



An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention.

Abstract

Capital punishment, also called the death penalty has been abolished in law and practice in several nations, yet a few percentages of world nations still subscribe to the practice, particularly for offences like drug trafficking. For many Asian countries, drug trafficking is regarded as one of the most dangerous offenses, and still attracts death penalty or a life sentence for those found guilty. Utilitarianism is the ethical theory that interrogates actions not from morality of right and wrong but from the angle of consequences of giving pleasure or happiness, and causing harm or pain. The question is, if drug trafficking is such a dangerous crime why do many African countries turn a blind eye to its consequences? This paper employs ethical theory of consequences to interrogate the effect of drug and substance abuse amongst young people in Nigeria, West Africa. its objectives include examining the challenge of addiction and the consequences for future generation, it evaluates the theory of benefit when harmful substances branded as carbonated drinks sold to the public and the effect of gradual addiction of innocent public, it critically analyses the problem of drug addiction and the challenge of detoxification. The paper employs literature review, and critical analysis to recommend and conclude on what the government should be doing to defend its citizens, it proposes what communities, nongovernmental organization, and parents should be doing to protects their wards, including what social agency should be doing to show intolerance for the social menace of substance abuse.

Keywords: Capital-Punishment. Utilitarianism. Substance-Abuse. Indigenous-Detoxification.

Onoyona-Ekeocha, Isoken Erhowo (PhD)

University of Ibadan
234-802-951-1799

<https://orcid.org/0009-0002-7363-3872>

Corresponding Authors Email:

ekeochasoky@gmail.com.

Date Received: 09th September, 2026

Date Accepted: 30th September, 2026

Introduction

It is very alarming that drug and substance abuse among young people has reached a critical situation with the possibility of coming across one intoxicated person on daily bases. Many reasons could accrue to this situation, it is either, the continual ignorance of the citizen of what they are consuming or it

could be a deliberate attempt of people to drink and forget their sorrows, seeking the 'bliss'. The alarming thing is that while this situation is common amongst young people, the government does not seem to care about the mental state of the future generation. Clearly, there is a threat to the psychological wellbeing and mental health of the future generation.

This issue requires urgent intervention for its implications for identity formation, mental health, and future leadership. Shedler, J., & Block, J. (1990, 5, 612).

In Nigeria, and like many West African countries, drugs and harmful substances are easily accessible to anyone who cares to search and who desires to imbibe, but more alarming is the escalation of harmful substances, sometimes disguised as free gifts at youth events. For instance, any organization can promote their products to young people at events, like the national youth's services orientation programs. The common practice is for these brands to act as sponsors during the camping session, through which they share their products to the Corp members free of charge. This act could be perceived suspiciously, and could be motivated by the intention to get them intoxicated towards addiction.

Though producers of energy drinks branded as carbonated drinks, claim to have written the contents clearly on the bottles, the challenge is that many people do not bother to read about the contents of what they are consuming. This could owe to several socio-economic situations including harsh economic conditions. It could also result from peer pressure and desire to be with the Joneses. Clearly for many young people, it is easier to copy others than stand alone. There is little awareness about people reading content of what they are consuming. An example could be deduced from debates and counter debates about alcohol and cigarette consumption, the reason for this example, is that despite the fact that

manufacturers indicate that 'smokers are liable to die young', people still continue to smoke, thus manufacturers and producers of such products can argue that they were doing their businesses, and people have choices. Yet, how much choice does an addict have?

This situation raises several ethical concerns, like utilitarianism, other theories include the issues of choices, the questions about benefit and the problem of consequences. Again, the phenomenological theory of lived experiences, come to bear in a recent data gathered from youth's event, held in different secondary schools and other youth's gathering. At many of those events, participants were asked to raise their hands if they knew of anyone who is addicted to drugs and seventy (70) percent of the 300 participants knew someone who was addicted to drugs, twenty (20) percent had a parent struggling with substance abuse, and ten (10) percent expressed a desire to address the issue. Oluremi Fareo, D. (2012, 5, 20, 341). insists that the widespread use of substances such as Tramadol and Colorado reflects a deeper societal crisis tied to economic hardship, social pressures, and identity struggles. He connects Opioid abuse with its relation to mental health, he emphasized that untimely death associated with substance abuse seems to be attaining the stage of a global crisis. the study shows that unregulated drug use, and substance abuse has diverse effect on social psychology, that the national drug crises impact on public health. The above

Citation: Onoyona-Ekeocha, Isoken E. "An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention". *Journal of People and Worldviews (JPW)*, 2026: pp343-353.

necessitate an interrogation of drug trafficking, substance and drug abuse, youth identity, and social structures that enable these social ills, through the lens of ethical theory of benefits.

