that their views were backed by both the Islamic Law and personal experiences they had had with the persons using the drug having drastically affected their health and social status. These opinions have great religious weight as a concern for *Khat* chewing within the religious context as supported by Islamic Law.

#### 4.3.7 Monthly income and *Khat* Consumption

**Table 6: Distribution of monthly income of *Khat* consumers**

	Frequency	Percent	Cumulative Percent
below 2000	78	23.3	23.3
2000-5000	116	34.6	57.9
5001-20000	64	19.1	77.0
above 20000	77	23.0	100.0
Total	335	100.0	

From Table 6, 23.3% of the *Khat* consumers earned less than 2,000 Kenya shillings per month while 23% earned more than 20,000. The survey reported that the number of *Khat* consumers were on average evenly distributed across the different income levels. As high-income levels could have encouraged males to chew *Khat*, poverty related problems could also have contributed to the numbers with low-income levels to chew *Khat*. Nevertheless, the results indicated that 42.1% of the respondent earn between 5000 and above 20,000 revealing that the higher the income the higher the consumption of the *Khat*. These results corroborate the findings of Thurania (2011). For the lower age, this had some economic implication in that young people spent much of their income in *Khat* making them not to marry at early age. Furthermore, due to availability of different *Khat* variety at different prices the issue of earning did not deter *Khat* consumers from buying. Thurania (2011) in the study on the effects of *Khat* use on males' performance of their urban household roles in Eastleigh estate in Nairobi city found that, 31 % of the respondents indicated that they earned over fifty thousand Kenya shillings per month, about 31 % indicated that they earned between Kenya shillings thirty thousand and fifty thousand, about 21 % earned between Kenya shillings ten and twenty thousand and 17

% earned below Kenya shillings ten thousand. On the national level, if people in an economy are consuming more things, then they are generally paying each other more and creating more income. If they are buying things from another region, county, or foreign firm, then some of their expenditure could be creating income in that other region. For those exporting goods, meaning they are receiving income, but the consumption is happening abroad.

In this study, *Khat* consumed and traded in Kamukunji Sub-County comes from outside hence consumption happens away from the producers, implying that expenditure in Kamukunji creates income elsewhere. It also implies socialization as well as business partnership leading to interaction in form of culture, beliefs and eventually traditions. These descriptive findings prove beyond reasonable doubt that household characteristics such as gender, age, marital status, level of education, occupation, and income levels had some socio- economic implication on family life in Kamukunji Sub-County.

#### **4.4 Socio-economic Implication of *Khat* consumption on family relationships**

The First objective of this study was to examine the implication of *Khat* consumption on family relationships in Kamukunji Sub-County. The variable indicators were how long one has been consuming *Khat*, the frequency and extent of *Khat* consumption, the company and the number of family members who consume *Khat*, the relationship of *Khat* consumers with their spouses the impact of *Khat* and consequences of *Khat* within the family.

In this study, to assess the views towards *Khat* consumption, 51.6 % of the respondents had a positive view as compared to 47.2% who had a negative view (Table 7).

**Table 7: Respondents views towards Khat consumption**

	Frequency	Percent
Good	173	51.6
Bad	158	47.2
Both	4	1.2
Total	335	100.0

These views were different from focus group discussions and key informant interviews who linked *Khat* with no benefits and would never recommend people to take. Specifically, one of the Key Informants (KI4) reported that:

*“Khat is good for fun specifically to men but not for women due to family obligation”*

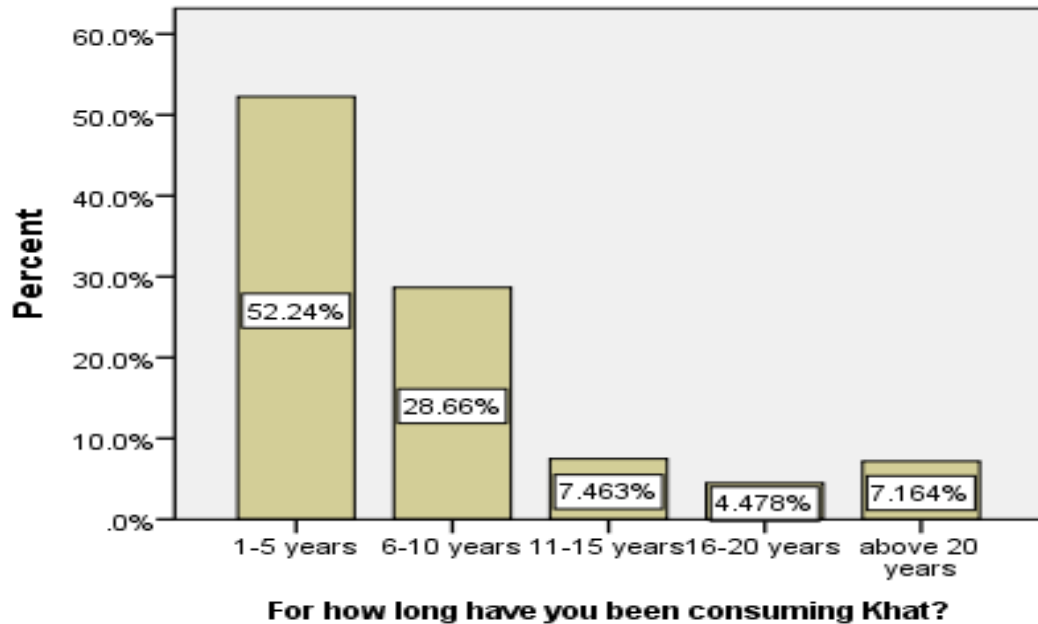
Although those who portrayed *Khat* consumption as positive were more, there still exist substantial number of those who vehemently opposed to the habit thus this indicate that the act of *Khat* consumption had two variant dimensions of conflict and functionalism.

One of the Focus group discussions (**FGD3**) reported that:

*“Khat consumption has negative consequences to individual consumer as well as the entire family”*

This view cannot be wished away because the focus group was made up of members of the society who were leaders having prerequisite information on the socio-economic implication of *Khat* consumption in Kamukunji Sub-County. For the length of time the respondents had been consuming *Khat*. Most of them (52.2%) had consumed *Khat* for less than 5 years followed with 28.7% who reported to have been consuming *Khat* for between 6-10 years and 7.5% between 11-15 years as indicated in Figure 6. These results show that as the number of years of *Khat* consumption increases the percentage of the

consumers' decreases, which was a clear common assumption that as age advances indulgence in leisure decreases due to maturity or incapability. Interesting enough was that those who had consumed for more than 20 years seemed to slightly increase going against the trend which was a significant phenomenon that need to be studied in future.



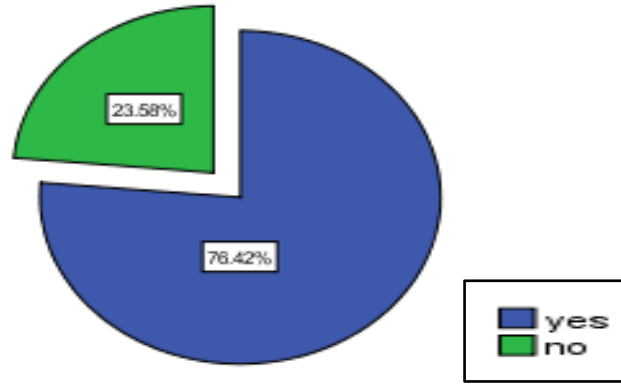
**Figure 7: Duration of Khat consumption of the respondents**

Cross classifying the respondent's views on *Khat* and duration of *Khat* consumption, Table 6 reports that 51.6% viewed *Khat* consumption to be a good habit as compared to 47.2% who viewed the habit as bad. For those who view *Khat* to be good most of them had consumed *Khat* for less than 10 years 85 out of 173 had consumed *Khat* for less than 5 years. This implies that with increase in years of *Khat* consumption, users tend to opt out of the habit.

**Table 8: Cross tabulation of the number of years spent consuming Khat and consumer perception**

In your view, do you believe <i>Khat</i> chewing habit is good or bad and for how long have you been consuming <i>Khat</i> ?							
		For how long you have been consuming <i>Khat</i> ?					Total
		1-5 years	6-10 years	11-15 years	16-20 years	above 20 years	
<i>In your view, do you believe Khat chewing habit is good or bad?</i>	good	85	60	16	7	5	173 (51.6%)
	bad	86	36	9	8	19	158 (47.2%)
	both	4	0	0	0	0	4
Total		175 (52.2%)	96 (28.6%)	25 (7.4%)	15(4.5%)	24(7.1%)	335

Majority of the respondents (52.2%) reported that *Khat* was good even though most had consumed *Khat* for less than 5 years. For those who had consumed *Khat* for more than 20 years 79.2% of them reported that *Khat* consumption was bad. For those who had consumed 1-5 years their responses were split in the middle as 85 of them said that it was good against 86 who reported *Khat* consumption to be a bad habit. Surprisingly, 76.4% of *Khat* consumers interviewed had intention of quitting as compared to 23.6% as reported in Figure 8.



**Figure 8: Distribution of Khat consumers in terms of Intention to quit**

As a significant number had an intention to quit, this was a clear indication of realism of its negativity surpasses its positivity. From the 335 respondents who took part in the survey, the average number of days they spent consuming *Khat* was 3.68 days a week with most of them consuming only two days a week (Mode=2) with a median of 3.1. Of these, 17.6% consumed *Khat* daily. The Mode of 2 may explain the preferences over the weekends for those who are engaged in active occupation.

**Table 9: Frequency of Khat consumption per week**

Days of Khat consumption	Frequency	Percent	Cumulative Percent
0	1	.3	.3
1	54	16.1	16.5
2	72	21.5	38.0
3	55	16.4	54.5
4	38	11.3	65.9
5	28	8.4	74.3
6	27	8.1	82.3
7	59	17.6	100.0
Total	334	99.7	

From Table 9, most respondents 50.7% consume *Khat* 5-10 hours per day followed by 27.5% who spend 3-5 hours per day consuming *Khat* while 13.7 % spend more than 10 hours.

These results imply that most of these consumers are away from their families' longer hours. Since *Khat* is consumed in the evening, this implies that they do not go home early spending this time in the *Khat* consuming den (*fadhiga*). For those who consume during the daytime, these results imply that they are idle and are not engaged in constructive occupation unless they are long distance drivers. This inevitably depicts that socialization and interaction with other family members is indeed minimal hence destabilizing the family functionalism and inhibiting consequential conflicts. This also implies that the negative health effects associated with *Khat* consumption is widespread in this area. For those who consume for seven days it implies that there are far reaching socio-economic and health consequences hence further disturbance for the familial relation.

From Table 9, Most Married people (83 out of 149) spend 6-10 hours consuming *Khat*. These results cut across marital status implying the uniqueness associated with *Khat* consumption as a social phenomenon in this area. These results further imply that married *Khat* consumers are mostly away from their family since *Khat* consumption is done in dens in the evening and throughout the night. One Key informant (**KI5**) responded that: *“Many women complain that men have no time for them, Khat acts as a second wife. Married women keep on complaining on the absenteeism of their spouses”*.

These results on the frequency of *Khat* consumption per week agree with Maged et. al (2019) who found that in Jazan-Yemeni, there was a significant change in *Khat* consumption pattern and frequency because of price differentials hence *Khat* demand was found to be price elastic. The researcher estimated the price elasticity of *Khat* in

Jazan to be between  $-2.38$  and  $-1.07$ . this implied that each 1 percent of the increase in price was likely to cause a reduction in quantity demanded by 1 percent to 2 percent. This also shows that the consumers of *Khat* chewers were likely to make changes in the consumption habits in respect to the changes in prices of the substance. Repeated analysis of variance (ANOVA) indicated that increase in price of *Khat* significantly brought about decrease in the quantity and frequency *Khat* consumed. Thus, the study recommended design and implementation of regulations and enforcement strategies that may influence the supply of *Khat* to realize intimate higher prices which will subsequently demean the level of *Khat* use. This will be again to the health sector through the reduction in the incidences of *Khat*-related illnesses.

**Table 10: Number of hours spent per day consuming Khat**

	Frequency	Percent	Cumulative Percent
Less than 2	27	8.1	8.1
3-5	92	27.5	35.6
5-10	170	50.7	86.3
More than 10	46	13.7	100
Total	335	100.0	

Understanding how people allocate their time and resources is fundamental in this study since choices and influence affect consumer activities. To identify the factors that determine the exact combination of resources households require to maximize their happiness, time importance as a conditional variable cannot be wished away. All in all, consumption is important, but households must all understand the opportunity costs of

their time allocation. Psychological theories of motivation illustrate the reasons behind the human like and dislike for certain phenomenon. Based on the Maslow approach, human needs fall into two broad categories as: Physiological needs which include concerns about water and food. The other category carries the other subsequent needs that entail safety needs, security, social needs, for a sense of belonging and love, esteem needs, for self-esteem, and self-actualization. These theories explain the rationale behind the human behavior of unpredictable consumption, and unfortunately even in seemingly irrational ways.

**Table 11: Cross tabulation of marital status and time spent consuming Khat per day**

		Hours per day				Total
		Less than 2	3-5	6-10	More than 10	
MARITAL STATUS	single	13	34	65	23	135
	married	11	44	83	11	149
	divorced	1	6	8	8	23
	separated	2	6	9	2	19
	widowed	0	2	5	2	9
Total		27	92	170	46	335

From Table 11, most of the respondents (70.4%) consider themselves as moderate consumers compared to 29.6% who consider themselves as heavy users. For married, 69.1% are moderate consumers while 30.9% are heavy consumers. These may have serious consequences on the marital life and may inhibit marital conflict and dysfunction of the family unit. Since majority of the consumers took *Khat* for between 6 and 10 hours, the line between heavy and moderate consumers was not measurable in terms of time and quantity.

**Table 12: Distribution of nature of Khat consumers in terms of marital status**

Marital Status	heavier chewer	moderate chewer	Total
Single	(31)23.0%	(104)77.0%	(135)100.0%
Married	(46)30.9%	(103)69.1%	(149)100.0%
Divorced	(13)56.5%	(10)43.5%	(23)100.0%
Separated	(5)26.3%	(14)73.7%	(19)100.0%
Widowed	(4)44.4%	(5)55.6%	(9)100.0%
Total	(99)29.6%	(236)70.4%	(335)100.0%

Table 12 reports the distribution of *Khat* consumers in terms of their marital status and the intention to quit *Khat* consumption. It is evident that the number of *Khat* consumers who had the intention of quitting were three times more than those who were comfortable with the habit. This implies that in general *Khat* consumers find the habit as having more negative consequences in their lives. These results cut across the different marital status. Therefore, the consumption of *Khat* reveals that the respondents' views were that *Khat* had no benefit to the consumer, may hamper development agenda and the gains therefore are terminal. These results corroborate the findings by Mungai (1983), Berkleg (2009) and Bururia and Nyaga (2014) who stated that the negative consequences of *Khat* overshadow its socio-cultural, financial, medical and religious gain.

**Table 13: Distribution of respondents in terms of intent to quit Khat consumption**

	MARITAL STATUS					Total
	single	married	divorced	separated	widowed	
Yes	99	115	17	16	8	255
No	35	34	6	3	1	79
N/A	1	0	0	0	0	1
Total	135	149	23	19	9	335

To test the null hypothesis that there is no difference between married status in terms of their likelihood of quitting *Khat* consumption versus the alternative hypothesis that there is a difference in married status and intention to quit consumption, the symmetric measures reported was ( $P= 0.899$ ). Since the P value was greater than 0.05, this study concluded that there was no evidence of a relationship between marital status and the likelihood of quitting. *“The survey produced no evidence of any difference in marital status in terms of their likelihood of quitting Khat consumption ( $P=0.899$ , chi-square=0.889,  $df=8$ )” The difference is due to chance.*

To answer the question “Beside yourself, how many members of your household consume *Khat*”, 62.4% respondents said one, 15.8% said two, 10.7% said 3 the others (11.1%) reported four and above. The mean was 1.8, and a median of 1. These results imply that in most *Khat* consuming families in Kamukunji there is an average of two consumers in the household. To assess the extent to which *Khat* consumption can lead to addiction, 78.8% agreed while 21.2% did not believe that *Khat* can lead to addiction as shown in Table 13. These results corroborate the three FGDs and The Key informants who by consensus posited that *Khat* consumption leads to addiction. From these results, this study concluded that *Khat* consumption is addictive.

**Table 14: Distribution of marital status and the view of *Khat* addiction**

	Does Khat have any syndrome like addiction?				Total
	yes	no	not sure	5	
Single	102	31	2	0	135
Married	117	29	2	1	149
Divorced	18	5	0	0	23
separated	18	1	0	0	19
widowed	9	0	0	0	9
Total	264 (78.8%)	66 (21.2%)	4	1	335

From Table 14 most of the *Khat* is consumed from dens (43.7%) followed by streets (26.6%). Mafrish is the name given to the place devoted for selling and consumption of *Khat*. This study concludes that 56.3% of the *Khat* consumers abandons their families during the chewing session and gets home late when the family members are asleep.

**Table 15: Cross tabulation of marital status and the venue of Khat consumption**

		Where do chew mostly?						Total
		work	home	club	street	video show	others	
Marital Status	single	3	59	26	36	2	8	134
	married	15	62	23	39	5	5	149
	divorced	4	12	1	5	1	0	23
	separated	2	8	2	5	1	1	19
	widowed	0	5	0	4	0	0	9
Total		(7.2%) 24	(43.7%) 146	(15.6%) 52	(26.6%) 89	(2.7%) <sup>9</sup>	(4.2%) 14	334

66% of the *Khat* consumers, consume *in* groups while 22.4 % consume alone (Table 15).

From the FGDs, most participants in this study identified that “marfishes,” where *Khat* is consumed to be unhygienic. One Key Informant (**KI4**) reported that:

*“It is a bad and filthy place for socialization leading to environmental hazards and untidiness.”*

The same corroborates the three FGDs. To understand the time when *Khat* consumers go home, Table 16 cross tabulates marital status and the time *Khat* consumers go home. For married people, 47.7% go home before 10pm while 52.3% go home past 10 P.M.

**Table 16: Cross tabulation of marital status and persons who accompany the Khat consumer**

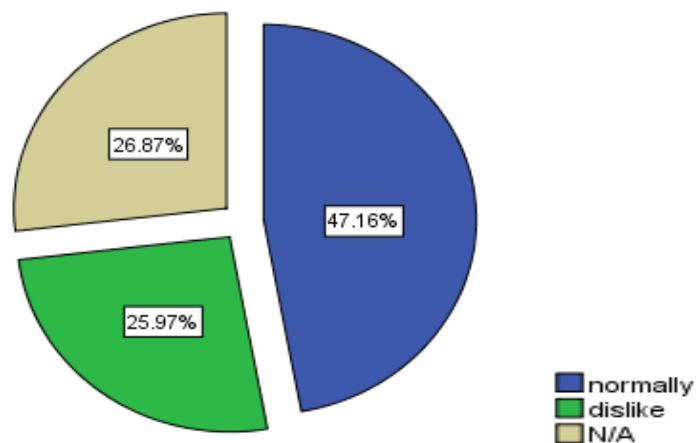
		Who do you chew with mostly?				Total
		alone	work colleagues	group	both	
Marital Status	single	17	16	102	0	135
	married	44	18	86	1	149
	divorced	8	3	12	0	23
	separated	1	1	17	0	19
	widowed	5	0	4	0	9
Total		(22.4%) 75	(11.3%) 38	(66%) 221	1	335

Based on the results discussed in Table 16 of which most married people consume *Khat* between 6-10 hours per day, Table 16 confirms these results and reports that this is done in groups, but the difference was not significant ( $P = 0.696$ ). These results corroborate with the findings by Ihunwo et al (2004) in their study on the use and perception of among three occupational groups in southwestern Uganda where they found that Over 80% of respondents preferred chewing *Khat* in the company of others.

**Table 17 : Cross tabulation of marital status and the time of going home**

		What time did you go home?		Total
		before 10 pm	after 10 pm	
MARITAL STATUS	single	(50) 37.0%	(85) 63.0%	(135) 100.0%
	married	(71) 47.7%	(78) 52.3%	(149) 100.0%
	divorced	(11) 47.8%	(12) 52.2%	(23) 100.0%
	separated	(9) 47.4%	(10) 52.6%	(19) 100.0%
	widowed	(6) 66.7%	(3) 33.3%	(9) 100.0%
Total		(147) 43.9%	(188) 56.1%	(335) 100.0%

Table 17 reports that 56.1% of the respondents get home after 10 pm of which most of them are singles even though the married accounted for some substantive number. For the widowed, most of them 66.7% got home before 10 pm. A typical *Khat* chewing period consumed about four hours – spread between the day’s afternoon to early evening. During the time for *Khat* is chewing, a range of topics are brought into discussion. The users alluded some major benefits of *Khat* chewing to being made relatively more active, keeping stress at bay, and general brain stimulation.



**Figure 9: Distribution of spouses’ attitude towards Khat consumption**

Most of the *Khat* consumers (47.5%) believe that their spouses are comfortable with their behavior, 26% claimed that their spouses did not like, while a sizable number (26.6%) were not comfortable with the question implying that they did not like exposing their spouse personality on the negative inclination. These results are reported in Figure 9.

The results in Figure 9 corroborate with (Beckerleg, 2010) and (Jibril&Yussuf, 2012) who found that the attitude of people towards *Khat* consumption varies considerably from one study to another, while majority indicating no preference and some preference. They also found that studies on people’s attitude towards *Khat* consumption is never

conclusive due to conflicting views. They claimed that disadvantages surpass any mentionable advantage. However, the three FGDs and the five Key informants revealed negative attitude towards *Khat* consumption in general while others were silent about it. Since the family has shown to be critical role player in the *Khat* chewing activities, retailers and marketers have a place in the whole process of encouraging the social effects among the family members.

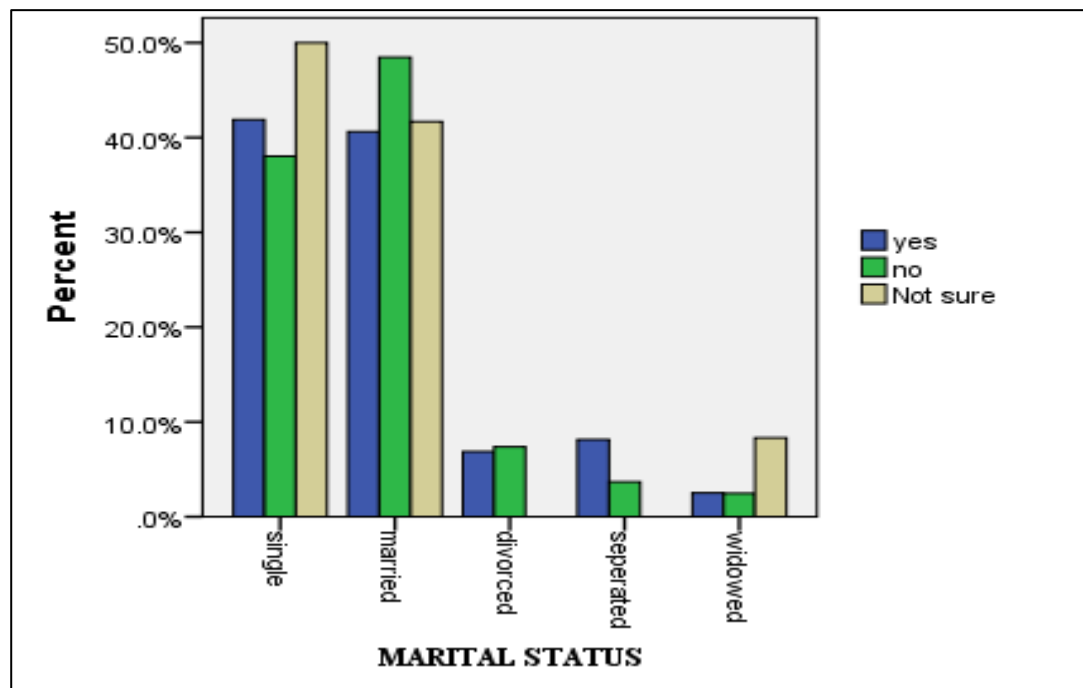
The study revealed that family elements on values, use of family resources, violence, relationship with children, inter and intra family communication were studied to reveal the spouse take on the family decision-making vis-a-vis the behavior of *Khat* chewing and the impact of attitudinal factor on decision satisfaction. One of the Key informants (K12) revealed that attitude of one spouse is driven by assertiveness, marital power, subtle manipulation, love, bargaining and being submissive. These results agreed with Nakajima et.al (2013) who defined attitude as whichever comes up after a critical thinking either negative or positive and then put it into life practice so perfectly that it indicates the understanding of the thoughts. They found that having an attitude is like pre-thinking your next response. They applied multiple regression analysis and found that subtle manipulation and marital power had a negative impact on spouses' decision satisfaction. Thus, this study concluded that, when targeting a family for a significant result in understanding attitude, researchers should engage both genders in a household as a means of facilitating a discussion between them as their conjoint kinship. In this study, attitude familiarity was associated with better interpersonal functioning between spouses in daily life more especially greater partner responsiveness.

Figure 10 summarises the respondents answer to the question if *Khat* consumption weakens sexual performance. From Figure 10, 42% of the single persons and 43% of the

married believed that *Khat* weakened sexual performance as compared to 38% of the single and 49% of married who mentioned that *Khat* had no adverse effects on sexuality. Surprisingly, 50% of the single and 45% of the married consumers were not sure. Despite of the inconclusiveness of the quantitative data, the qualitative aspect claims that *Khat* diminishes sexual performance. On Key informant (KI5) reported that:

*“Many women come to our office complaining of their husbands’ sexual performance caused by Khat chewing”*

In general, these results indicate that as far as the issue is far from judgemental standards the qualitative results juxtapose with those referenced and bends towards the weakness sexual performance of the individual.



**Figure 10: Marital status and sexual performance of Khat consumers**

From these results, the claim that *Khat* enhances sexual performance is still divided as some support and others oppose. This corroborates the qualitative results from FGDs

where some reported that *Khat* consumption affect sexual performance while others were of the contrary. It was **reported in FGD2** that:

*“For some, Khat lowers sexual esteem & desire, leads to low libido, low sexual desire hence high rate of divorce. To some, Khat has inherent chemicals which enhances sexual performance.”*

The negative impact of *Khat* consumption on sexual performance is supported by Hakim (2002) and Mwenda, et al (2003), who found that *Khat* usage lowers libido in human and causes sexual impotence, especially in the long run. Thus due to contradicting results from different authors and from this study on *Khat* and sexuality, the difference between the prescribed (positive) and proscribed (negative) is the uncertainty in between which can be associated to women shying away from exposing their mates and secondly it may be construed to mean fluctuating sexual experience of sexual condition of their mates after chewing *Khat* and thirdly, for the single it may mean that they might have had no sexual experience with *Khat* consumers. Brady et al. (2009) concluded that sexual satisfaction and sexual distress is associated with five factors namely: contentment, communication, compatibility, relational concern, and personal concern.

However, be it as it may, the phenomenon is a mark of social division and tension hence the issue of libido remains both having conflict and structural functionalism framework. Thus, more longitudinal research needs to be done on the impact of *Khat* consumption on sexuality.

**Table 18: Cross tabulation of marital status and nature of sleep the last time the respondent consumed Khat**

		On average how was your sleep the last day you chewed Khat?				Total
		well	badly	short period	stayed awake	
Marital Status	single	58(38.41%)	23(38.33%)	37(43.02%)	17(44.74%)	135(40.3%)
	married	79(52.32%)	22(36.67%)	31(36.05%)	17(44.74%)	149(44.5%)
	divorced	8(5.30%)	6(10.00%)	8(9.30%)	1(2.63%)	23(6.87%)
	separated	5(3.3.1%)	5(8.33%)	6(6.98%)	3(7.89%)	19(5.67%)
	widowed	1(0.66%)	4(6.67%)	4(4.65%)	0(0.00%)	9(2.69%)
Total		151 (45.07%)	60 (17.91%)	86 (25.67%)	38 (11.34%)	335(100%)

Table 18 reports the nature of sleep *Khat* consumers had the last time they consumed *Khat* cross tabulated with marital status. From Table 18, 45.07% of the respondents had a good sleep, while for the remaining 54.9%, their sleep was not normal of which some had short period sleep (25.64%) while others stayed awake (11.34%) and others the sleep was bad (17.9%). These results corroborate the work of Beckerleg (2010) who found that *Khat* use and consumption has ability to cause between mild and moderate psychological imbalances. Manzar (2017) found that *Khat* leads to sleep disturbances and memory impairment and under-recognition. The same corroborates the three FGDs and the Key informants who viewed *Khat* consumption as a serious contributor to sleeplessness to the consumer and the reason for most of them opting to sleep during the day.

**Table 19: Cross tabulation of marital status and the possibility of marital breakdown by Khat consumers**

		Consumption of Khat leads to marital break down			Total
		true	false	N/A	
Marital Status	single	59(38.56%)	62(38.75%)	14(63.64%)	135(40.3%)
	married	61(39.87%)	83(51.88%)	5(22.73%)	149(44.4%)
	divorced	17(11.11%)	4(2.50%)	2(9.09%)	23(6.87%)
	separated	11(7.195)	7(4.38%)	1(4.55%)	19(5.67%)
	widowed	5(3.27%)	4(2.50%)	0(0.00%)	9(2.69%)
<b>Total</b>		(45.67%) 153	(47.7%) 160	(6.5%) 22	335(100%)

**Source:** Researcher (2018)

To determine the perception on marital breakdown regarding Marital Status for *Khat* consumers the response was that; 45.67% said it was true that *Khat* consumption leads to marital breakdown while 47.7% reported that *Khat* consumption does not lead to marital breakdown. 6.5% indicated N/A (Not Applicable to them). The difference was found to be real since the P value reported was less than 0.05 (P=0.016) as reported in Table 19 and Table 20, respectively.

The response from the divorce, separated and widowed were higher in support that *Khat* leads to marital breakdown, as compared to single and married who did not agree. These results are supported by Beckerleg (2009), who asserted that *Khat* is a main contributor to divorce and family break up and social disorder. This can be explained by the fact that the former group responses were out of experience for it insinuates the likelihood of their separation and divorce being due to *Khat* consumption, but the latter group their views were based on perception and attitude.

**Table 20: Chi square test of association between marital status and marital breakdown for Khat consumers**

	Value	df	P-value (2-sided)
Pearson Chi-Square	18.788 <sup>a</sup>	8	.016
Likelihood Ratio	20.150	8	.010
Linear-by-Linear Association	4.782	1	.029
<b>Phi Symmetric Measures</b>	.237		.016
N of Valid Cases	335		

**Source:** Researcher (2018)

All the three FGDs associated *Khat consumption* with aggression, bad attitude, irritability, agitation, over-talkativeness, idleness, laziness, insomnia, consumers' waste of time& money, joblessness and eventually family breakdown. A key informant (**KI2**), **reported** that:

*“I don't like Khat consumption, neither do I like people who chew Khat, due to the dangers associated with it. Khat influences the consumer negatively morally and socially, it is a waste of time, waste of finances, waste of resources, lower appetite, leads to poor health, its associated with lack of concentration and poor judgement, Khat leads to addiction eventually causing marital conflict, dropping out of school, loss of income, result to rape, high tempers, and destroys savings”*

While **KI4 reported** that:

*“Over-indulgence of Khat leads to unnecessary expenses, addictiveness, lack of progression, affect the Khat consumers' health, children drop out of school, mothers neglect their children hence being not responsible. This eventually leads to misunderstanding in the family hence family breakdown due to non-commitment. Persons with less finances turn out to be involved in crimes which includes drug peddling and prostitution.*

To find out if *Khat* consumption should be outlawed or regulated in Kenya, the survey response per gender is reported in Table 19 of which 84.2% of the males preferred

regulation as compared to 15.8% who preferred outlawing of *Khat*. For females, 75% advocated for regulation as compared to 25% who preferred outlawing of *Khat*

**Table 21: Respondents recommendations on whether to outlaw or regulate *Khat***

		Do you think <i>Khat</i> chewing should be outlawed or regulated in Kenya?		Total
		outlawed	regulated	
GENDER	male	(34) 15.8%	(181) 84.2%	(215) 100.0%
	female	(30) 25.0%	(271) 75.0%	(120) 100.0%
Total		(64) 19.1%	(271) 80.9%	(335) 100.0%

**Source:** Researcher (2018)

To confirm if the difference was significant, Table 21 reports a Chi-square value of 4.2 with ( $P=0.04 < 0.05$ ). The chi-square distribution was used to find whether gender and *Khat* perception on legislation manifested themselves independently or in some related way. The null hypothesis was that there is no association between the view of *Khat* being outlawed or regulated and gender (the view of *Khat* being outlawed or regulated and gender are independent) versus the alternative hypothesis that there was an association (the two variables were dependent). Since the P value was less than 0.05, the study concluded that the respondents view towards *Khat* legalization was gender dependent.

**Table 22: Chi square tests of association between gender and persons view on Khat legalization**

	Value	df	P-value (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	4.205 <sup>a</sup>	1	.040		
Continuity Correction <sup>b</sup>	3.632	1	.057		
Likelihood Ratio	4.096	1	.043		
Fisher's Exact Test				.044	.029
Linear-by-Linear Association	4.193	1	.041		
N of Valid Cases	335				

**Source:** Researcher (2018)

FGD1 and FGD2 view towards *Khat* legalization were varied. **FGD2** supported legalization, of which they said:

*“Regulation will help farmers who grow, we need proper policies to regulate and control the use. Khat was formally used by elderly people and guards to keep them alert especially long-distance drivers.”*

While **FGD1** reported that:

*“Yes, begin with regulation finally total ban.”*

**FGD3** maintained that:

*“Rather than banning, people should be educated of the effect of mixing with karafuu, marijuana, sweets, sugar chewing gum and other drugs, chewing of Khat cannot affect anyone mentally or socially or emotionally.”* On the other hand, some advocated for total ban; *“Ban make it illegal, yes so that young families may grow.”*

KI3 and KI5 held that:

*“There exists no need to ban Khat for the problem is not with Khat per se but the habit of misuse in consumption by the chewers. This is so because Khat has a crucial element of cultural value to some societies and at the same time is indeed a socialization factor enhancing bondage, social interaction and functionalism of part of the society on the societal value of its consumption is adhered to and not violated. Therefore, the best approach is to control the use of Khat through legislation while educating the consumers and communities on the negative impacts of Khat use”.*

Contrary to the above position FGD participants 12 and 16 said:

*‘Khat chewing and trade need to be banned and replace its cultivation with other crops, because familial problems and marital breakdown due to Khat consumption is alarming and, on the rise, which seems to be inevitably leading to the collapse of the family institution. Therefore, to prohibit it will be a good policy to safeguard the socio-economic interest of consumers and their health status as well.*

However, a close observation of the data indicated that the majority of the FGDS were against the ban and instead recommended its regulation for a proper management of Miraa consumption and trade. The position corroborates with that of the 84.2% of the main respondents.

**From the FGDs it was also reported that;**

*“It is advisable for those who consume Khat to eat well before they start chewing, since empty stomach stimulates bacteria which causes stomach ulcers”. Others said that “In Meru Khat is used by men in social gathering and when relaxing after a long day of work not by women and children. Thus, shops selling Khat in Kamukunji should be monitored to know what other things are sold together with Khat because of the negative health effects of the additives used together with Khat.”*

To minimize the negative adverse effects of *Khat*, the Key informants and FGDs suggested that *Khat* need to be controlled through policies on consumption hours, places of consumption (dens) and age of consumers. Regulations, through strict tariffs and taxation, campaigns through community sensitization on the negative impact of *Khat* by leaders who include chiefs, religious leaders and elders should be encouraged. Also,

availing alternative livelihood for *Khat* users and alternative ways of spending free time will be paramount.

### **Conclusion on *Khat* Consumption and Family Relationships**

It was evident that *Khat* leads to family fund misuse, quarrels and misunderstanding due to laziness, irresponsible sexual behavior eventually marriage breakups. *Khat* also had health consequences which included tooth decay, stomach ulcers, blood pressure, hallucinations even though some members in the FGDs felt that *Khat* was a unifying factor. Ritzer (1992) asserted that the actions which destabilizes the structure of the family leads to conflict. This confirms Jibril and Yussuf (2012) findings that *Khat* is a factor inducing conflict in marital life and source of protracted disagreement leading to divorce. These inhibit conflicts and aggressions caused by the chewer after consumption and disputes due to its various negative implications on the marital life. These findings agree with Kassim et al. (2011) who stated that *Khat* consumption destabilizes the marriage institution and social life of the entire community. According to Functionalists, despite diversity of family forms, these needs are essential for the wellbeing of the society to uphold universality of the family (Henslin; 1997). Structural functionalists examine and analyze both family functions and dysfunctions that make family life either harmonious or fragile. The family life has various weakening issues to the ties that bind it together, like money matters, abdication of role playing and responsibilities which reduce the family motivation to struggle together against hardships.

When a family member becomes violent to others, this is a problem because they cannot approach him and hence, he fails to play his role of taking care of their welfare. They live in fear of him and cannot approach him even for help. Beckerleg (2010) pointed out that East Africa has experienced situations where *Khat* and sex have significantly

contributed to continued usage of the substances that have almost perfect correlation with engagement of immorality. However, no evidence has directly associated *Khat* consumption with commercial sex, promiscuity, sexually transmitted diseases or rape. The upcoming documentation and literature about *Khat* and sex try to explore this topic, but none exhaust the association. Apparently, many local religious and political leaders mention and preach that consumption of *Khat* is likely to cause inappropriateness in the expectations about public morals and social order. In Kenya and Uganda, the public feel that the female consumers are more likely to be affected through loss of sexual engagement control. Moreover, the Ugandans extent the same argument to male consumers – in fact, the *Khat* male consumers in Uganda have been labelled as more likely to commit rape.

Engaging in irresponsible sex is very dangerous and leads to multiple problems. This is unfaithfulness to spouses some of whom may opt for divorce, hence destabilizing the family. It could also lead to death due to sexually transmitted diseases. Lack of sleep is a problem not only to the males who chew *Khat* but also to other family members especially their spouses. When one fails to sleep, he cannot play his household roles properly because his brain cannot work well. It could also make a husband absent from the bedroom when his wife's needs him for sexual satisfaction or to discuss family matters so wives become sexually dissatisfied and there is breakdown of communication between the male and his wife which would bring other problems in the family. Some could overwork their wives sexually in search of sleep or to keep themselves busy. Others demand for their wives' company. This could bring disagreement and fights which make households unstable.

Lack of appetite could make the males not to eat whereby they become weak and cannot perform their roles properly. Lack of appetite could also make the males have problems like stomach ulcers hence making the households unstable by affecting the budget of the family because they require money for medication. A sick man cannot offer security to the household members, so it is failure to play his roles, which makes household members emotionally unstable. Thus, a family being a domestic group of people with some degree of kinship through either blood, marriage, or adoption, children are nurtured, molded and brought up in ways to learn to respect and care for fellow human beings which helps them to form strong and healthy relationships. Planning and setting u time for family, focusing on effective communication and checking on each other through support helps in building progressively healthy relationships.

Moreover, working together builds a stronger foundation of success and appreciating one another. On the other hand, the social interactions experienced through the activities builds up the socialization outcomes, on either the whole group that is involved or even part of it because of the event or the action. The outcomes of the social consequences can similarly be structured into a law or a policy, that is, an intended set of repeated actions. Finally, from this study, majority of the respondents felt that *Khat* has impacted negatively to the social life of Kamukunji dwellers, it has reduced most families of *Khat* consumers into beggars, brought the economy down, increased immorality and the youths are not willing to marry. Thus, this study concludes that the disadvantages of *Khat* override its advantages in terms of family relationships in Kamukunji Sub-County.

#### **4.5 *Khat* Consumption and Consumers Household Economy**

Households are the main sector for the consumption in an economy. Households supplies the factor services to the firms in the form of factors of production like land, labour, capital, as well as purchases all the final goods and services produced by the firms from the markets directly. Thus, households play an immense role in building an economy. The performances of households entail act as a producer, act as a consumer, and act as a taxpayer, where households are the main sources of the government tax-revenue. A household pays tax inform of income tax, estate duty, wealth tax, gift tax among others as direct taxes to the state. Similarly, a household also pays several indirect taxes to the government which includes value added tax, sales tax and customs.

All these tax revenues are collected for the welfare and development of the economy. Households also act as a professional since they provide services. Their activities are very much required to enhance economic development. These professional services increase the living standard of the people. Households also act as a saver: Income left after consumption is saving. These savings are considered as one of the main sources of capital formation in an economy. Earnings play a main role in assessing consumers' household economy.

Consumer expenditure accounts for the one importance that money serves in an economy. For instance, the Keynesian economic theory suggests that an effective government will always expedite expenditure within its economy as a way of limiting or ending a recession. The main determinants of consumer spending include disposable income of which without it, no one would have the funds to buy the things they need. It is proved that the demand increase is always caused by the increase in income. Thus, if *Khat* retailers ramp up to meet demand, more jobs are created which subsequently build

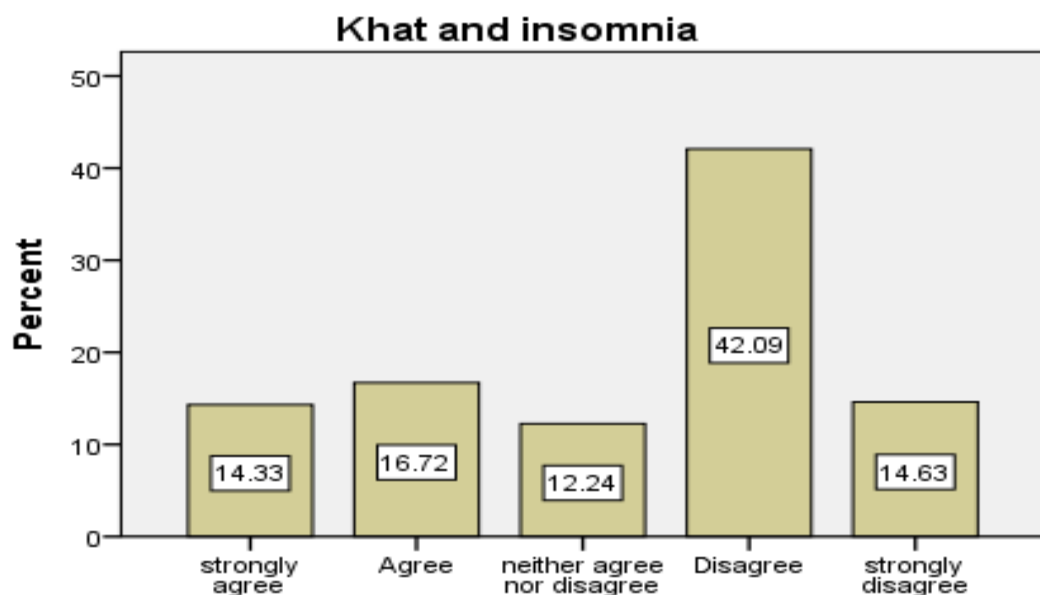
wages and avail money to the pockets of the employees hence more expenditures. This feature is also the major reason for the vicious expansion of economy through earn and spend motives. It ultimately causes an implication that an increase in demand that is served with increased supply by the retailers will automatically hike the prices of the products.

In this study it was reported by FGD2 that when some consumers' income rises at a faster pace than others, it leads to income inequality and the economy grows to stronger levels when the low-income earners get at some more earnings within their households. This is also replicated in the similar way of vicious cycle where the families will spend more until they reach the living wage levels. Conversely, the economy has little to benefit on when the incomes for the high class increases or doubles. This is because they are more likely to invest or even save rather than spending the money to circulate in the economy. It was also reported that the level of household liability which includes loans is one of the biggest causes of overwhelming debt.