The Ethical Theory of Benefits

The ethical principle of beneficence evolves from utilitarianism, a theory that obliges people to act for the benefit of certain consequences, for instance, physicians were expected to act for the benefit of its patient. And, business people are expected to act for the benefit of their customers, which is the general public. The theory benefit supports a number of moral rules to protect and defend the right of others, as it helps to prevent harm, and encourages the removal of conditions that will cause harm to others. Therefore, the theory proposes to help people and possibly rescuing them from danger. But the theory is a negation to selfishness and egoism, that is acting in accordance with what pleases the self. Thus, utilitarianism insists that “what is useful is good, and consequently, that the ethical value of conduct is determined by the utility of its results” (Microsoft (2009). in this principle, utilitarianism indicates that all moral action should focus on achieving ‘the greatest happiness for the greatest number.’ When utilitarianism is applied socially, legislations and social institutions should then aim at the greatest number of people who benefit from their laws and actions. Inadvertently, this ethical theory is opposed to concerns about personal convictions or one’s conscience. Thus,

utilitarianism does not allow a person to apply to their senses, as the focus is on the greater good or harm of the numbers of beneficiaries.

According to utilitarianism, morality’s central focus is benefits, for examples “social welfare programs, scholarships for needy and meritorious students, communal support of health-related research, policies to improve the welfare of animals, philanthropy, disaster relief, programs to benefit children and the incompetent, and preferential hiring and admission policies”. But the question is what makes these diverse acts beneficial? Additionally, Beauchamp, T. (2008) explores the concerns with benefit extensively, like the acts and policies obligations, including both theoretical ethics and applied ethics, which emphasizes how to place limits on the scope of beneficence, as it also extends bio-ethics and business ethics.

Therefore, Utilitarianism focuses on others, and egoism indicates acts that pleases the self. This explains why altruism insists that acting to please oneself is evil, but is this really the case? For instance, is it possible to please others all the time to the detriment of oneself? Perhaps it time to interrogate the foundation of the matter, that is the theory of utilitarianism.

Accordingly, utilitarianism indicates that the acts that please more people is the best act, and if we examine the case of study, like the concern about substance abuse, we have to be able to decide the pleasures, and harms involved in drugs.

Citation: Onoyona-Ekeocha, Isoken E. “An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention”. *Journal of People and Worldviews (JPW)*, 2026: pp343-353.

Many people who imbibe these drugs believe that they experience pleasure, therefore, the harm could only be determined in the long term. This situation raises several concerns, like how to evaluate harm that is not easily felt, or harm that could only be perceived and determined by others. In this case, the long-term harm of substance abuse could be felt in the gradual erosion on the mental health of the younger generation or its consumers. And medical doctors or nutritionist can determine that the consumption of certain substances cause future harm. Yet, all the consumer would be experiencing in that instance is pleasure. The question is what kind of intervention would be required? Clearly this is the situation that calls for government regulations and intervention.

Accordingly, the utilitarian theory attaches right and wrong to actions through the consequences, in this case pleasure or harm? Pleasure for manufacturers and traffickers like middle men who enjoy the financial benefit, and pleasure for the consumer who may be an addict. Yet, introducing utilitarianism to this conversation means that the pleasure and harm could be argued for both manufacturers and consumers, though, while one is long term, the other is short term and immediate. Beauchamp, T., & Childress, J. (2019. 9-12) explains that "whereby beneficence is a moral obligation to act for another's benefit, with the aim being to help further a patient's important and legitimate interests. Since beneficence is conceptually broad, it may be

accomplished conversely by avoiding or mitigating possible harms.

Also, Bester, J. C. (2020) 20(3), 53-62) examines the place of beneficence, individual interests and its connection to their wellbeing in medicine, his objective is to determine the meaning and implication of providing benefit to patients, he indicates that "the good of the patient is related to furthering the patient's wellbeing. So, to understand what is meant by 'benefit', we need to think about what is meant by 'wellbeing', develops a framework for a unified conception of wellbeing (and benefit) which encompass two proposed components, while the "one related to the patient's view of her own good, the other is related to "objective functioning that allows patients to pursue opportunities and an individual view of the good", he further insists on the *prima facie* of the two components, within this structure, that both must be weighted to see if an intervention qualifies as beneficial. Thus, if a benefit is to be valid, Bester contends that it may be established under either criterion and may not be overruled by the other criteria.

Accordingly, the principle of *prima facie* points to a thing that appears to be true on facial value, when it is really not so, thus, in this argument those involved in trafficking drugs, and those engaged substance abuse can argue for the initial financial benefit, pleasure and bliss, but not long after it leads to addiction, a habit that is then difficult to break. Thus, the benefit is defeated in the long run. Despite his well-developed argument, if

Citation: Onoyona-Ekeocha, Isoken E. "An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention". *Journal of People and Worldviews (JPW)*, 2026: pp343-353.

one considers beneficence as the physician's duty to act in the patient's best interest, there becomes danger in that a benefit is defined exclusively by the patient good versus the notion of the doctor's good. Leading to another ethical theory, autonomy. In this light the ethical principle of autonomy allows the right of individuals to make decision that concern them, that is self-determination. They express independence, and the freedom to make their own choices. The theory insists that people should be allowed to govern their own lives and bodies according to their own values, provided their choices do not harm others. Autonomy, is a very difficult term to conclude, particularly when the individual claim to be okay, insisting that their self-determined choice is right, meanwhile others do not hold the same view, what can other do when those choices are destructive?