In this study, the effects of *Khat* on consumer's household economy were assumed to be insomnia, absenteeism from work, low productivity at work, incapable to avail basic household needs, inability to manage household budget, household wrangles, lack of child nurturing and eventually waste of resources, Questions on a Likert scale offered a range of possible answers: Strongly disagree, disagree, neither agree or disagree, agree and strongly agree. Since *Khat* is consumed at night and that 50.7% of the respondents reported to consume *Khat* for 6-10 hours (Table 8), *Khat* consumers are likely to be affected by lack of sleep during the day because of insomnia. To understand the impact of *Khat* consumption on insomnia, 14.33% strongly agreed, 16.2% agreed, 42.09% disagreed and 14.63% strongly disagreed that *Khat* consumption leads to insomnia. Thus,

the respondents who agreed were quite significant as reported in Figure 11. Combining strongly agree and agree totals to 31%. This figure is comparatively high for persons suffering from insomnia in a population. At the same time, these results contradict the previous results which indicated that 50.7% of the Khat consumers chew Khat for between 5-10 hours a day and this is done in the evening and late hours. Thus, we can conclude that the respondents either misinterpreted this question or that most respondent have a sleep problem, but they were not aware that it was an abnormality hence a need for sensitization.

Sleep deprivation has been associated with making an employee unproductive hence it is associated with poor work productivity. According to Colten (2006) of The Institute of Medicine of the National Academies, when employees struggle with sleep, they generally become unproductive. Sleep deprivation thus downgrades the abilities to work just as making human efforts the denominator of their capabilities in work environments.



**Figure 11: Khat consumers' responses on the influence of Khat on insomnia**

Figure 11 shows that most of the respondents (42,09%) disagreed that Khat chewing has effect on human sleep. However, a significant percentage of 16.72 agreed that indeed Khat had association with insomnia. In equal measures (14.33), the respondents indicated that they strongly agreed and disagreed on the associating of Khat chewing with insomnia. A whole 12.24% indicated being on undecided edge by indicating neither disagree nor agree on either effect of Khat chewing on insomnia.

Studies have associated insomnia with less abilities for workers to deliver at their workplaces. They argue that less sleep among the employees would reduce their concentration, they work less definitively, lack elaborative desires for work, and more appealing fail to be actively in mental cognition of job activities such as memory and sensitive social engagement. According to The Institute of Medicine, work activities that would take a period of two units of time may end up doubling or even tripling because the sleepy employees hardly apply problem solving, critical thinking, and creative vision skills. Sleep deprivation impact negatively on innovation, efficiency, and genuine engagement. Not only do Employees suffer but the whole company suffers.

**FGD1 mentioned that:**

*“Unfortunately, the characteristics associated with sleep deprivation include feeling tired, fatigued, groggy, cranky, unable to concentrate, or impatient for the chance to get back to bed. Sadly, insomnia is linked with both depression and anxiety. When employees experience insomnia, they are likely to experience depression and anxiety, tired, depressed, and anxious.”*

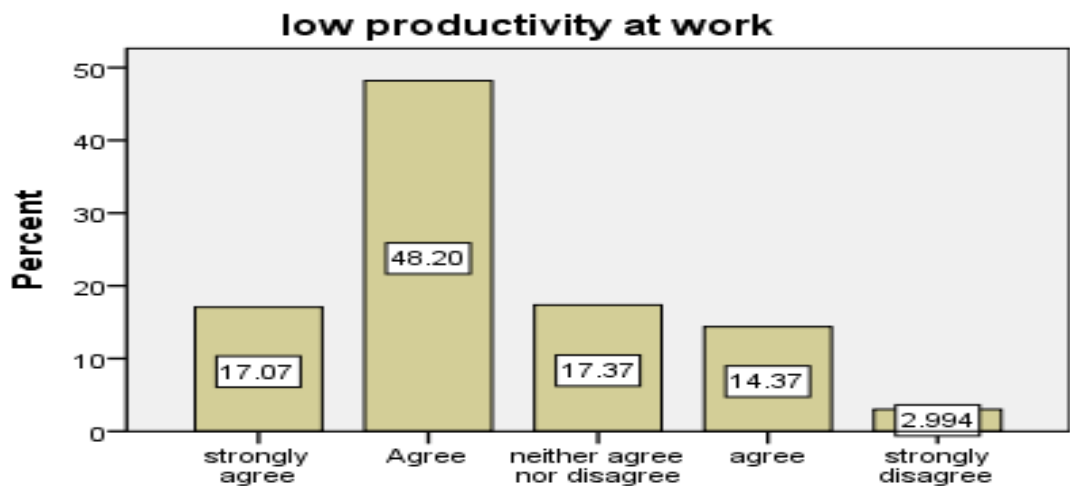
Due to Insomnia, *Khat* consumers are prone to absenteeism to work hence low productivity. On absenteeism from work, 37.3 % strongly agreed and 32.2% agreed that *Khat* consumption leads to absenteeism while 14.3% disagreed and partly 1.5% strongly disagreed (Table 23)

**Table 23: Khat consumers' views on Khat consumption and absenteeism from work**

Views	Frequency	Percent
strongly agree	125	37.3
Agree	108	32.2
neither agree nor disagree	49	14.6
Disagree	48	14.3
strongly disagree	5	1.5
Total	335	100.0

**Source:** Researcher (2018)

On *Khat* consumers' productivity at work, majority 48.20% agreed that *Khat* consumption leads to low productivity followed by neither agree or disagreed at 17.37%, strongly agree at 17.07% and strongly disagree were at 2.99% as presented in Figure 12.

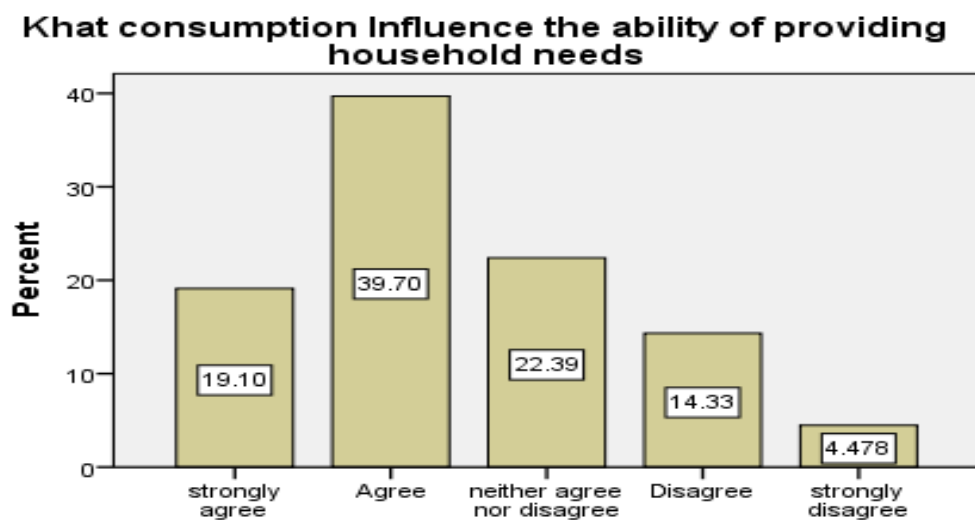


**Figure 12: Respondents' perception on Khat consumption and productivity**

From Table 23 and Figure 12, *Khat* consumption has negative implication because it leads to absenteeism and low productivity at work. Productivity Loss is because of

impairment in time management, physical and mental demands, hence less output. Low productivity leads to less finances hence inability to avail basic household needs. Specifically, the lack of enough money to pay bills, rent, buy sufficient food and other necessities and have any remaining money for recreation is one major source of family conflict.

Figure 13 reports that 58.80% of the respondents either strongly agreed or agreed that *Khat* consumption leads to inability to provide household needs. Strongly agree and agree constituted 58% implying that *Khat* consumption has a strong negative influence on the economic status of the household economy.



**Figure 13: Influence of *Khat* consumption on provision of household needs**

Inability to provide household needs goes hand in hand with parent’s absence from the home. The spouse feels overwhelmed by the much attention required by the children and every other home base aspect of life. In fact, they feel neglected to some extent. Conversely, parents who are *Khat* consumers, are more likely to become unemployed because of the practice of the *Khat* chewing, which is time demanding and subsequently

causing anxiety, depression and hence conflicts at home, as close relatives dwindle, and uncertainty sets in about the future. On the in ability of *Khat* consumers to manage household budget, 19.4% of the respondents strongly agreed, 37.9% agreed but these who disagreed and strongly disagreed had a combined percentage of 23.9% as presented in Table 24. Combining strongly agree and agree leads to 57.3% of respondents who agreed that *Khat* consumption impacts negatively on the ability to manage household budget.

The FGDS and key informants reported that:

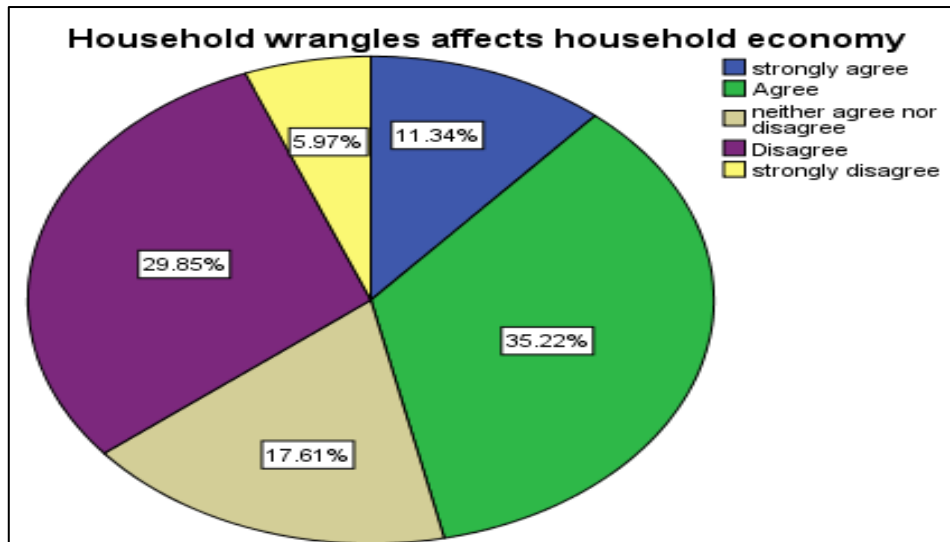
*“Khat chewers incur a lot of not budgeted money on Miraa consumption which would have been utilized for other essential needs for the household. Hence, they spend the money for buying Khat to consume without consideration to its cost-benefit analysis which is likely to cause strained relationships between family members that in turn may precipitate and fuel fragmentation of the unit and unavoidable conflict.”*

**Table 24: Khat consumption impacts the ability to manage household budget**

	Frequency	Percent
strongly agree	65	19.4
Agree	127	37.9
neither agree nor disagree	63	18.8
Disagree	63	18.8
strongly disagree	17	5.1
Total	335	100.0

**Source:** Researcher (2018)

Out of the 335 respondents, 11.34% strongly agreed, 35.22% agreed as compared to 5.97% who strongly disagreed and 29.85% who disagreed that *Khat* consumption is associated with household wrangles as presented in Figure 14. It is therefore evident that household wrangles are highly associated with *Khat* consumers’ household economy.



**Figure 14: Khat household wrangles on household economy**

Household wrangles becomes inevitable of which rivalry occurs between members of the family where among others, children typically need their parents’ views and attention on every aspect of their activities. Unfortunately, absence of consensus among the members is likely to be a reason for new conflicts and confrontations. Household wrangles destabilizes management of household economy. There is therefore a relationship between inability to manage household budget and household wrangles.

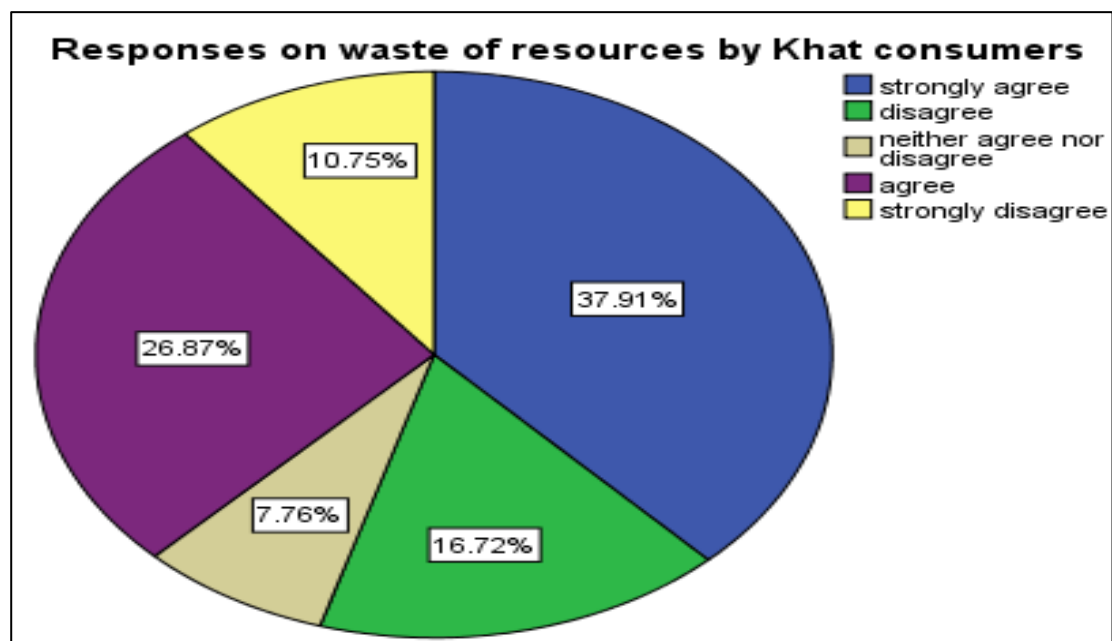
To understand the influence of child nurturing on the household economy, Table 25 reports that 69.6% either agreed or strongly agreed as compared to partly 17.9% who either disagreed or strongly disagreed that *Khat* consumption affects child nurturing. Poor child nurturing leads to anti-social values and norms which goes against the society which is believed to be organized and stable. If the values and norms are eroded, the child ends up being perverted and cannot fit within the structures of the society.

**Table 25: Respondents perception on Khat consumption and effects child on nurturing**

	Frequency	Percent	Cumulative Percent
strongly agree	102	30.4	30.4
Agree	131	39.1	69.6
neither agree nor disagree	42	12.5	82.1
Disagree	52	15.5	97.6
strongly disagree	8	2.4	100.0
Total	335	100.0	

**Source:** Researcher (2018)

Generally, as presented in Figure 15, 37.91% reported that *Khat* consumption leads to waste of resources and that when two or more individuals in a family, approve their own values, needs, or interests, and they feel that any other family member who is not supporting them is the source of their failure, conflict arises.



**Figure 15: Responses on waste of resources by Khat consumers**

**FGD2 reported that:**

*“In life, and especially in households where values and interests are deeply held and tied to personal happiness vis a vis family, conflict is inevitable. Family harmony provides a sense of belonging and a feeling of security unlike many other types of relationships. When conflict arises, it threatens that security. Whether the disharmony initiates from within the family unit or from external sources, individual family members and the family can experience a range of negative emotions and consequences. Unresolved conflict may irreparably damage a marriage and the entire family if the household members do not seek help.”*

The usage and consumption of *Khat* leads to creation of new behaviors, norms, and rituals a concept referred to as material culture. It is usually synonymous with artifacts, as a basis for absorbing the activities of the environment and making sure that benefits in social interactions are maximized. People do perceive some objects and goods with meaning due to the material value that lie in their monetary or sentimental value. People evaluate objects and goods they are associated to with better status than what they perceive as existed before. An object or good can mediate messages between time, or space, or both between people who are not together. Material can contain memories and social interactions eventually influencing the socialization process. *Khat* consumption can also be associated with non-material culture which sociologists defines as the influences of human minds regarding thinking, feelings and general thought of the mind. The experts associate these influences based on four aspects as symbols, language, values, and norms.

According to Henslin (1997), one of the essential functions of which if disturbed will course disintegration of the household unit is economic production. Waste of resources is a family weakening issue that can disintegrate the family. Waste of resources reduces the family motivation to struggle. According to Tuner (1978) wrong prioritization is a

source of deviance due to competition over scarce resources hence conflict affecting the household structure and its functions.

Becker's (1981) found that people with differing preferences living in multi-person households make misleading decisions. There is need for the household as a group to hold consistent preferences and behave according to them. When collectivities within which interests differ, household structure and functions is at risk since individual preferences are not in consistency to the group's preferences. The harmony and family love among members motivate them towards better interactions and thus grow into more successful people. The development of this relationships is very key as it brings up people in a family that appreciate each other's' love and presence with admirable value in life. Some existing family inserts may coalesce into common aspects of life with creates a greater bond. These results can be used for a wide range of purposes, including family development planning, society emergency response, early warning conflict signs, poverty analysis and reduction, and finally family policy analysis.

**Table 26: Cross tabulation of marital status and monthly income of *Khat* consumers**

	Approximate monthly income in Kenya Shillings				Total
	below 2000	2000-5000	5001-20000	above 20000	
single	45	48	21	21	135
married	26	50	33	40	149
divorced	4	5	6	8	23
separated	2	8	4	5	19
widowed	1	5	0	3	9
Total	(23.28 %) 78	(34.62%) 116	(19.1%) 64	(22.98%) 77	(100%) 335

**Source:** Researcher (2018)

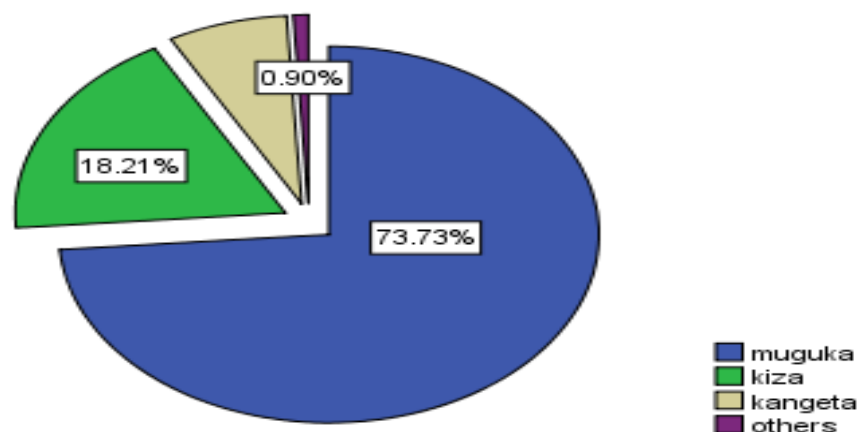
From Table 26, most of the *Khat* consumers surveyed (34.62%) earned between 2000-5000 Kenya shillings per month followed by those who earned above 20,000 (22.98%). Those who earn between 5001 and 20,000 were the least at 19.15%. The difference was quite significant ( $P=0.028$ ) as presented in Table 27.

**Table 27: Chi square test of association between marital status and monthly income**

	Value	df	P-value (2-sided)
Pearson Chi-Square	22.977 <sup>a</sup>	12	.028
Likelihood Ratio	24.783	12	.016
Linear-by-Linear Association	9.513	1	.002
N of Valid Cases	335		

**Source:** Researcher (2018)

From Table 27, the difference was found to be real and not because of sampling error thus there was a significant association between marital status and monthly income. These results infer that income is dependent on marital status for *Khat* consumers in Kamukunji Sub-County.



**Figure 16: Distribution of the variety of Khat Consumed**

From Figure 16, the variety of *Khat* mostly consumed was Muguka (73.73%) followed by Kiza (18.21%) and the least consumed was Kangeta and others (8.06%). Muguka was preferred across the board regardless to the income level as reported in Table 26 and the difference was significant ( $P=0.007$ , Chi square=22.50,  $df=9$ ) as shown in Table 28.

**Table 28: Cross tabulation of monthly income and variety of Khat consumed**

		What variety of Khat is chewed mostly in your household?				Total
		muguka	kiza	kangeta	others	
Approximate monthly income in Kenya Shillings	below 2000	(63) 80.8%	(12) 15.4%	(3) 3.8%	(0) 0.0%	(78) 100.0%
	2000-5000	(90) 77.6%	(19) 16.4%	(6) 5.2%	(1) 0.9%	(116) 100.0%
	5001-20000	(52) 81.3%	(8) 12.5%	(3) 4.7%	(1) 1.6%	(64) 100.0%
	above 20000	(42) 54.5%	(22) 28.6%	(12) 15.6%	(1) 1.3%	(77) 100.0%
Total		(247) 73.7%	(61) 18.2%	(24) 7.2%	(3) 0.9%	(335) 100.0%

**Source:** Researcher (2018)

**FGD3 mentioned that:**

*“Muguka has higher stimulants and its impact is felt immediately”*

While one Key informant **KI4 said:**

*“Muguka are leaves, more in quantity as compared to Kiza and Kangeta which are fibers. The packaging of Kiza and Kangeta is more special and expensive. During our time Muguka was not there and not known, it is like it was consumed by the farmers but currently it is making prominence.”*

According to the Peoples’ daily of 2<sup>nd</sup> August 2018, “Mombasa County Assembly was in an advance stage of formulating a policy to impose regulations on sale and consumption of muguka. MCAs arrived at the decision after it emerged that most of the youth in the county spent most of their time consuming the substance, thereby impacting

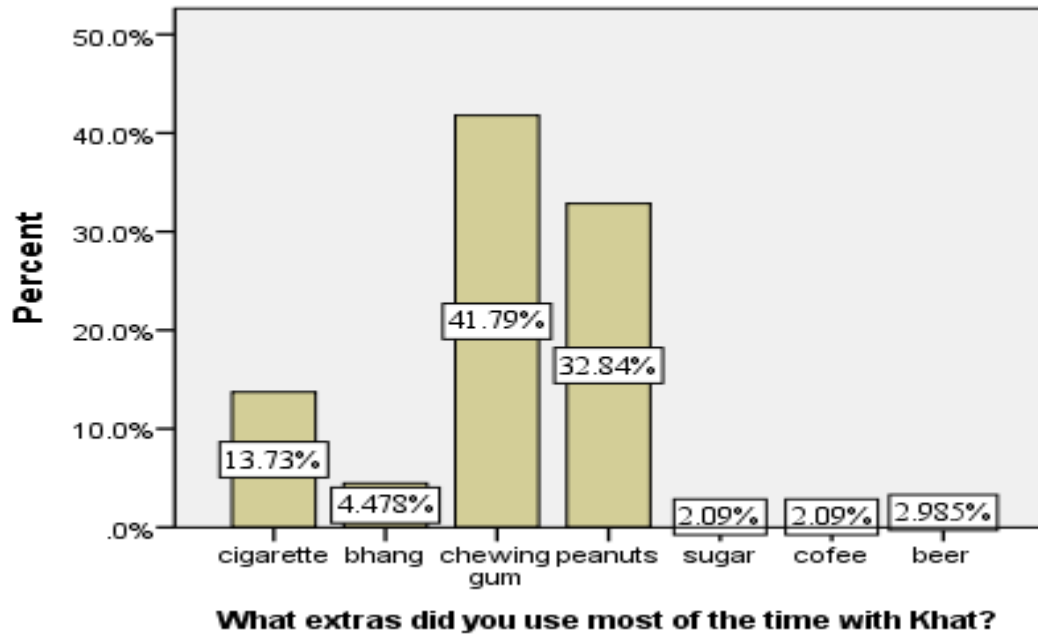
negatively to their lives and general social development in the county. “The consumption of *Khat* was getting out of hand, the youths were getting addicted to the stimulant plant. In some cases, some went for several days chewing without sleeping. This was really getting out of hand,” said Mikindani MCA.

**Table 29: Chi square test of association between income and variety of *Khat* consumed**

	Value	df	P-value (2-sided)
Pearson Chi-Square	22.501 <sup>a</sup>	9	.007
Likelihood Ratio	21.422	9	.011
Linear-by-Linear Association	13.621	1	.000
N of Valid Cases	335		

**Source:** Researcher (2018)

To assess the additives used together with *Khat*, Figure 17 reports that, majority (41.79%) combine *Khat* with chewing gum, 32.84% consume with peanuts, 13.73% use with cigarettes. The other additives bhang, sugar coffee and beer account for merely 11.7%. These additives are known to have medical side effects.



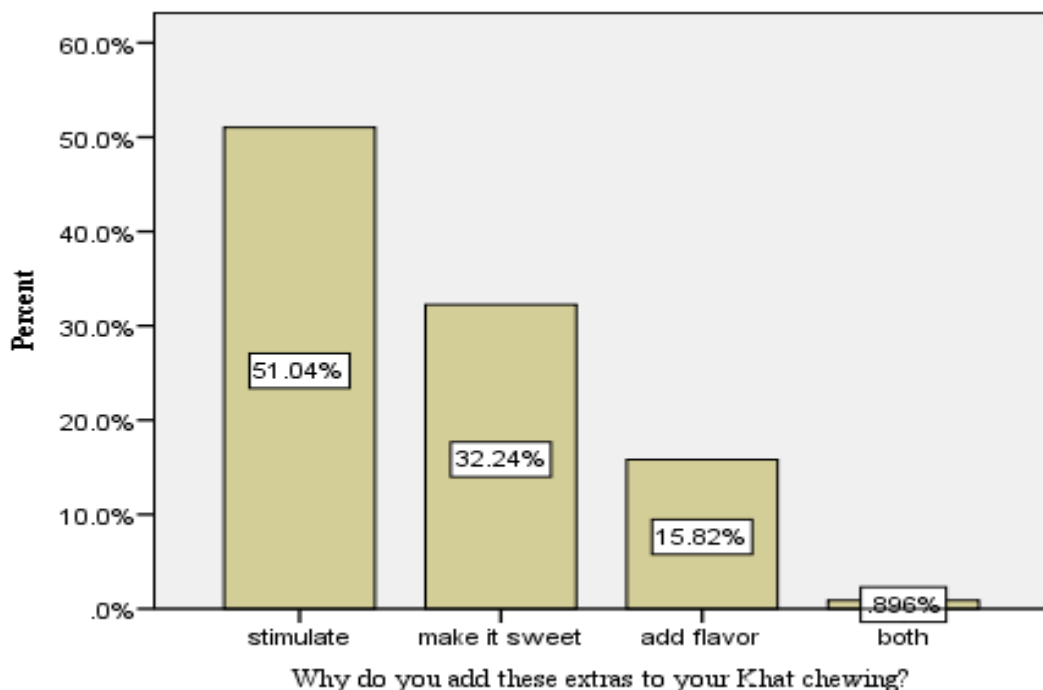
**Figure 17: Distribution of additives used together with Khat**

Figure 17 illustrates the findings of the study that majority (41.79%) of the respondents indicated having used chewing gum together with Khat consumption. Moreover, a significant percentage of 32.84 indicated having used peanuts together with chewing of Khat. Apparently, Nery few (below 2.5%) indicate the complementarity of Khat and sugar and coffee. While the use of gum-as-diet-aid are still murky, white sugar-sweetened gum is highly warned against by experts such as American Dental Association where they argue that sugarless gum chewing easily speeds up the production of saliva, which and subsequently reducing plaque and thus preventing cavities (Hassan et al, 2002). Artificial sweeteners commonly found in chewing gum have adverse gastrointestinal symptoms, including diarrhea. While peanuts are proved to contain healthy fats, there is some saturated oils that are contained within the same snacks.

Over consumption of peanuts increases blood phosphorus levels, causing bones to grow in the wrong places. Peanuts' allergy causes side effects like hives and facial swelling.

Smoking badly affects lungs leading to coughs, colds, wheezing and asthma. The findings also revealed that some Khat users (13.73%) complemented Khat chewing with cigarettes smoking. Smoking has been proved to be the leading cause of some fatal complications affecting the respiratory system. Diseases such as emphysema, pneumonia and lung cancer are basically the effects of smoking. Studies have reported that quite over 84% and 83% of deaths from lung cancer and chronic obstructive pulmonary disease respectively are caused by smoking (COPD). These results were supported by **FGD1** which said that:

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



**Figure 18: Reasons for combining Khat with additives**

From Figure 18, 51.04% of the respondents use additives as stimulants, 32.24% use additives as sweeteners and 15.82% use additives to add flavor. Stimulants are known to cover much of the body parts especially associated with the direct functioning of the nervous system and the body at large. Invigorating and pleasurable drugs and substances are associated with much of sympathomimetic effects. The means of consuming the substance depends on several aspects and thus, it can either be ingested orally, smoked, snorted, or injected. Stimulant effects may affect a range of functionalities of the human body and (or) specifically the organ system injury. While the harm effect may be long term effect through slow and partial injuries, the abuse of the stimulants can cause serious injuries to the users. Stimulants leads to addiction especially when *Khat* consumers take it chronically for a prolonged period. Those who abuse *Khat* often take it for recreation purposes, to produce a feeling of calm, feel happier and talkative, as a weight loss agent that suppresses the appetite, to stay awake and improve alertness and to improve academic performance for students.

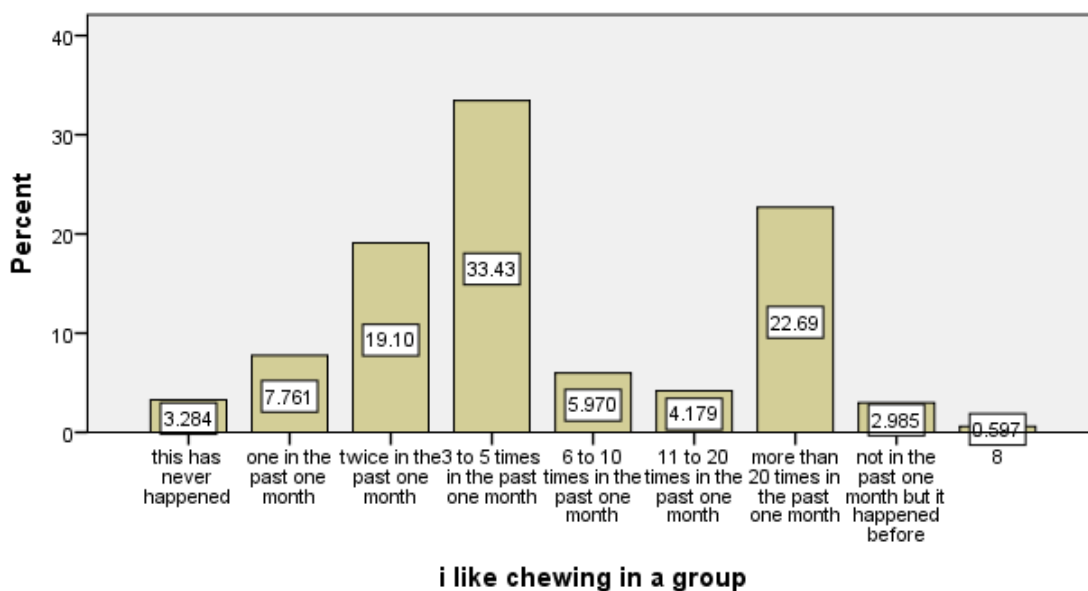
Generally, the FGDs cited the economic effects of *Khat* consumption on the individual and the family unit as: It drains the family savings and resources leading to in ability to save, its sustainability is costly, eventually leads to dependency, *Khat* consumers have minimal family time, spending on *Khat* overlooks other prioritized needs, for addicts it leads to poverty where people spend more time chewing *Khat* rather than working. Mothers neglect children, *Khat* reduces appetitive & desire for food affecting health. But the positive part of it is that it is a source of income to some families involved in *Khat* faming and *Khat* trade.

#### **4.6 Khat Consumption and Consumer Community Relationship**

Consumer community relationship is the process in which an individual creates and maintains a positive relationship with the society. Individual relations focus on good communication with others through better understanding of how the society can improve in diverse areas. Progressive societies have mutual understanding among each other, less crimes, lower poverty levels, and successful community projects among others. However, many of these societies live in conflicts and systems set are no longer functional straining community relationship.

In this study, to ascertain the implication of *Khat* consumption on consumer community relationship, questions on the forum in which one chews *Khat*, the relationship between *Khat* consumers and other people in the community, incidences of insults both verbal and physical, use of threats, violence and prevalence of blames were asked. All these factors were assumed to be related to the consumers' consciousness and identity.

To understand the relationship between *Khat* consumers' subgroup and other members in the community, partly 3.3% of the respondents reported not to have consumed *Khat* in group of which the majority (33.4%) consumed *Khat* in groups, three to five times in the past month as presented in Figure 19. These results indicate that *Khat* has a positive influence in the socialization of the subgroup. Thus *Khat* consumption is a subculture whose norms are seen a little different from the other expectations of the family and society at large, and apparently in contrary to the mainstream cultural values. Thus, *Khat* consumers expresses their ethos and aspirations in well-defined places and time.



**Figure 19: Bar graphs on responses on Khat consumption in groups**

These results also point out that *Khat* consumption isolates the consumer to the primary complex group which is the society.

**Table 30 Preference of going to other peoples home to chew Khat**

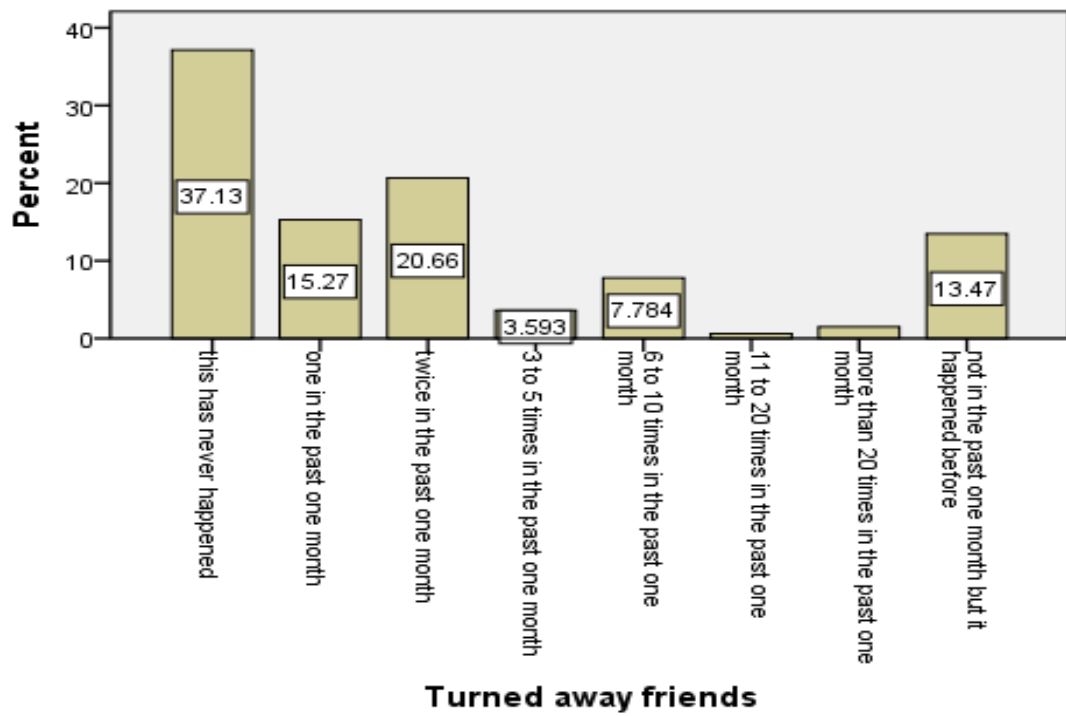
	Frequency	Percent
This has never happened	103	30.7
One in the past one month	99	29.6
Twice in the past one month	47	14.0
3 to 5 times in the past one month	18	5.4
6 to 10 times in the past one month	13	3.9
11 to 20 times in the past one month	2	.6
more than 20 times in the past one month	19	5.7
not in the past one month but it happened before	34	10.1
Total	335	100.0

**Source:** Researcher (2018)

Most respondents did not prefer going to others' homes to chew of which 30.7% have never, 29.6% did once in the past one month and 14.0% only twice. This implies that majority of *Khat* consumers are not comfortable in exposing their chewing habits to the mainstream society since it is not acceptable, they fear being rebuked by members of the society for rapturing values and norms. This further leads to community stratification into proletariat (those who succumb to authority) and bourgeoisie (those in authority).37.0% reported to have never turned away friends because of *Khat*, 15.2% have turned away friends once in a month and 20.6% twice a month. **KI2 reported that:** *"They like the group socialization and that, birds of the same feathers flock together."*

Similarly, the FGDS reported that: *"Majority of Khat consumers chew it in groups and in Miraa cafes to sustain the inherited concept of its social and cultural construct which was transmitted to them by their ancestors"*.

40.3% of the *Khat* consumers have never restricted others from using community facilities because of *Khat* consumption while 28.7% did it three to five times in the last one month. Generally, when *Khat* is chewed, people are friendly since they share the same distinct characteristics of place to meet, time to meet and who to socialize with.



**Figure 20: Instances when a Khat consumer turned away friends**

Table 31 reports that 34.9%, 31.6%, 34.9%, 36.7%, to 40.3% of the respondents claimed that they had never assaulted others in terms of use of insults, use of threats, violence and blames. This implies that the remaining between 60%-68% of the *Khat* consumers had insulted others in one way or another. This figure is quite high hence very significant. From these results it can be concluded that *Khat* consumption has a negative effect on the consumer community relations.

**Table 31: Summary of responses on consumer-community relations**

		verbal insults	others threats to use of	threatens to leave	violence outside	violence within	keeps on blaming
This has never happened	34.9	31.6	34.9	36.7	39.7	39.7	35.5
One in the past one month	17.0	9.6	9.0	8.4	6.0	6.3	32.5
Twice in the past one month	6.3	5.4	11.3	12.8	5.1	4.8	8.1
3 to 5 times in the past one month	3.0	10.7	3.3	3.6	18.2	9.3	3.0
6 to 10 times in the past one month	9.3	20.3	2.7	10.1	2.1	9.6	7.5
11 to 20 times in the past one month	17.6	10.1	.6	.6	.9	.6	.9
more than 20 times in the past one month	.6	2.1	26.3	1.8	1.2	2.1	1.8
not in the past one month but it happened before	10.7	10.1	11.9	25.4	26.9	27.8	10.7

**Source:** Researcher (2018)

Consumer-community relations are also concerned with making the community happy nevertheless in the modern society, digital media has greatly affected both community and consumer relations because it gives people from around the world a place to collaborate and organize information. Bad relations with the community can go viral with the advent of technology leading to a huge threat to the individual endurance in the community.

**FGD3 reported that:**

*“There are certain expectations of members of the community regardless to their preferences, ranging from appearance of which one must look nice and add to the aesthetics of the community in which it operates to participation of which an individual is expected to attend to gatherings and local events to show their support for the community. Thus, communities want to be prideful of the individuals that operate within their jurisdiction. All these influences functionalism within the community”.*

Consumer-community relations resonate with communicative rationality theory, which speaks to the ability of humans to voice rationally to create change and make things happen. The conversation which occurs between a community and an individual when dealing with community relations is a rational conversation in which both parties can see how they affect the other and therefore need to work together to thrive. Having a good relationship with the community is vital because without that community in the first place they would not be where they are. Individuals need to comply with the preferences of the community to coexist peacefully. All the Key informants and FGD1 and FGD2 corroborated that *Khat* consumers form a distinct subgroup in the society which is termed as secondary group by sociologist. This determines their goals and values and any prescriber to consumer status are cultured to the system of the group who in turn is expected to be a fundamental infirming and upholding the groups ideals and norms.

**KI4 reported that:**

*“One need to recognize what the community knows and thinks of them, inform the community of their point of view, and respond to any complaints or issues that the community has with them.”*

One Key informant **KI2 mentioned** that:

*“Associating with Khat consumers leads to distortion of experience as a result of being in an unfamiliar culture.”*

This experience referred to by sociologist as culture shock is an effect of a reaction to a change of environment for a person – moving from the used culture to an environment of significantly new (strange) culture. *Khat* consumption shock by new entrants can be established from the basis of existing distinct life stages namely honeymoon, negotiation,

adjustment, and adaptation. The consumer ends up erecting barrier with the family due to lack of communication.

**KI5 mentioned that:**

*“There is no true way to entirely prevent culture shock, as individuals in any society are personally affected by cultural”.*

Community effective socialization processes that may involve communication has always taken leads as ways of showing harmony among organizational members and high degree of organizational identity. Karl Max used the concept “commodity fetishism,” which is of the view that social relations in a community is more likely to be tempered by the values others place in their lives. Émile Durkheim’s writings note that identity is a function of what human beings consume as buyers and is most importantly considered in building of culture and traditions. Max Weber was of the view that “conspicuous consumption” has played great rise on the way the sociologist approach and describe wealth and richness. Thus, people seek status through consumption of what they perceive unique or superior, by considering the inferiority of those around their environment.

Accepted norms and behaviors emanates from listening. Individuals tent to earn social status through actively participating in conversations, critically thinking about them and giving appealing responses – in what is termed as social listening. Social listening has been termed as in the most powerful tools used to stimulate the relationships between consumers and the communities, they live in. Thus, how people interact, the relationship between individual and group identities how lifestyles are developed and slotted through consumer identification of values and judging the cost of the values as practice within a given context of space including the critical role they have on structural functionalism as

well as minimizing conflict within the community. Consumer-community relationship therefore entails allegiance to the structures in everyday activities as well as support system set up.

In this study, all the five FGDs reported that the main implication of *Khat* consumption on community relationships includes youth not participating in community work and projects and most of them having no intention to marry. When asked whether *Khat* consumers indulge in criminal activities, The FGD response was varying. Some reported that jobless *Khat* consumers need money to satisfy craving of which majority are forced to indulge in criminal activities like fighting, stealing extortion, prostitution and mugging to afford *Khat*. But some FGD were categorical that not at all but some do.

All the FDGs and all the Key informants interviewed reported that *Khat* consumption contributes to environmental hazards and untidiness when in groups, at “maskani”, which is another name for Fadhiga or *Khat* dens when not properly disposed leaves and twigs decay if properly disposed unique smell, spit all over, bad breath, some do not bath. The advice they gave is that. *Khat* has no benefit, with health consequences and has long term negative effects health wise and emotionally. These findings agreed with Bururia and Nyaga (2014) who postulated that there were both positive and negative contributions brought about by *Khat* farming and trade upon the families, schools and churches of which the negatives outweigh the positives in terms of both short- and long-term intangible damages to individuals, family and society. At the same time, they found a strong social, religious and economic attachments to this product.

In conclusion, regardless of whether one is an extrovert or introvert, all people need some form of social interaction and socialization in their life. Some people are naturally inclined to seek opportunities to participate in the broader community, but others need

encouragement to seek out socialization. However, in most communities, there are people left on the margins of society, who do not have access to the same social supports as others.

These findings support Jibril and Yusuf's (2012), Cox and Rampes (2012), as well as Anderson's (2007) observations on the effects of Khat consumption on family relations in their respective studies. They all contend that Khat consumption among men is a source of conflict arising out of men spending their incomes on Khat consumption instead of catering for important family needs. The negative temperament of the Khat consumers is also a source of rift among the spouses.

From these findings we can conclude that although the end value of consumption derives their perceived value from the entire process of using what is available in the society and that can satisfy a certain need, the process of retailing is of importance to other aspects of life. People do not just consume, but rather engage in activities that would span their standards up the perceived ladder as social status, which carries the weight of the need of basic needs as they gain the value of using the goods and services available. Similarly, consumers try to follow and rank themselves in relation to the ladder by Maslow the needs of self-realization, getting fairness, gaining from freedom, participating in social relations while ensuring an ecological balance within their lives. These may be either served by, or in conflict with, their goals as consumers. Consumers also often get intrinsic satisfaction from consuming what they desire. For many consumers, working is one of the determinants of ones' contribution to the society. It is argued that work can develop and form a relationship that lives forever with the potential to enhance more cohesion in society. It may be a basis for self-esteem, self-respect and self-control over many spaces of life including developing interest in one thing and disliking the other. If the role of the

economy is to promote well-being, then there is always need that all the concerns are taken into consideration. An economy is said to easily make its people happy when they become consumers of the affordable products and services, but when the workers or the public feel very depressed from the inability to afford what is available, there is no motive for appreciating success. This study investigated Khat consumers' consumer motivation and behavior in terms of the variety of Khat consumed, why they consume and where and when they consume and the common community view on Khat consumption drawn from a wider variety of responses that concern personal and social influences.

In this study, Khat consumption is more concerned with the individual desire to calm thirst for Khat and feel they have sense of affording their needs. Khat consumers know, at a conscious level, that the tie between their happiness and what they get by consuming the product is tenuous at best. Psychologists posit that people have a tendency of investing more in what they feel makes them happy, and thus appreciate elements of: their own experience, and the experience of groups to which they compare themselves leading to point of reference for both themselves and others through the ability to afford what they need. Humans tended to satisfy their perceived needs rather than absolute level of satisfaction they experience. Their reference point is determined by judging what consumers needs on situation which they have become accustomed.

In this study majority (21.5%) consume Khat twice a day and this seemed normal to the consumers. One of the focus group discussion (FGD2) commented that If Khat consumers change, and start consuming more, they will feel a surge of pleasure. But once they get used to the environmental, they feel relaxed and tend to feel that the new life is now normal. However, they will still feel the "pinch" if taken back one day after the joy

of the new environment. For this reason, retailers know that the extent that consumers seek jolts of happiness, they can be made to stay by the stimuli much longer, or different from what they were used to as their reference point. Consumers tend to primarily notice changes in satisfaction relative to what they are accustomed to rather than real value that would be felt as a success. The picture of Khat consumption behavior in this study, is seen as a social behavior.

FGD1 reported that reference groups are only felt by the individual consumer because the consume tries to compare them with him/herself – and through realization of the difference, they feel satisfied. Reference group are aspirational group, in which a consumer wishes he or she could belong. People often behave like the group with whom they would like to identify. The same applies to the groups a person feel they belong whether a family, a student body, and groups of co-workers. Moreover, groupings are very key to human life as they give as since of belonging through the individual practicing all it takes to conform to group practices and norms. Thus, Khat problem needs to be addressed by a different perspective apart from the use and trade and its role in Kamukunji Sub-County. The Key informants (KI1, KI2 and KI3) gave the following recommendations for reducing Khat hazards: Give advice on health promotion during Khat chewing sessions, has the potential to increase public awareness on the possible health hazards associated with the substance; this also supports scientific approaches to the chewing of Khat by different institutions of higher learning including universities and assess the potential health risks posed by Khat chewing among the public and thus initiate curriculums to integrate education on Khat into the curricula of the primary and secondary schools.

#### 4.7 Statistical Inference and Model Summary

To ascertain the relationships between socio-economic implication and *Khat* consumption, this study used multiple linear regression due to its predictive analysis and its flexibility. The explanatory variables were frequency of *Khat* consumption, duration of *Khat* consumption, type of *Khat* consumed, demographic profile of *Khat* consumers while the response variable was family relationship measured in terms of physical insults, verbal insults, use of threats, violence outside the nuclear family, violence within, threatens to leave and blaming. This study included questions on physical and verbal insults, threats, violence within and outside the family, extent of blames. Questions offered a range of possible answers: Strongly agree, agree, neither agree or disagree, disagree and strongly disagree. A response of strongly agree was given a score of 1, agree a 2, neither agree or disagree a 3, disagree a 4 and strongly disagree a 5. These responses were then totaled and averaged so that the average score was an indication of family relationship.

**Table 32: Multiple linear regression model for family relationships**

Model	Regression Coefficients		t	P-value
	$\beta$	Std. Error		
(Constant)	3.022	.720	4.200	.000
GENDER	-.030	.257	-.117	.907
AGE	-.004	.140	-.030	.976
MARITAL STATUS	-.266	.138	-1.931	.040
Highest level of education completed	-.072	.100	-.720	.472
Employment status	.079	.093	.842	.400
Monthly income in Kenya Shillings	.061	.119	.517	.605

**Source:** Researcher (2018)

From Table 32, the regression coefficients ( $\beta$ ) represent the average change in the family relationship for one unit of change in the predictor variables (Gender, Age, Marital Status, Level of education, employment status and monthly income) while holding other predictors in the model constant. Since males were coded 1 lower than females who were coded 2 the measure of family relationship was lower in females than males ( $\beta = -0.030$ ). On the other hand, as the age of *Khat* consumer increased relatively to the others, the family relationship deteriorated since younger people were coded using lower scores ( $\beta = -0.004$ ). For Marital status single persons were coded lower so they were the reference and since ( $\beta = -0.266$ ) this implied that single person's relationships were far much stable as compared to married and divorced. The more learned one it was in the survey, the more unstable his family relationship ( $\beta = -0.072$ ) since less educated persons were coded lower. *Khat* consumers who were employed had more stable families compared to unemployed consumers and those who earned more had more stable relationship compared to those who earned less.  $\beta = 0.079$  and  $\beta = 0.061$  respectively.

**Table 33: ANOVA for the model predicting family relationships**

Model	Sum of Squares	df	Mean Square	F	P value
Regression	23.945	6	3.991	.839	.541
Residual	1555.774	327	4.758		
Total	1579.719	333			

a. Dependent Variable: Family Relationship

b. Predictors: (Constant), monthly income in Kenya Shillings, Highest level of education completed, Gender, Marital Status, Employment status, Age

**Source:** Researcher (2018)

From the F value in Table 33 there was an indication that the overall model had no predictive capability. Basically, the F-test compared the model with zero predictor

variables (the intercept only model and the results obtained ( $p=0.541$ ) implied that the results were not significant.

To explore the effects of *Khat* consumption on consumer household economy, the explanatory variables were frequency of *Khat* consumption, duration of *Khat* consumption, type of *Khat* consumed and demographic profile of *Khat* consumers. For measure of household economy, the survey included questions on management of household resources, work productivity, absenteeism from work, social relationship, nature of household ties, level of child nurturing and ability to manage household budget. Questions were on Likert scale with possible answers: Strongly agree, agree, neither agree or disagree, disagree and strongly disagree. A response of strongly agree was given a score of 1, agree a 2, neither agree or disagree a 3, disagree a 4 and strongly disagree a 5. The responses were summed up and the average computed. Thus, the score obtained was an indication of family household economy. The regression analysis yielded the results in Table 34.

**Table 34: Regression model predicting household economy**

Model	Coefficients		t	P vale
	$\beta$	Std. Error		
(Constant)	2.453	.287	8.545	.000
How many days did you take Khat last week?	-.019	.021	-.911	.363
What is the average number of hours you spend consuming Khat?	.005	.012	.367	.714
For how long you have been consuming Khat?	.039	.042	.913	.362
What variety of Khat is chewed mostly in your household?	-.002	.065	-.033	.974
GENDER	.086	.092	.937	.349
AGE	.035	.052	.671	.502
MARITAL STATUS	.087	.047	1.846	.066
Highest level of education completed	-.011	.035	-.310	.757
Employment status	-.122	.032	-3.786	.000
Approximate monthly income in Kenya Shillings	-.005	.042	-.116	.908

a. Dependent Variable: Household economy

**Source:** Researcher (2018)

From Table 34, the explanatory variables which had a negative effect on household economy were number of days *Khat* was consumed ( $\beta = -0.19$ ), variety of *Khat* consumed ( $\beta = -0.02$ ), level of education ( $\beta = -0.011$ ), employment status ( $\beta = -0.122$ ) and monthly income ( $\beta = -0.05$ ). The factors which had positive effect on household economy were Number of hours spent on *Khat* per day ( $\beta = 0.05$ ), number of years one has been using *Khat* ( $\beta = 0.039$ ), gender ( $\beta = 0.086$ ), age ( $\beta = 0.035$ ), and marital status ( $\beta = 0.087$ ). The overall relationship was significant  $P = 0.025$  as indicated in Table 35. Where the dependent variable was Household economy and the

predictors were a constant, monthly income in Kenya Shillings, average number of hours spent consuming *Khat*, highest level of education completed, Gender, Marital Status, variety of *Khat* consumed, days spent the previous week consuming *Khat*, employment status, and Age.

**Table 35: One-way ANOVA for the model predicting household economy**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	11.439	10	1.144	2.082	.025 <sup>b</sup>
Residual	176.896	322	.549		
Total	188.335	332			

**Source:** Researcher (2018)

Overall, household economy was better explained by employment status and marital status as indicated in Table 34 and the fit in Table 36.

**Table 36: Regression model on household economy by employment and marital status**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	2.569	.120		21.377	.000
Employment status	-.115	.030	-.215	-3.881	.000
MARITAL STATUS	.107	.043	.137	2.465	.014

a. Dependent Variable: Household economy

**Source:** Researcher (2018)

Employment had a positive significant relationship ( $P=0.001$ ) and marital status ( $P=0.014$ ). The two variables were individually significant, and the overall model was also significant ( $F=8.699$ ,  $P=0.0001$ ). To determine the implication of *Khat* consumption on consumer-community relationship the independent variables were frequency of *Khat* consumption, duration of *Khat* consumption, type of *Khat* consumed, demographic

profile of *Khat* consumers and the measure of consumer community relationship was insults, threats, violence, and individual relationship with others (confidence, friendship & sharing).

**Table 37: One-way ANOVA on the best fit for household economy**

Model	Sum of Squares	df	Mean Square	F	P-value
Regression	9.432	2	4.716	8.699	.000 <sup>c</sup>
Residual	178.903	330	.542		
Total	188.335	332			

*a. Dependent Variable: Household economy*

*b. Predictors: (Constant), Employment status*

*c. Predictors: (Constant), Employment status, MARITAL STATUS*

**Source:** Researcher (2018)

The regression model for consumer community relationship is presented in Table 37 of which apart from the number of days *Khat* is consumed per week, age, employment status and monthly income which had positive beta coefficients (positive relationship between consumer and community), the other explanatory variables had a negative effect. These are level of education, marital status, gender, the length one has been consuming *Khat*, variety of *Khat* and number of hours. These results implied that the number of weeks one consumed *Khat* enhanced community relationship unlike the number of hours and the year's one has been consuming *Khat*. Females *Khat* consumers had a negative community relationship in general compared to males ( $\beta = -.102$ ).

People who worked and earned more  $\beta = -.102$  and elderly  $\beta = 0.043$  the older had better relationship but the educated had poor relationship  $\beta = -0.023$ . The overall model was not significant (F=0.451, P=0.920) as presented in Table 38.

**Table 38: Regression model for community relationships**

Model	Unstandardized Coefficients		t	P-value
	B	Std. Error		
(Constant)	2.959	.612	4.833	.000
How many days did you take Khat last week?	.005	.044	.122	.903
What is the average number of hours you spend consuming Khat?	-.018	.026	-.698	.485
For how long you have been consuming Khat?	-.008	.089	-.089	.929
What variety of Khat is chewed mostly in your household?	-.116	.138	-.845	.399
GENDER	-.102	.195	-.527	.599
AGE	.040	.109	.370	.712
MARITAL STATUS	-.163	.100	-1.631	.104
Highest level of education completed	-.023	.074	-.310	.756
Employment status	.013	.068	.187	.852
Approximate monthly income in Kenya Shillings	.065	.089	.735	.463

a. Dependent Variable: Consumer community relationship

**Source:** Researcher (2018)

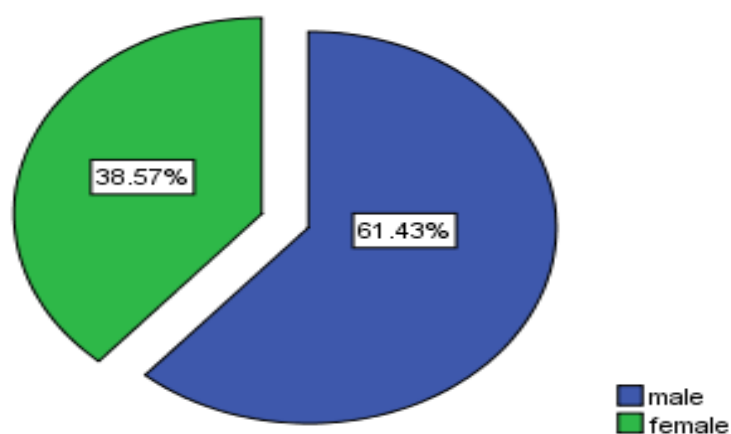
#### **4.8 Role of *Khat* trade for the retailers' household economy**

Retail trade entails buying of products and services in large quantities, repackaging them into small sizes and reselling to consumers. This type of trade is facilitated by vendors at the consumer level; however, producers and wholesalers sometimes take the opportunity to sale to the consumers directly thus bypassing the role of the retailer in the market flow. This makes the wholesaler to double up profits while the retailer is demeaned. Retail trade ensures that factors of production reach to the right places to enhance growth of the economy of the region. By allowing goods and services to be accessible, to all parts of

the society, the standard of living of the residents in that region improves so do the rate of employment.

Consumption theories have found in general a significant relationship between income and consumption and thus wages of retailers. Available income influences the structure of consumption, which is crucial for retailers supply adjustments. In this study, to analyze the role of *Khat* trade for retailer household economy, questionnaires were distributed to the *Khat* retailers in Kamukunji Sub-County. The retailers were selected using purposive sampling due to lack of the sampling frame then the demographic statistics were obtained as well as the inferential statistics.

From Figure 21, the *Khat* retail traders interviewed, 61.43 % were males while 38.57 % were females. Thus, Male *Khat* retail traders had a strong link with *Khat trade* while females were more hesitant to this trade. In fact, this observation may be described by the fact that most *Khat* consumption is done at night and due to the religious and society believes that females are not supposed to work at night. Women who work at night are associated with immorality.



**Figure 21: Khat retail traders' gender**

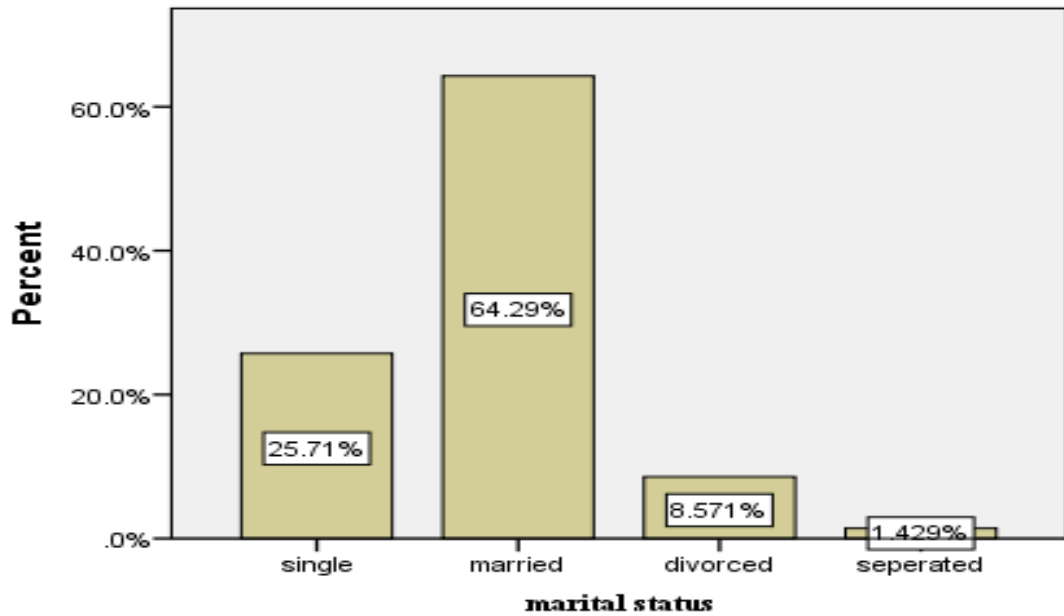
From Table 40, 20% of the *Khat* retail traders were below 20 years old, 28.6 % were aged 21-30 years and majority (38.6 %) were aged 31-40. Partly 11.4% were aged 41-50 and above age 50 were only 1.4%

**Table 39: Distribution of Khat retail traders by age**

Age	Frequency	Percent	Cumulative Percent
20 years and below	14	20.0	20.0
21-30	20	28.6	48.6
31-40	27	38.6	87.1
41-50	8	11.4	98.6
51-60	1	1.4	100.0
Total	70	100.0	

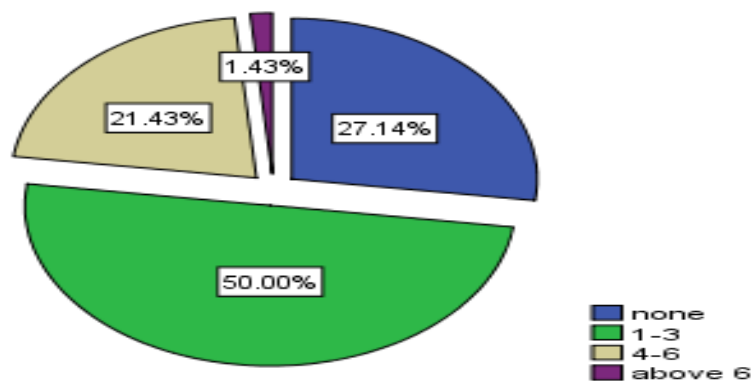
**Source:** Researcher (2018)

From Figure 22, 25.71 % of the *Khat* retail traders interviewed were single, 64.29% were married. The divorced and separated were 8.57% and 1.43% respectively. This implied that *Khat* retail trade was dominated by married persons.



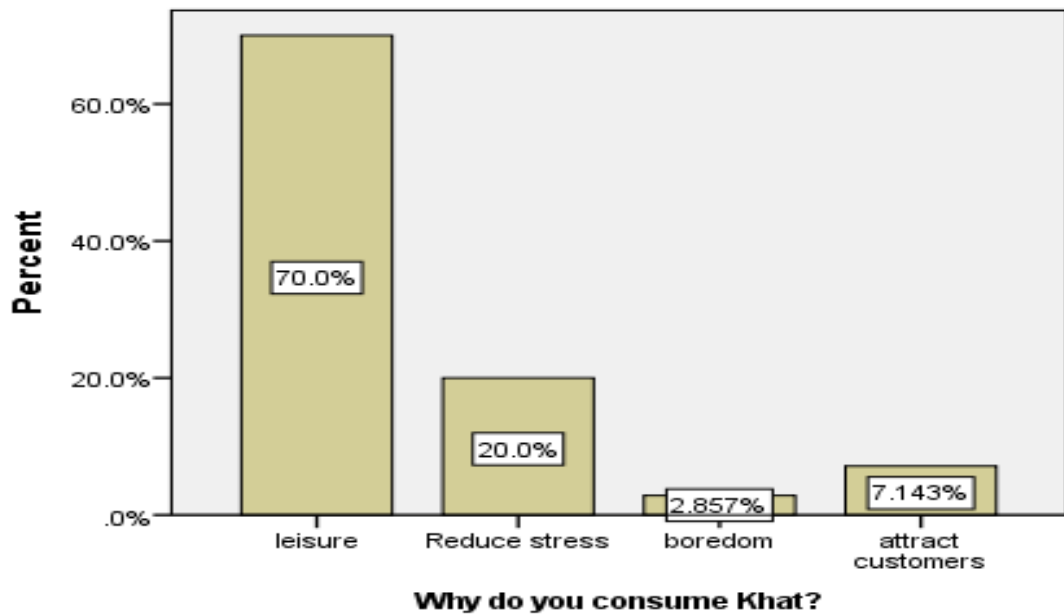
**Figure 22: Khat retail traders' marital status**

Figure 23 reports that 27.1% of the *Khat* retail traders had no children, 50% had between one and three children, 21.4% had between four and six children and partly 1% had above 6 children. This implies that most of the interviewed retail traders (72.8%) had dependents of which the trade sustained them. This is an indication of the lucrative nature of *Khat* trade in this region.



**Figure 23: Distribution of number of children in the household**

This study established that 68.4% of the males who sell *Khat* consume as compared to 31.6% of the females who sell and at the same time consume.



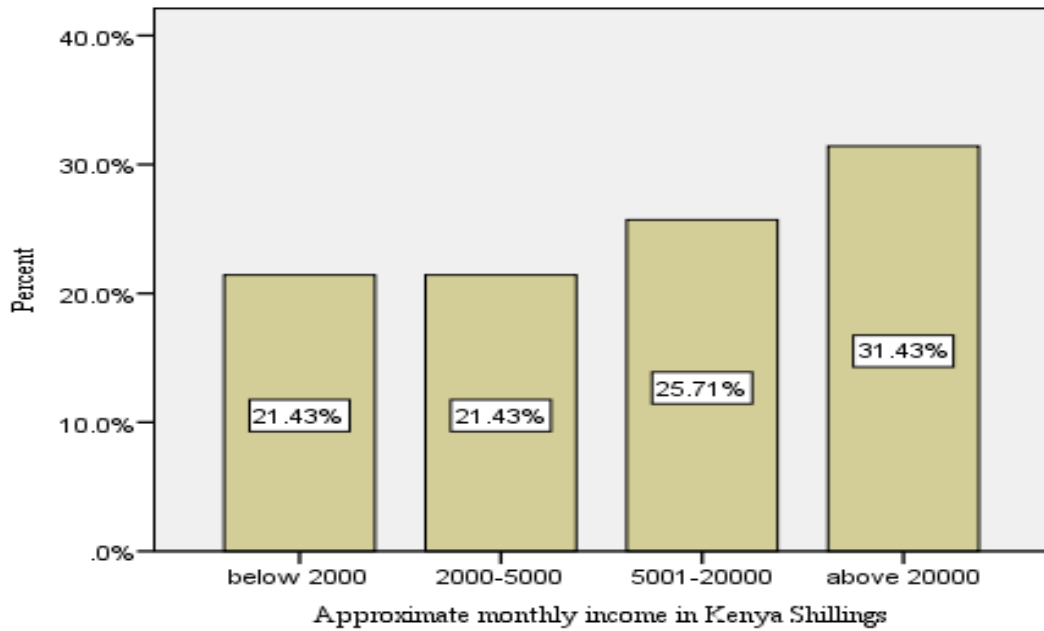
**Figure 24: Reasons why Khat retailers consume Khat**

To understand why *Khat* retailers consume *Khat*, Figure 24 reports that 70% consume for leisure, 20% to reduce stress and others 10% reasons of boredom and to attracting customers. When Retailers consume it implies that they also do buy for their customers since *Khat* is consumed in groups. Buying for clients is liking giving back to enhance togetherness.

Giving back is a unique aspect of life in society where the emotion is enriched through material culture. Giving back can be associated with gift giving in which according to Schieffelin, "gift-giving is a vehicle of social obligation and political maneuver." This creates a unique relationship between the person giving and the person receiving. According to Mauss (1924) In 'The Gift', explores gift-exchanges in various cultures and highlights the reciprocal nature of gifts and the obligation of the receiver to repay the

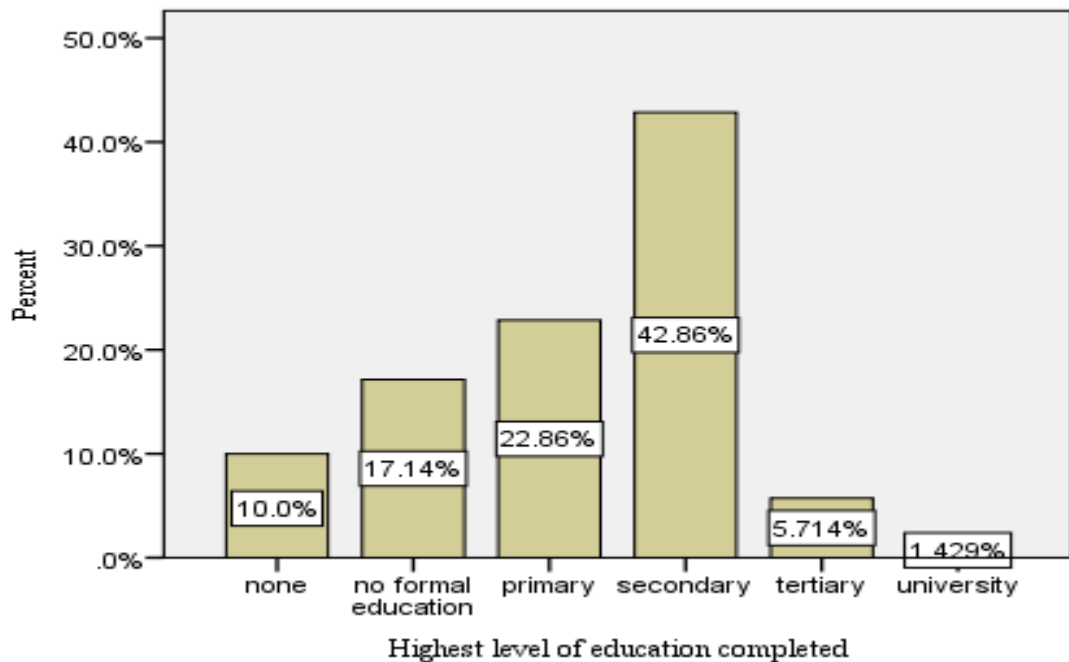
debt. While the giver may not emotionally feel the task committed, the receiver always feel that his/her life has been impacted through the gift. In a fair relationship, it is common that a gift always bears another gift in the opposite direction, which creates a special reciprocal bond between people. The social aspects of material culture are defined by some aspects such as the socialization; the mean by which the gift may be utilized and spent, the way it was shared, the communication that transpired. This compacts into the meaning of the gift to describe the motive of material culture. It is also important that the people involved remember that it is essentially the way we interpreted the interactions that mostly determine the importance and the meaning if the interactions itself. Otherwise, the intersection may involve the physical aspects without defining the emotional aspect of material culture.

From Figure 25, 31.43% of the *Khat* retail traders earned above 20,000 Kenya shillings per month, 25.71% earned between 5001 and 20,000, 21.43% of the respondents earned between 2000 and 5000 and those who earned below 2000 were 21.43%



**Figure 25: Distribution of *Khat* retail traders in terms of monthly income**

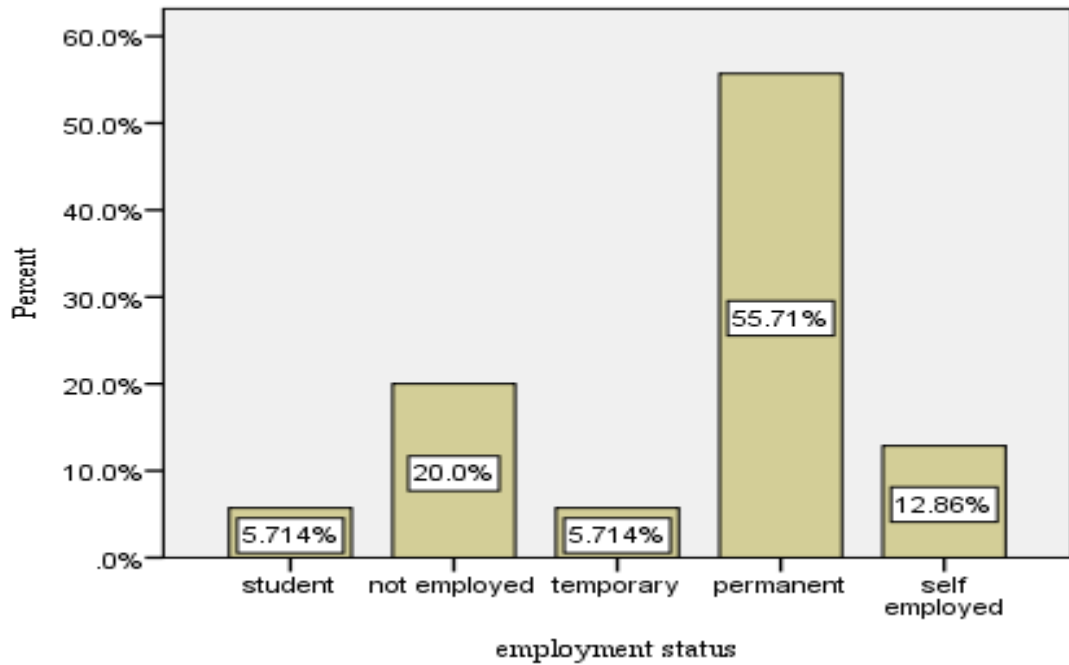
From Figure 26, the highest percent of *Khat* retail traders had their highest level of education being secondary (42.86%) followed by those who had primary education (22.86%). 10% of the traders had no education at all while tertiary and university graduates accounted for a combined percentage of partly 7.1%. The reason why most of the traders had some formal education is that retail is an intensely competitive industry.



**Figure 26: Highest level of education completed by Khat retail traders**

It is also becoming more technology-focused even though years of formal education or specialized training may not be necessarily needed to be retail trader, good customer relations and the relationship with the supplier is important.

There was need was need of understanding the market trends so that one can remain in business. This requires some form of basic education. On the same time, the learned (tertiary and university graduates) had more employment openings, this explains their lower numbers in *Khat* retail trade. 5.71 % of the retailers who took part in the survey were student, 20% were not employed, and 55.7% were permanently employed while 12.86% were self-employed as reported in Figure 27.



**Figure 27: Khat retail traders by employment status**

From Table 40, 32.9% of the *Khat* retail traders came from Central Kenya, 18.6% came from Eastern Kenya 12.9% and 11.4% came from Western and Nyanza respectively and 10% come from northern Kenya. The highest number come from Central can be explained by the proximity of central Kenya to Kamukunji and the highest number of inhabitants of Kamukunji are from Central Kenya and North Eastern Kenya. Eastern had the second largest number of traders since the main source of *Khat* in Kamukunji is Meru, Chuka and Tharaka all found in Eastern parts of Kenya of which they understand the source and have connections with the farmers. In all regions the females are poorly represented.

For *Khat* retailers who were also farmers, Beyene et al. (2017) found that *Khat* is a ubiquitous commodity cultivated and chewed and in an eventuality of land degradation and scarcity farmers consider *Khat* as a better small-scale farming alternative. However, land disposition for *Khat*-mono-cropping can be a disadvantage. Adjusting for the sets

of alternatives on the land area to be used for crop production and on-farm crop variety is a factor that determines Khat farmers' household sustainable agriculture and livelihood. The dynamics in relation with rural households Khat farming and consumption is not well explored. This study, therefore, has documented the implication of consumers' choice of Khat which has a far-reaching consequence on land use for crop production and crop variety production in rural households of Kenya where it is cultivated. FGD2 reported that land tenure system and agricultural policy and interventions should consider this Khat cropping effect among households in Khat producing areas of the country.

Khat cultivation and use should be understood in a proper context in association with economical; social, cultural and environmental. Where retailers see their incomes rise due to retailing Khat, they in turn might spend more on consumption because they have more money to spend. In this way, economic growth ends up being self-reinforcing. It can be bad when people stop spending altogether. Thus if no one is buying Khat then no one else is making any money. The feedback relationship implies that when incomes are falling so people are less inclined to spend. Thus, Kamukunji Sub-County being a low-income suburb, families are not well off economically of which majority lives below a dollar (Kes 100) per day implying that they cannot afford to save.

All their disposable income will be spent on buying necessities to survive. In fact, some may have to spend more of their income to be able to buy enough food and clothing and pay for housing. When people spend more than their income, they are either drawing on their past saving or more likely, borrowing other people's savings. As people become richer, they buy more and better-quality products. Whilst the total amount spent rises

with income, the proportion spent tends to fall and families can both spend and save more.

**Table 40: Area of origin of Khat retail traders by gender**

		Which county of Kenya do you originate from?								Total
		Western	Nyanza	Rift	Eastern	Central	Northern	Coast	Nairobi	
		Valley								
Gender	Male	6 (14.0%)	5 (11.6%)	3 (7.0%)	9 (20.9%)	15 (34.9%)	3 (7.0%)	0 (0.0%)	2 (4.7%)	43 (100.0%)
	Female	3 (11.1%)	3 (11.1%)	0 (0.0%)	4 (14.8%)	8 (29.6%)	4 (14.8%)	4 (14.8%)	2 (7.4%)	27 (100.0%)
Total		9 (12.9%)	8 (11.4%)	3 (4.3%)	3 (7.0%)	13 (18.6%)	23 (32.9%)	7 (10.0%)	4 (5.7%)	70 (100.0%)

**Source:** Researcher (2018)

The distribution of Work satisfaction with income is presented in Table 41. The traders who had a higher income (above 20000) seemed to be generally more satisfied. Overall if agree and strongly agree response were measures of satisfaction then 78.5% of the *Khat* traders were satisfied as compared to 21.5% who were dissatisfied. The levels of satisfaction were almost the same across board in terms of income.

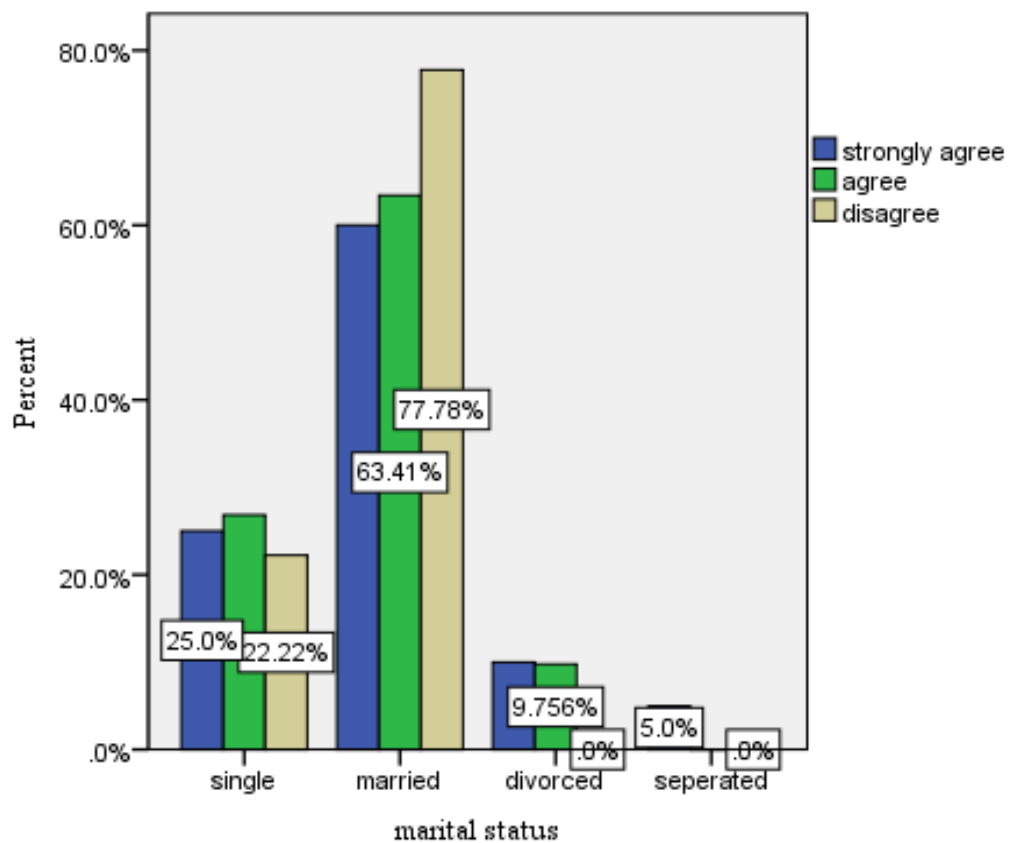
**Table 41: Cross tabulation of monthly income with levels of Khat trade satisfaction**

		Overall, I am satisfied with my work			Total
		strongly agree	agree	disagree	
Monthly income	below 2000	5 (33.3%)	2 (13.3%)	8 (53.3%)	15 (100.0%)
	2000-5000	1 (6.7%)	9 (60.0%)	5 (33.3%)	15 (100.0%)
	5001-20000	8 (44.4%)	8 (44.4%)	2 (11.1%)	18 (100.0%)
	above 20000	15 (68.2%)	7 (31.8%)	0 (0.0%)	22 (100.0%)
Total		29 (41.4%)	26 (37.1%)	15 (21.4%)	70 (100.0%)

**Source:** Researcher (2018)

25% and 63.41% of the single and married respectively Khat retail traders interviewed, strongly agreed that *Khat* was good for consumption, 26% and 65% of single and married respectively agreed that it was good while 22.22% of single and 77.78% of married consumers disagreed that *Khat* consumption was good. The distribution was the same across the marital status (Figure 28)

To assess the extent to which earnings from *Khat* trade were preferable as compared to other forms of trade, 44.3% strongly agreed that *Khat* trade earned them relatively more, 47.1% agreed while a combined 8.6 % did not agree (Table 41). The preference cut across all the income brackets favoring more those who earned less than 2,000 Kenya shillings.



**Figure 28: Marital Status and their perception on Khat consumption**

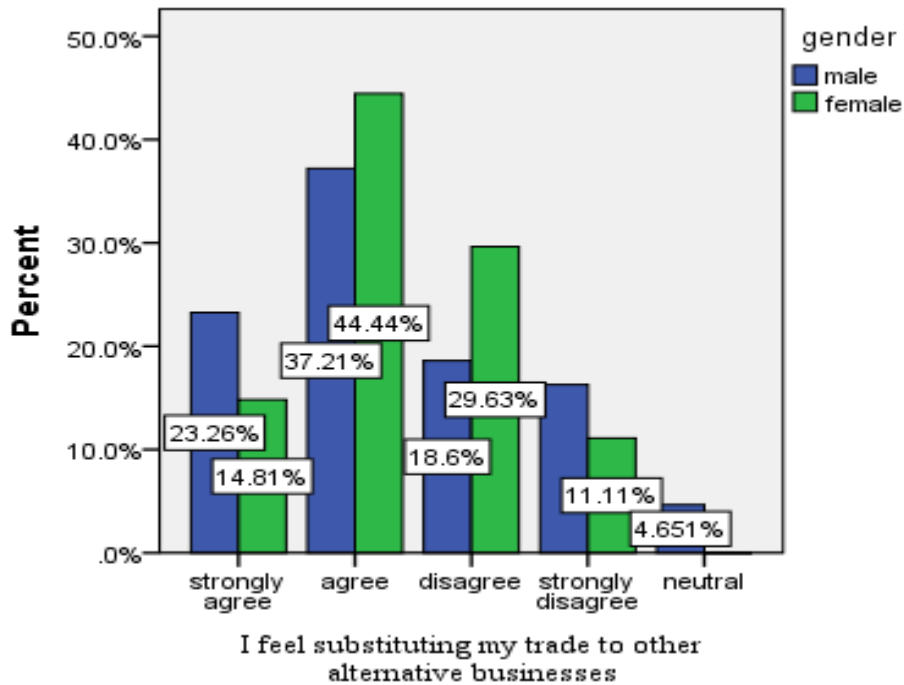
From Figure 27, 23% of the male respondents rated *Khat* trade very high in terms of satisfaction while 37.21% rated high. For the females, 14.81% rated very high as compared to 44.44% who rated high.

**Table 42: Cross tabulation of Income and Khat trade satisfaction**

	Khat earns me enough money compared to other cash crops				Total
	strongly agree	agree	disagree	strongly disagree	
below 2000	5 (33.3%)	9 (60.0%)	1 (6.7%)	0 (0.0%)	15 (100.0%)
2000-5000	7 (46.7%)	6 (40.0%)	2 (13.3%)	0 (0.0%)	15 (100.0%)
5001-20000	8 (44.4%)	9 (50.0%)	1 (5.6%)	0 (0.0%)	18 (100.0%)
above 20000	11 (50.0%)	9 (40.9%)	0 (0.0%)	2 (9.1%)	22 (100.0%)
Total	31 (44.3%)	33 (47.1%)	4 (5.7%)	2 (2.9%)	70 (100.0%)

**Source:** Researcher (2018)

This agrees with the fact that most of the retailers felt satisfied with the trade even though they were willing to venture in other trade. This can be explained by the fact that traders would like to earn more and more and even though they are satisfied they were ready to make more.



**Figure 29: Khat retailers gender and satisfaction from Khat trade**

To understand the level of satisfaction in relation to the level of education attained by the *Khat* retail traders, Table 44 reports that for *Khat* retail traders who had no education 57.1% strongly agreed that they are satisfied while 42.9% disagreed. For traders with non-formal education 33.3% strongly agreed that they were satisfied compared to 50% who agreed. For primary school leavers, 56.3% strongly agreed while 37.5% agreed. For traders with secondary education 36.7% strongly agreed while 33.3% agreed and 30% disagreed.

Table 44 cross tabulates marital status and the levels of satisfaction and reports that 41.4% of the respondents strongly agreed that they were satisfied, 37.1% agreed and 21.4% disagreed. The distribution was the same across the different marital status. For married, strongly agreed and agreed had almost the same percentage of response at 40% and 42.2% respectively.

**Table 43: Cross tabulation of the highest level of education attained and level of trade satisfaction**

			Overall, I am satisfied with my work			Total
			strongly agree	agree	disagree	
Highest level of education completed	None		4 (57.1%)	0 (0.0%)	3 (42.9%)	7 (100.0%)
	non formal	formal	4 (33.3%)	6 (50.0%)	2 (16.7%)	12 (100.0%)
	primary		9 (56.3%)	6 (37.5%)	1 (6.3%)	16 (100.0%)
	secondary		11 (36.7%)	10 (33.3%)	9 (30.0%)	30 (100.0%)
	tertiary		1 (25.0%)	3 (75.0%)	0 (0.0%)	4 (100.0%)
	university		0 (0.0%)	1 (100.0%)	0 (0.0%)	1 (100.0%)
Total			29 (41.4%)	26 (37.1%)	15 (21.4%)	70 (100.0%)

**Source:** Researcher (2018)

From Table 44, 32.9% of the *Khat* retail traders had been in business for over five years, 54.3% were in business for more than one year and only 10% were in business for less than six months.

**Table 44: Cross tabulation of marital status and the duration one has been engaged in Khat trade**

		How long have you been engaged in Khat trade?				Total
		less than 6 months	six months to a year	a year and over but less than 5 years	over five years	
marital status	single	4 (22.2%)	3 (16.7%)	8 (44.4%)	3 (16.7%)	18 (100.0%)
	married	3 (6.7%)	16 (35.6%)	7 (15.6%)	19 (42.2%)	45 (100.0%)
	divorced	0 (0.0%)	5 (83.3%)	0 (0.0%)	1 (16.7%)	6 (100.0%)
	separated	0 (0.0%)	1 (100.0%)	0 (0.0%)	0 (0.0%)	1 (100.0%)
Total		7 (10.0%)	25 (35.7%)	15 (21.4%)	23 (32.9%)	70 (100.0%)

**Source:** Researcher (2018)

This implied that most of the respondents were experienced in the trade and new entrants in the business were merely 10%. This also meant that there was no monopoly in *Khat* trade and thus it was easy to enter as well as to leave.

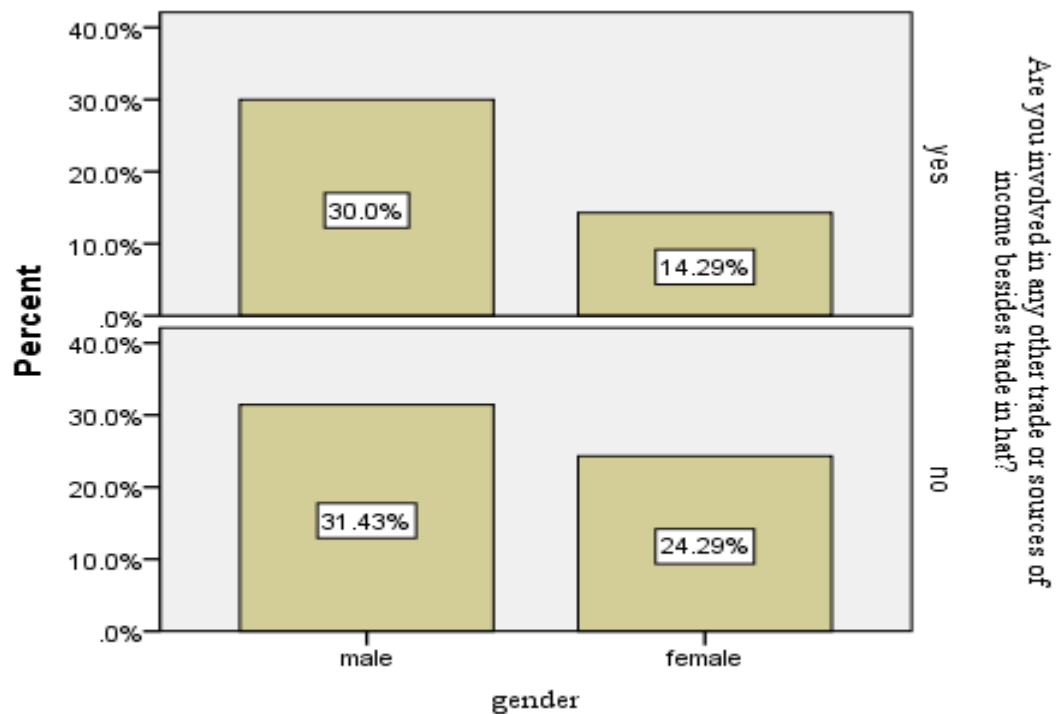
**Table 46: Cross tabulation of retail trader's gender and their plan to switch Khat trade**

		In your opinion, do you think trade in Khat should be substituted with another cash crop?		Total
		Yes	no	
Gender	male	12 (27.9%)	31 (72.1%)	43 (100.0%)
	female	13 (48.1%)	14 (51.9%)	27 (100.0%)
Total		25 (35.7%)	45 (64.3%)	70 (100.0%)

**Source:** Researcher (2018)

Table 46 reports that 64.3% of *Khat* retailers were not ready to consider substituting *Khat* trade with other forms of trade. 72.1% of the males were not for the idea compared to 27.9% who were ready for substitution. For the females, the difference was small of

which 51.9% were not ready to switch the trade as compared to 48.1%. The small difference in females suggests that their satisfaction for the business was torn in between. This contradicts the fact that 96.3% of the females mentioned that *Khat* earns them enough money as compared to other cash crops. Again, from Figure 30, 24.29% of all the respondents were female traders not involved in any other trade compared to 31.43% who were males not involved in any other form of trade.



**Figure 30: Gender and engagement in other forms of trade**

Males who had other sources of income were 30% compared to 14.29% who were females with other forms of trade.

**Table 45: Cross tabulation of Khat retail traders’ marital status and plan to switch Khat trade**

		In your opinion, do you think trade in Khat should be substituted with another cash crop?		Total
		yes	no	
marital status	single	3 (16.7%)	15 (83.3%)	18 (100.0%)
	married	21 (46.7%)	24 (53.3%)	45 (100.0%)
	divorced	1 (16.7%)	5 (83.3%)	6 (100.0%)
	separated	0 (0.0%)	1 (100.0%)	1 (100.0%)
Total		25 (35.7%)	45 (64.3%)	70 (100.0%)

**Source:** Researcher (2018)

From Table 47, 64.3% of the respondents were not ready to switch from *Khat* trade to any other trade. Specifically, 83.3 % of the single *Khat* retail trades were not ready to switch while for married, 53.3% were not ready compared to 46.7% who were ready for a trade switch. These results confirm that *Khat* business is lucrative across marital status.

#### **4.9 Modeling the Role of trade for retailers Household Economy**

In this study, the measures of household economy included trade, earnings from *Khat* trade compared to other forms of trade, trade sustainability, duration of trade and percentage of profit earned from *Khat* trade. The predictor variables were gender, age, marital status, number of children in the household, highest level of education completed, employment status, monthly income in Kenya Shillings, if they consume *Khat*, and county of origin.

**Table 46: Regression model for Khat retailer's household economy**

Model	Beta Coefficients		t	Sig.
	B	Std. Error		
(Constant)	1.338	.316	4.236	.000
Gender	-.042	.107	-.394	.695
Age	.025	.057	.442	.660
marital status	-.044	.088	-.503	.617
number of children in the household	.075	.085	.881	.382
Highest level of education completed	.133	.052	2.557	.013
employment status	.106	.057	1.862	.068
Approximate monthly income in Kenya Shillings	-.067	.059	-1.137	.260
Do you consume Khat?	.109	.148	.736	.465
Which county of Kenya do you originate from?	-.003	.023	-.128	.898

a. Dependent Variable: Measure of household economy

**Source:** Researcher (2018)

The variables which reported positive effect to retailers' household economy were age, number of children in the household, highest level of education completed, employment status and consumption of *Khat* by the retailer. The predictors with negative effects were gender, marital status, income, and county of origin of the trader. The overall model was significant ( $P=0.022$ ,  $F=2.388$ ) as reported in Table 49. This implied that all the independent variables in the model combined had the capability of predicting the level of household economy.

**Table 47: One-way ANOVA for the model predicting Khat trade retailers' household economy**

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	3.379	9	.375	2.388	.022 <sup>b</sup>
Residual	9.433	60	.157		
Total	12.811	69			

a. Dependent Variable: Measure of household economy

b. Predictors: (Constant), Which County of Kenya do you originate from? gender, marital status, age, employment status, do you consume Khat? Highest level of education completed, number of children in the household, Approximate monthly income in Kenya Shillings

**Source:** Researcher (2018)

From these results it is imperative that stronger market competition accelerates trade while consumer shopping behavior holds significance contribution in the growth and expansion of trade, retailers have adapted to new technologies and strategies to meet consumer demand. Such developments include self-service checkouts, reaching out to consumers via mobile devices and the fragmentation of discount on premium shopping. These developments may all account for the healthy increase in retail gross sales in recent years, even as retail employment remains largely unchanged.

## CHAPTER FIVE

### SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

#### 5.1 Introduction

In this chapter, summary of the study findings, conclusions, and recommendations for policy framework, as well as recommendations for areas for further research are presented next.

#### 5.2 Summary

This study had the purpose of investigating the socio-economic implications of the consumption of Khat and its trade in Kamukunji, Nairobi County, Kenya. The study area is unique because of its large populace of Khat consuming Somali community, and the large number of traders of the product. The international, regional, and local perceptions of the effects of Khat consumption present divergent scenarios, from its ban in parts of Europe, to its celebration as an important social and cultural engagement as well as its important economic role among its producers and traders. The study specifically sought to: examine the implication of *Khat* consumption on family relationships, explore the effects of *Khat* consumption on the consumers' household economy, determine the implications of *Khat* consumption on consumer-community relationships, and analyze the role of *Khat* trade for the retailers' household economy in the study area. Two theories, namely, Structural functionalism and Conflict theories were used in this study while, descriptive and exploratory research designs were adopted, and data collected through questionnaires, key informant interviews, and focus group discussions.

In this study it was found that male *Khat* users had a strong identification with *Khat* use, while females were more ambivalent. The study found that the highest consumers of Khat consisting of 72.9% were youth aged 21-40 years. This is a significant finding unique to

this study, which differs from patterns known in Ethiopia and Somalia where most consumers fall in the age bracket of 41 to 49 years. This can be explained by the fact that in these two countries, Khat consumption is more strongly linked to established social and cultural values to which older people identify with more. Further, about education levels, majority (64%) of consumers were primary and secondary school graduates, signifying that Khat consumption is a hindering factor to the advancement of education in Kamukunji, hence affecting the productivity and wellbeing of the youth.

In Kamukunji, Khat consumption appears to be more liberal and for personal satisfaction more than collective cultural norms and provisions. High income levels could have encouraged males to chew *Khat*. Most of the respondents who were *Khat* consumers believed that *Khat* consumption had more positive significance. These views were different from Focus group discussions and Key informants who linked *Khat* with no benefits. Slightly more than half of the respondents had taken *Khat* for less than five years. Surprisingly, three quarters of *Khat* consumers interviewed had intention of quitting *Khat* consumption. Most of the *Khat* consumers in Kamukunji Sub-County consume *Khat* two days a week with most spending 6 to 10 hours per day consuming. *Khat* consumption is commonly done at night and in dens and partly in the streets with most of the consumers going home past 10pm. Two thirds of the respondents considered themselves as moderate consumers compared to being heavy users. The survey produced no evidence of any difference in marital status in terms of their likelihood of quitting *Khat* consumption. Two-thirds of *Khat* consumers believed that *Khat* consumption can lead to addiction. Khat was consumed jointly with additives to act as stimulants, sweeteners and partly to add flavor. The commonly used additives included chewing gum, peanuts and cigarettes with a few preferring bhangs, sugar, coffee, and beer.

Most of the *Khat* consumers believed that their spouses were comfortable with their behavior, while a sizable number were not comfortable with the question. *Khat* consumption was found to weaken sexual performance while to some respondents *Khat* enhanced hallucination and led to masturbation hence a significant number of divorce cases. More than half of the respondents claimed that *Khat* consumption affected their sleep. The Survey response per gender reported that eight out of ten males preferred regulation as compared to 75% of the females who advocated for regulation while others preferred outlawing. Three out of ten *Khat* consumers surveyed earned between 2000-5000 Kenya shillings per month and those who earned above 20,000 were two in every ten consumers with the difference being quite significant. The study found a significant association between marital status and monthly income. The commonly used variety of *Khat* was *Muguka* consumed by seven out of ten followed by *Kiza*. *Muguka* was preferred across the board regardless to their income level. FDGs and Key informant interview found that *Khat* consumption contributed to criminal activities and was also environmentally hazardous.

*Khat* consumers who were single had a much more stable family relationships compared to married and divorcee while the females *Khat* consumers had a weaker family relationship compared to the males. The younger consumers had a stronger family relationship compared to their older counterparts while employed consumers had more stable family relationships compared to unemployed and those who earned more had more stable relationship compared to those who earned less. The explanatory variables which had a negative effect on household economy were number of hours spent on *Khat* per day, number of years one has been consuming *Khat*, gender, age, and marital status. There was significant association between income and marital status and that *Khat*

consumption in Kamukunji Sub-County did not differentiate the consumers' level of income and marital status.

Most of the *Khat retail* traders were aged 40 years and below and were married with more than one child. Khat retail trade was found to be more lucrative with two thirds of the males who sell Khat, consumed it compared to partly thirty percent of females who retail at the same time consume. Most retailers consume for leisure, to reduce stress and minimize boredom and to attract customers. Formal education was a prerequisite for being a successful retailer even though it was not a must though one had to relate well with customers and suppliers at the same time apprehend the market trends. Most traders came from Nairobi and its surrounding with a few coming from Eastern Kenya.

Traders who earned higher income seemed to be more satisfied compared to their compatriots. More than half of the Khat retail traders believed that Khat was good for consumption and most of them had been in this trade for over one year. Majority of the Khat traders were not involved in other forms of trade business since they found Khat retail to be lucrative. It was found that Khat enhances togetherness even though it is linked with environmental untidiness, family breakdown and financial constraints. There were mixed results on the impact of Khat consumption on sexual performance. The study of family life is generally a foundation for policy formulation aiming at strengthening family stability. The family constitutes the backbone of every society hence the pattern of use is a determinant on the impact of Khat consumption on the family life.

### **5.3 Conclusion of the Study**

*Khat* makes up part of the region's economy in terms of a variety of aspects ranging from as a source of income for farmers, creation of jobs for thousands of people stemming up from the farm to processing and market chains. Households are the biggest beneficiaries

of Khat cultivation and trade. However, the public health sector has suffered a blow from the activities surrounding *Khat* usage. While there are several concerns from the usage addiction at mostly local levels, there has been growing international attention against Khat and public outrage in specific countries to ban its distribution. Through these observations, it is evident that effective policies to handle involvement in *Khat* streaming down from production to trade and the consumption.

This is possible from a perspective of designing and implementing a policy and institutional support start from the bottom of the matter- engage the farmers to create savings from the proceeds and use the savings to engage other livelihood options while they move from *Khat*. In reference to this, it is important that the available ecological and economic measured against the health and other social preferences. This is, however, a critical matter of socialization as the conservatisms and the greater benefices may criticize the approach as they feel it is the absolute option for their economic activities. Thus, calls for not only farsighted thinking about also careful participatory approach.

As the Khat -based household and regional economy is dependent on Khat, banning Khat consumption will have a devastating impact on the livelihoods of many in this region. Despite being viewed by many as a “safe” and “natural” substance, *Khat* can deliver very real physical and psychological dangers. Drawing from the findings, the study concluded that:

Consumption of Khat is a practice which is widely accepted across marital status. The highest percentage of Khat consumers were found to be not employed and self-employed due to freedom and time availability which is linked with this category of persons. Poverty related problems could also have encouraged those with low-income levels to

chew *Khat*. *Khat* chewing is dominated by males of all ages in Kamukunji, they chew as they engage in discussions on business and other issues. The claim that *Khat* enhances sexual performance is still divided as some support and others oppose. Thus, rather than banning *Khat* consumption and trade, people should be educated of the effects of *Khat* consumption and the effect of combining *Khat* with other additives. Thus, *Khat* use is an expensive habit, occupies a significant proportion of one's time and it is addictive, adolescent risk taking for sensational experimental, it can lead to ignorance and eventually unemployment. Thus, *Khat* qualifies to be included among the narcotic drugs in the psychotropic substances control act (1994) and needs to be regulated.

Most of the *Khat* users had a history of *Khat* use in their family and the social economic implication associated with *Khat* use in Kamukunji Sub-County is comparable to other studies carried out in other parts of the world. There is urgent need to create awareness on *Khat* consumption and available treatment and rehabilitation services for those who are willing to reform, and that schools and religious institutions can be excellent avenues for information dissemination.

The study has contributed new knowledge on the consumption of *Khat* about the four objectives set out. One major finding of this study is the age bracket of *Khat* consumers who were found to where the majority were represented in 21-40 years' bracket, constituting 73% of the respondents. This is contrary to known patterns where the age groups reported to be *Khat* consumers fall in the bracket of 40 years and above. This was because more the consumption of *Khat* by elderly persons is culturally and socially sanctioned. In this study, the fact that more young persons are *Khat* consumers has significant implications for society because they constitute the backbone of production.

In the study area, the findings on the age brackets also agree with findings on the level of education and employment, who formed the majority of Khat consumers.

The other major finding of this study was about the role of religion in Khat consumption. It was expected from the literature and the researchers' perception that Khat consumption is sanctioned negatively by religion, especially among the moslem authorities. The findings of this study reveal that the consumers have less inclinations and knowledge of the religious prescriptions on the consumption and trade of Khat. Interestingly, it is an established fact in the moslem community that other mood enhancing substances such as alcohol are religiously sanctioned against. More interesting is that the perception that Khat consumption was largely to Muslims, which is contrary to the findings of this study, whereas 54% were found to be Muslims, 40% Christians and 6% other religious groups.

About spousal relations, a major finding of this study is that whereas the consumption of Khat has been perceived to be associated with men's low levels of sexual interest and libido, in the study area, it is noted among most of the respondents, especially men, that their interest in sex increased with consumption of Khat. However, there was an interesting difference where more women observed that Khat consumption diminishes sexual interest.

About consumer-community relations, it was expected that because that the consumer will have good relations with the community because its consumption is a social and cultural engagement that is acceptable. It is evident that while the practice is not necessarily sneered upon by the community, Khat consumers are perceived to be failures and the major culprits in poor family relations.

This study concludes that the habit of chewing Khat is widespread in Kamukunji Sub-County and parts of East Africa and the Arabian Peninsula. There are concerns about

health hazards related to the consumption of Khat. Studies have shown that Khat contains chemicals which are active brain stimulant. It has pleasurable central stimulant properties, which are commonly believed to improve the capacity for work and counteract fatigue. Traditionally, this has been a positive role. Excessive patterns of use put pressure on the community. The study findings are having great role as it associates the policy to ban Khat based on the juristic opinions of local Muslim scholars and specifically, the Islamic legal theory. This significance can be interpreted from the political approach where the laws and regulations are enacted by the cabinet and passed as policy through the national assembly. It is, therefore, important that the cabinet puts in place appropriate measures that may form the basis of regulating Khat consumption in Kenya.

The ultimate decision of either banning or regulating Khat in whichever level state is the task of the Kenyan policy makers. It is possible that the legislators would consider several factors indicated in the study findings a prior to tabling for debate against Khat. Thus, the study findings form the basis of the initiating, tabling, debating, and making decisions on the regulation of Khat activities including farming, trade and consumption. The findings that revealed some of both the local and International Imams can be relied upon for argument of the study problem. From another perspective, further research can be proposed to cover a wide scope that entails more group of Imams and religious leaders across the wider East Africa region. Furthermore, the families of Khat users can be included in the target population and sample to air the views on the regulations regarding Khat. These results further suggest that familiarity with a spouse's attitudes may be an important factor linking relationships to better interpersonal and physical health outcomes.

## **5.4 Recommendations arising from the Study**

The study endeavored to assess the socio-economic implication of *Khat* consumption on family life and trade in Kamukunji Sub-County. Based on the finding of the study, with a view of soliciting for viable intervention measure on the negative effects of *Khat* consumption among the consumers and their families and in an effort of solving family conflict and the challenge on the structural functionalism of the family because of *Khat* consumption. This study, therefore, gives recommendations, touching on practice and policy.

### **5.3.1 Recommendations for Khat Consumers, Retailers and Their Families**

#### **a) Families to adopt Alternative Ways of spending their Leisure Time**

Since majority of the respondents chewed *Khat* to pass time. The study therefore recommends that, the County government to partner with the Ministry of Sports, Culture and Arts to develop more sporting and recreational activities to occupy the individual members more especially the youth. This would help individuals to realize and develop their talents through initiatives like music and drama, athletics and other sports, gyms, and other religious social forums to enhance their physical psychological and social wellbeing. At the same time, viable economic livelihood strategies need to be proposed to make the youths have gainful employment, paving way for further socio-economic development.

#### **b) Opinion leaders and government to conduct Sensitization Seminars**

From the study findings, most of the *Khat* consumers had relatively low levels of education. Therefore, the study recommends that the government through the Ministry of Education and County government to organize sensitization forums to create awareness on socio-economic implication of *Khat* among the family. This will enlighten

members of the families on the dangers of *Khat* consumption against the wellbeing of families in the area.

**c) Development of Intervention Programmes**

Most of the *Khat* consumers were found to have some level of ignorance. *Khat* consumption limits the thoughts of going to school, hallucinations leading to illusions about life. The thinking is always illusionary. This information on the dangers associated with consumption of *Khat* and other related substances can be passed to the public by NACADA and the County government through organized interactive forums. NACADA, the Ministry of Health and Ministry of Education need to mount joint efforts through seminars to educate the families on social, physical, and psychological wellbeing aspects related to *Khat* consumption. With awareness programmes, there is need for the communities' members to support NACADA in their bid to implement laws governing *Khat* consumption just like alcohol and other substances of abuse.

**d) Financial Institutions to Provide Financial Support**

This study recommends that, Non-governmental organizations should team up with financial institutions to provide financial support on the development of recreational facilities and *Khat* traders should be sensitized on the dangers of selling *Khat* to the underage. Individuals with creative ideas should be provided with affordable loans to diversify their sources of income away from *Khat* like creating hub centers. This will eventually lead to meaningful community development and acceptability.

#### **e) Strengthen Policy Frameworks and Partnerships**

The Ministry of Health to partner with relevant stakeholders including NACADA and social science professionals to strengthen the policy frameworks related to Licensing of *Khat* trade, time to sell *Khat*, earliest age to start *Khat* consumption and cleanliness of *Khat* consuming dens. The county government should endeavor to regulate *Khat* consumption and trade rather than banning by providing license to all the *Khat* outlets since in turn they will end up getting tax revenue through established structures.

#### **f) Population and housing census**

To implement the 2018 – 2022 medium term plan of the Big Four Agenda, seeking to promote development (of manufacturing, housing, food and nutrition, and universal health care), as well as Vision 2030 Socio-economic pillar, the government should come up with a paradigm shift about *Khat* consumption and trade. Consequently, there exists the need for planning and devolution to include indicators for data on *Khat* consumption and trade in the population and the housing census. This will ease the determination of increase and decrease of *Khat* consumption and trade and its socio-economic viability, and to have a realistic empirical data on the *Khat* industry.

#### **5.3.2 Suggested Areas for Further Research**

- i. This study was carried out in Kamukunji Sub-County in Kenya, there is need to conduct future studies in other counties where *Khat* is traded and consumed for comparative purposes.
- ii. There is also need for a comparative study on the social economic implication of *Khat* consuming families and non-*Khat* consuming households to determine their consumption habits and their implications on the wellbeing of families.

- iii. Similarly, the effects of *Khat* consumption should be compared with the effects of other substances of abuse such as bhang, heroine, and alcohol to ascertain the extent of conflict in families.
- iv. Religious leaders should shed light on the ambiguity surrounding *Khat* consumption from the religious viewpoint.
- v. The economic income between *Khat* retail traders, the growers and the middlemen need to be ascertained.
- vi. Studies on the intervention measures for policy formulation on *Khat* consumption and trade
- vii. Longitudinal study in the area of implications of *Khat* consumption

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## APPENDICES

### Appendix I: Research Participation Consent Form

Dear respondent,

The researcher is a student undertaking a course in DEGREE OF DOCTOR OF PHILOSOPHY IN SOCIOLOGY at Mount Kenya University carrying out a research on “**THE EFFECTS OF KHAT CONSUMPTION AND TRADE ON THE SOCIO-ECONOMIC WELLBEING OF THE COMMUNITY IN KAMUKUNJI SUB-COUNTY, NAIROBI COUNTY, KENYA**”. The activities will involve collection of data on demographics and information on effects of Khat consumption on family relationships; on the consumers’ household economy; on consumer-community relationships and effects of Khat trade on the retailers’ household economy.

Please read carefully and complete this form.

If you are willing to participate in this study, mark the appropriate responses and sign and date the declaration at the end. If there is anything that is not clear and would like more information, kindly ask.

The research has been explained to me in verbal and/or written form by the researcher.	<input type="checkbox"/> YES <input type="checkbox"/> NO
I understand that I may withdraw from this study at any time without having to give an explanation	<input type="checkbox"/> YES <input type="checkbox"/> NO
I understand that all information about me will be treated in strict confidence and that I will not be named in any written work arising from this study.	<input type="checkbox"/> YES <input type="checkbox"/> NO
I understand that any responses and confidential information I give will be used solely for research purposes and will be destroyed on completion of your research.	<input type="checkbox"/> YES <input type="checkbox"/> NO
There is no facilitation nor appreciation fee for participation in this study.	<input type="checkbox"/> YES <input type="checkbox"/> NO

I freely give my consent to participate in this research study and have been given a copy of this form for my own information.

The Chairman,  
ERC Mount Kenya University,  
P. O. Box 342-01000,  
THIKA.

**Participant Code:**

\_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

**Researcher Name:**

\_\_\_\_\_ Signature \_\_\_\_\_ Date \_\_\_\_\_

## Appendix II: Questionnaire on Socio-Economic Implications for Khat Consumers

The information sought by this questionnaire is for academic purpose only, namely, to enable the researcher to acquire Doctor of Philosophy in Sociology in Mount Kenya University. The study is intended to establish the socio-economic impacts of Khat Consumption on household in Kamukunji. The information received in this study will be treated with utmost confidentiality and the identity of the respondents shall remain anonymous. You are therefore requested to voluntarily give sincere and honest information to enable accurate, reliable, and quality deductions. Answer by inserting the information in the blank spaces or by marking on the boxes provided.

### PART A: Personal and Demographic Characteristics

1. Sex:                    Male                     Female
2. Age .....  
.....
3. Marital Status  
      Single     Married     Divorce     Separated     Widowed
4. Number of Children in the household  
      None             1-3             4-6             above 6
5. Highest Level of education completed  
      None     No formal education     Primary     Secondary   
      Tertiary     University
6. Employment Status  
      Student     Not Employed     Temporary     Permanent     Self Employed
7. Approximate monthly income in Kenya Shillings  
      Below 2,000     2,000-5,000     5,000-20,000     Above 20,000

**PART B: IMPLICATION OF KHAT CONSUMPTION ON FAMILY RELATIONSHIP**

8. Why do you consume Khat? Please explain.....

.....

9. For how long have you been consuming Khat? State number of years

.....

10. In your view, do you believe Khat chewing habit is good or bad?

Good  bad

11. What is your religious affiliation?.....

.....

12. Does your religion allow Khat consumption? Yes  No  Not sure

13. How many days did you take Khat last week? .....

.....

14. What is the average number of hours you spend consuming Khat?

.....

15. Beside yourself, how many members of your household consume Khat...?

16. Do you intend to quit Khat consumption at future time?

Yes  No

In either way, please state your reasons

.....

.....

17. What variety of Khat is chewed mostly in your household?

Muguka  Kiza  Kangeta  Others

18. Why do you chew this specific type of Khat?

.....

19. Do you consider yourself a heavy or moderate Khat chewer?

Heavy chewer  Moderate chewer

20. Do you think Khat chewing should be outlawed or regulated in Kenya?

Outlawed  Regulated

21. State the county of your origin

.....

22. Does Khat have any syndrome like addiction? Yes  No

23. To what extent do you rate Khat consumption under the following (tick where appropriate)

***Perceived influence of Khat on mental abilities***

	Strongly agree	Disagree	Neither agree nor disagree	Agree	Strongly disagree
Alertness					
Increased spurt					
Withdrawal					
Drowsiness					
Drunkenness					
Happiness					
No Change					
Hallucinations					
Feeling great					
Talkative					

24. Who did you chew with mostly? *Alone* [] *work colleagues* [] *group* []

*Other*

*(specify)*.....

...

25. What extras did you use most of the time with Khat? *Cigarette* [] *Bhang* []  
*Chewing Gum* [] *Peanuts* [] *sugar* [] *Coffee* [] *Beer* []

*Others* *(specify)*.....

.....

26. Why do you add these extras to your Khat chewing? State briefly

.....

.....

27. Where did you chew mostly? *Work* [] *home* [] *club* [] *street* [] *video show* []  
*others* []

28. When you consume Khat, do you go home immediately? *Yes* [] *No* []

29. What time did you go home? .....

30. How many hours will you remain awake after Khat session before getting sleep?

.....

31. On average how was your sleep the last day you chewed Khat? *Well* [] *badly* []  
*short period* [] *stayed awake* []

32. How do you relate with your spouse after consuming Khat?

.....

.....

33. What is your spouse attitude towards Chewing Khat?

.....  
.....

34. Comment on the following:

a) Consumption of Khat leads to marital break down? True  False

If, true How often.....  
.....

b) Elsewhere, it has been stated that Khat consumption distracts marital life.

Please comment briefly. ....  
.....

c) Do you coach your children at home in their homework?

d) Khat consumption leads to Children neglect do you agree? Yes  No

If, true How often  
.....

e) Khat consumption weakens sexual performance, do you agree? Yes / No

Please comment briefly  
.....

f) Khat chewers are said to be harsh and rude to rest of family members. If yes,

please explain  
briefly.....  
.....

g) Do you feel useless during or after Khat chewing session?

During chewing  After chewing  Both times  None

**PART C: Effects of Khat on household Economy**

35. To what extent do you rate the impact of Khat under the following (tick where appropriate)

	Strongly Disagree	Disagree	agree	or	Agree	Strongly Agree
Waste of						
Insomnia						
Low Productivity						
Absenteeism						
Anti-social						
Poor Household						
lack of Child						
Household						
Inability to						
Incapable to avail						
.						

**PART D: Implication of Khat consumption on consumer-community relationship**

36. How often does the following affect your social relations because of Khat consumption?

- 1= One in the past one month
- 2 = Twice in the past one month
- 3 = 3 to 5 times in the past one month
- 4 = 6 to 10 times in the past one month
- 5 = 11 to 20 in the past one month
- 6 = more than 20 times in the past one month
- 7 = Not in the past month but it happened before
- 0 = this has never happened

<b>ISSUES:</b>	<b>FREQUENCY</b>
I like chewing in a group	
Physically insults	
Verbally insults	
Uses threats	
Violent outside	
Violent within	
Turn out friends away	
Keeps on blaming	
Threatens to leave	
Restricts others from using some facilities	
I prefer going to others' homes when chewing Khat	

37. a) Elsewhere, Khat is said to be contributing to environmental untidiness, is the

same true in your area? Yes  No

c) if yes, please explain briefly .....

.....

38. Do your neighbors complain against your noise nuisance or Khat dirt during and after the consumption? Yes  No

Please explain briefly .....

39. Do you often feel embarrassed when you meet non-Khat (Miraa) chewers?

Yes  No

40. Do you hate people who advise you against Khat chewing habit?

Yes  No

41. Do you avoid been seen chewing Khat?

Yes  No

**Appendix III: Questionnaire on Socio-Economic Implications for Khat Retail Traders**

**PART A: Personal and Demographic Characteristics**

1. Sex:            Male             Female
2. Age .....
3. Marital Status  
       Single     Married     Divorce     Separated     Widowed
4. Number of Children in the household  
       None             1-3             4-6             above 6
5. Highest Level of education completed  
       None     No formal education     Primary     Secondary   
       Tertiary     University
6. Employment Status  
       Student     Not Employed     Temporary     Permanent     Self Employed
7. Approximate monthly income in Kenya Shillings  
       Below 2,000     2,000-5,000     5,000-20,000     Above 20,000
8. Do you consume Khat? Yes             No
9. Why do you consume Khat? please explain briefly .....
- .....
- .....
10. As a Khat retailer trader tick where appropriate

	Strongly Agree	Agree	Disagree	Strongly Disagree
--	----------------	-------	----------	-------------------

Overall, I am satisfied with my work				
I believe Khat consumption is good				
Khat earns me enough money compared to other cash crops				
I encourage others to join in Khat retail trade				
I feel substituting my trade to other commodities.				
I advocate for Khat plantation to cover the entire counties of Kenya				
Khat trade income provides adequate sustenance to my entire family.				
I feel that I am a person of worth at least on an equal place with others.				
I wish I could have more money to buy Khat for my friends.				
I take positive attitude to my chewing friends				

**11. Which county Kenya do you originate from?**

Western

Nyanza

South Rift

- North Rift
- Eastern
- Central and Eastern
- Northern
- Coast
- Nairobi
- Bantu Central Kenya
- Nilotic Western Kenya
- Nilotic Rift Valley
- Bantu Coast

**PART B: ROLE OF TRADE IN KHAT FOR HOUSEHOLD ECONOMY**

**12.** How long have you been engaged in Khat trade?

- Less than six months
- Six months to a year
- A year and over but less than 5 years
- Over five years

**13.** Are you involved in any other trade or sources of income besides trade in Khat?

- Yes  No

**14.** According to you is Khat a profitable trade?

- Yes  No

**15.** What percentage of profits do you earn from Khat trade in a year?

- 10% and below  Between 10% to 25%  Between 25 and 50 %  More than 50%

**16.** According to your overall view, rate the value of Khat trade relative to other sources of income?

Much Better       Average            Below Average

**17.** In your opinion do you think trade in Khat should be substituted with another cash crop

Yes       No     

**Thanks for your cooperation**

**Rashid A. Omar Tel: 720955752**

#### **Appendix IV: Focus Group Discussion and Key Informants Interview Guide**

I am a student conducting a study for a ward of Doctor of Philosophy in Sociology in Mount Kenya University. I am looking for socio-economic implications of Khat consumption and trade on family life. It is my hope that this will lead to comprehensive study on the subject and fill knowledge gaps on socio-economic challenge of Khat consumption within the family unit. Your views as opinion leaders will be expected to help in coming up with an informed and unbiased report on the Khat situation within Kamukunji. Therefore, I came to seek your opinion, Thank you.

- 1) What is your attitude towards the consumers of Khat?
- 2) How does the Khat consumption impact on social development on individual and family unit at large?
- 3) Do Khat consumers indulge in criminal activities?
- 4) In your view what are the common problems associated with Khat consumption?
- 5) Would your advice other people to consume Khat?
- 6) In your opinion would you advise for the ban/regulation of Khat?
- 7) Briefly explain the implication of Khat consumption on the household economy in Kamukunji Sub-County.
- 8) What can you say are the economic effects of Khat consumption on the individual and the family unit at large?
- 9) In your opinion, what do you think should be done to reduce the negative effect of Khat consumption among the people of Kamukunji?
- 10) What advice do you give Khat consuming families within Kamukunji?
- 11) In your view, what are the advantages and disadvantages of Khat to the consumer and family?
- 12) Do the disadvantages of Khat override its advantages?

- 13) In your opinion how do Khat impacts on the social life of Kamukunji dwellers?
- 14) Does Khat consumption affect sexual performance of the consumers?
- 15) Does Khat chewing contribute to tooth decay of the consumers?
- 16) If yes, what are the causes of such tooth decay?
- 17) Does Khat consumption contribute to dispute/divorce among family members?
- 18) Does Khat consumption result in family neglect?
- 19) Do Khat consumption contributes to environmental hazards and untidiness?

**Appendix V: Ethical Review Committee Clearance**

**Mount Kenya University**



OCTOBER 2, 2017

Ref. No. MKU/ERC/0515

CERTIFICATE OF ETHICAL CLEARANCE

This is to certify that the proposal titled “AN INVESTIGATION OF THE SOCIO-ECONOMIC IMPLICATIONS OF KHAT (MIRAA) CONSUMPTION AND TRADE IN KAMUKUNJI CONSTITUENCY, NAIROBI COUNTY, KENYA”, whose Principal Investigator is Mr Rashid Ali Omar (PG/PhD2013/52401) has been reviewed by Mount Kenya University Ethics Review Committee (ERC), and found to adequately address all ethical concerns.

**Mr Francis W. Makokha**  
Secretary, Mount Kenya University ERC

Sign:  Date: 03.10.2017

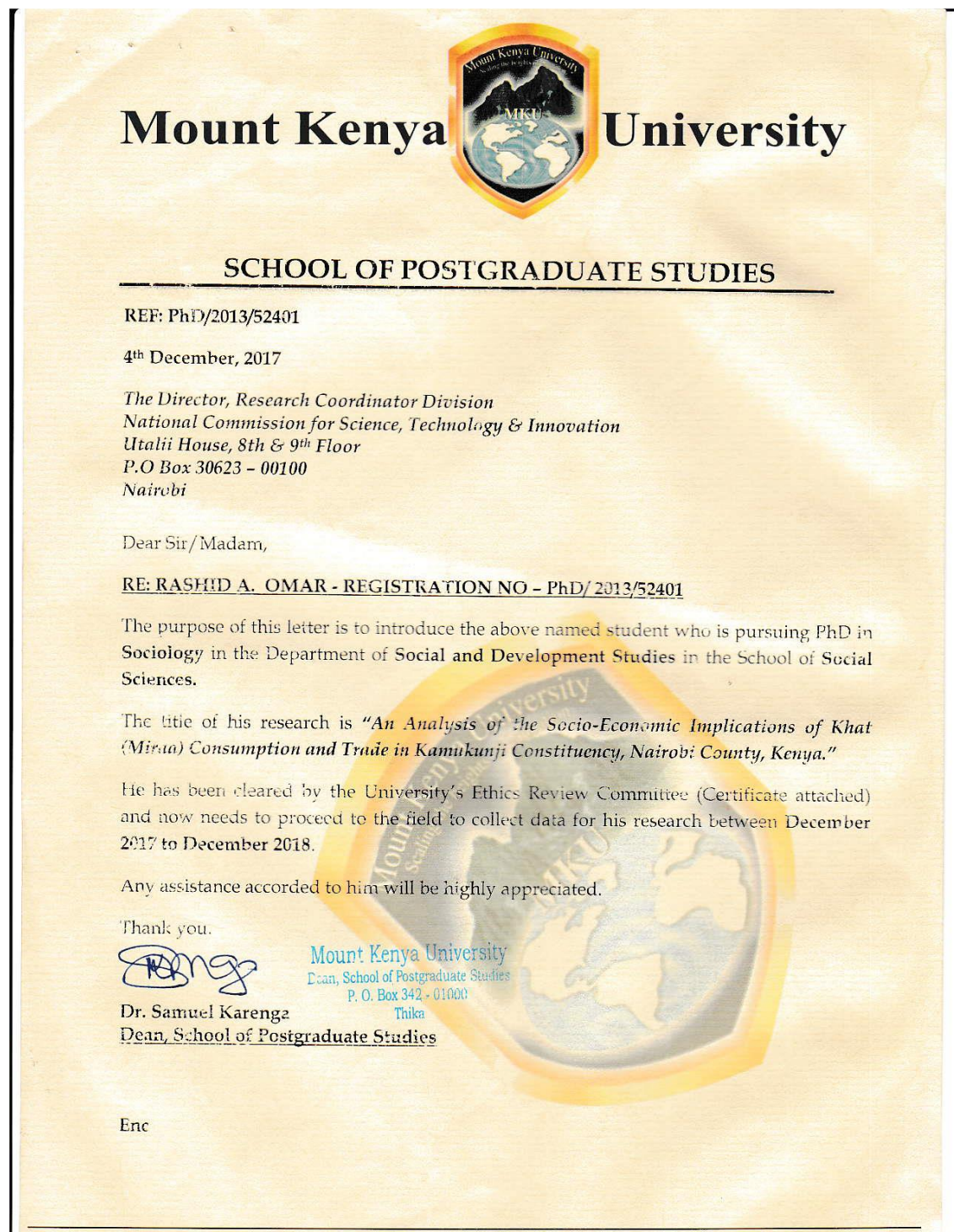
**Prof. Francis W. Muregi**  
Chairman, Mount Kenya University ERC

Sign:  Date: 09.10.2017

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Director, Research & Development  
& Development  
P. O. Box 342 - 01000, Thika

Main Campus: General Kere Road, P.O. Box 342, 01000 Thika. Tel: +254 057 2820 000. Cell: +254 720 790 796

**Appendix VI: Mount Kenya University School of Postgraduate Letter of Introduction**



# Appendix VII: National Commission for Science, Technology and Innovation

## Authorization

### THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.

#### CONDITIONS

1. The License is valid for the proposed research, location and specified period.
2. The License and any rights thereunder are non-transferable.
3. The Licensee shall inform the County Governor before commencement of the research.
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
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REPUBLIC OF KENYA



National Commission for Science, Technology and Innovation

#### RESEARCH LICENSE

Serial No.A 23426

CONDITIONS: see back page

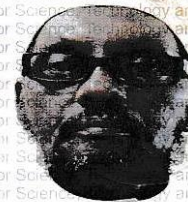
**THIS IS TO CERTIFY THAT:**  
**MR. RASHID ALI OMAR**  
**of MT KENYA UNIVERSITY, 30041-100**  
**NAIROBI, has been permitted to conduct**  
**research in Nairobi County**

**on the topic: AN ANALYSIS OF THE**  
**SOCIO-ECONOMIC IMPLICATIONS OF**  
**KHAT (MIRAA) CONSUMPTION AND**  
**TRADE IN KAMUKUNJI CONSTITUENCY,**  
**NAIROBI COUNTY, KENYA**

**for the period ending:**  
**7th March, 2020**

  
Applicant's  
Signature

Permit No : NACOSTI/P/19/91660/28739  
Date Of Issue : 7th March, 2019  
Fee Received : Ksh 2000



  
Director General  
National Commission for Science,  
Technology & Innovation

## Appendix VIII: Ministry of Education Research Authorization



**Republic of Kenya**  
**MINISTRY OF EDUCATION**  
**STATE DEPARTMENT OF BASIC EDUCATION**

Telegrams: "SCHOOLING", Nairobi  
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REGIONAL COORDINATOR OF EDUCATION  
NAIROBI REGION  
NYAYO HOUSE  
P.O. Box 74629 - 00200  
NAIROBI

When replying please quote

Ref: **RCE/NRB/GEN/VOL.1**

DATE: **20<sup>TH</sup> MARCH, 2018**

Rashid Ali Omar  
Mount Kenya University  
P O Box 342-01000  
**THIKA**

**RE: RESEARCH AUTHORIZATION**

We are in receipt of a letter from the National Commission for Science, Technology and Innovation regarding research authorization in Nairobi County on "**An analysis of the socio-economic implications of Khat (Miraa) consumption and trade in Kamukunji Constituency, Nairobi County, Kenya**"

This office has no objection and authority is hereby granted for a period ending **26<sup>th</sup> January, 2019** as indicated in the request letter.

Kindly inform the Sub County Director of Education of the Sub County you intend to visit.

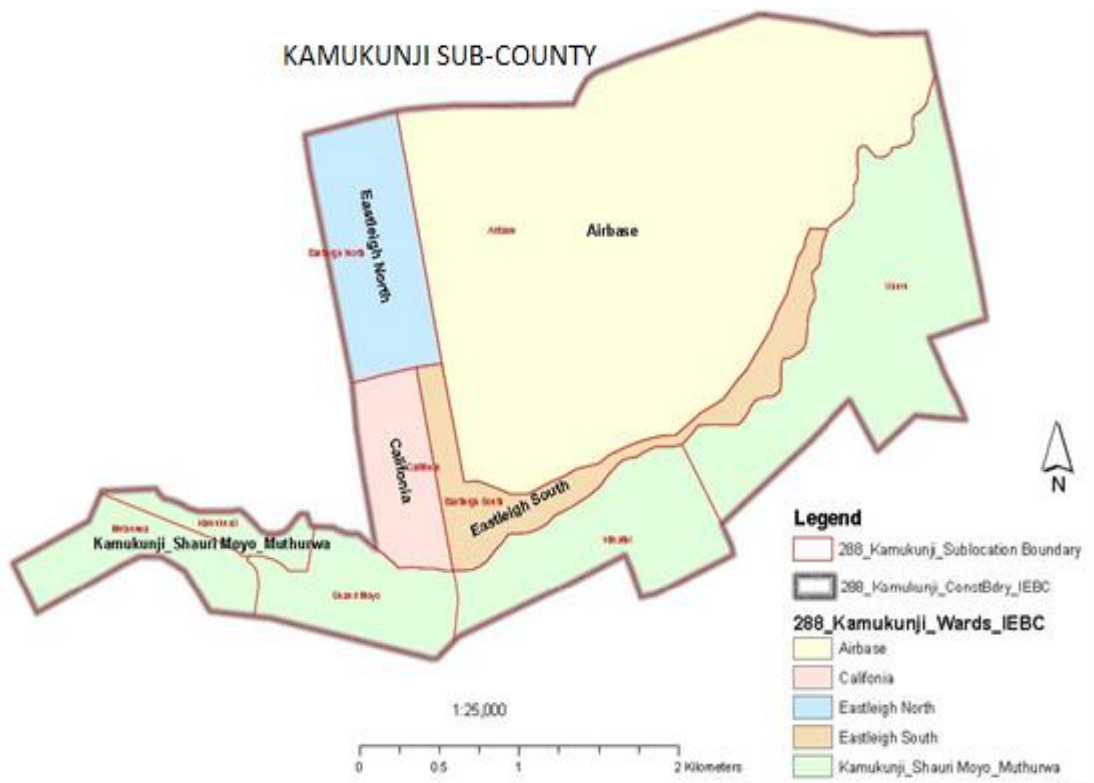


**KINOTI KIOGORA**  
**FOR REGIONAL COORDINATOR OF EDUCATION**  
**NAIROBI**

C.C.

Director General/CEO  
Nation Commission for Science, Technology and Innovation  
**NAIROBI**

## Appendix IX: Map of the Study Locale



## Appendix X: Originality Report

# THE EFFECTS OF KHAT CONSUMPTION AND TRADE ON THE SOCIO-ECONOMIC WELLBEING OF THE COMMUNITY IN KAMUKUNJI CONSTITUENCY, NAIROBI COUNTY, KENYA

by Rashid Ali Omar

Submission date: 14-Jul-2019 05:32PM (UTC+0300)

Submission ID: 1151685478

File name: RASHID\_FOR\_SUBMISSION\_JULY\_15TH.docx (11.15M)

Word count: 50498

Character count: 273574

THE EFFECTS OF KHAT CONSUMPTION AND TRADE ON  
THE SOCIO-ECONOMIC WELLBEING OF THE COMMUNITY  
IN KAMUKUNJI CONSTITUENCY, NAIROBI COUNTY, KENYA

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