Bester (2020) continuous to point out that there were several criteria of wellbeing in medicine. That in treatments related cases the "prolongation of life, restoration or preservation of function, and elimination of pain and suffering, should be pursued unless there is a compelling reason not to do so" (Avant & Swetz, 2020). In addition, Kling (2025) strongly believes that beneficence should be our guiding principle. In another view, "Paternalism, on the other hand, is the intentional overriding of one person's known preferences or actions by another person, where the person who overrides justifies their action by appealing to the goal of benefitting the person or of preventing or

mitigating harm to the person whose preferences or actions are overridden. Beneficence is not absolute and it is constrained by the principles of respect for autonomy, non-maleficence and justice." (Avant & Swetz, 2020).

On the Menace of Drug and Substance Abuse.

The general belief is that drug and substance abuse refers to the use of chemicals for the purpose of creating pleasures to self, that eventually effects the brain negatively, it is believe that there are over 190 million drug users around the world, and this problem has been increasing at alarming rates. The special concern is on young adults under the age of 30. Previously every form of drug misuse and self-medication was lumped as drug abuse, but recent studies draw the line between drugs and substances, defining the difference between the conversation is a critical discourse in the bioethical and medical science. In this view, studies in substance misuse and drug abuse expose the dangers, Muhammad *et al.* (2021), explains that the rise in social violence, vices and negative behaviour among youth and adolescents could be associated with substance abuse. They indicate that substance abuse amongst young people has adverse impacts on their physical and mental health, leading to complications, yet adolescents and young people continue using these drugs, despite the known risks associated with the drugs. This study confirms the believe in the prevalence of drug and substance abuse, it emphasized the 'problems

associated with substance misuses. They attempt to give reasons for the state of affairs, deducing why adolescents are vulnerable to drug abuse, in this effort, they traced the cause of addiction and substance abuse to their early exposure, insisting that those who are involved in substance misuse at an early age, continue to seek more thrill as they grow older, eventually evolving into the use of hard drugs.

In the same light, Sidana (2008) points to the complex nature of substance abuse as it interconnects with medical and social consequences, this researcher also agrees that drug abuse is a social problem affecting "all sections of society. It can affect any body regardless of age, sex, socio occupational status. No geographical location, race or religion is exempt". Stressing on the implication of substance abuse on users and their families. The work admits to the complexity of issues in the resolution, and prevention of the problem of drug and substance abuse. Thus, declaring the multidimensional nature of the problem. Bala *et al.* (2023) further contributes to the study by pointing to the social menace of drug abuse, insisting that the issue calls for urgent intervention. The emergency owes to the fact that persons who imbibe, use and are addicted to drugs and dangerous substances have been connected to crime and criminal behaviour. This research, conducted in the Northern part of Nigeria, in Kano State indicates that "drug abuse is the trending social problem affecting Kano metropolis, and that the rate at which it is

growing, is alarming. The study points out variations between areas, it indicates that the menace of substance and drug abuse involves virtually all categories of people regardless of age, gender, and socio-economic class". They explain that this situation has serious consequences on the physical and psychological well-being of drug users, resulting in health problem, which later boomerangs into social problem as such addictions means that society would have to intervene and the addicts become useless to their society. Many addicts are unproductive, and they turn to crime to get sustenance and to be able to afford to maintain their expensive habits. They recommended parental supervision and "better government policies on the youth, community intervention and extensive mass media mobilization campaigns".

For Daley *et al.* (2020), substance abuse is no different in other spheres, terming it 'omnipresent'. Clearly, the problem of drug and substance abuse has become a worldwide problem, affecting different societies including the Western world. According to World Health Organization: Substance Abuse Facts, the use of "psychoactive substances around the world is estimated at 2 billion alcohol users, 1.3 billion smokers, and as of 2015, 255 million illicit drug users, up from 185 million several years ago. Substance abuse was estimated to be responsible for 12.4 percent of all annual deaths worldwide". Deductively, drug and substance abuse is not only connected to criminal activities, it is also blamed for

child abuse, and negatively influences the education of children.

Again, domestic violence, causes of division and the destruction of family values are some of the implications of drug and substance abuse. Misapplication of substances also affects the economy, and entire communities. Thus, substance abuse has not regard for religion, race, tribes and tongues. Though, Sahu & Sahu (2012) indicate that young people have been held hostage to the use and threat of substance abuse, yet, the concern is not only the alarming rate of drug addicts, but its threats social wellbeing of the people.

While indications would show that many Western societies are concerned and are making efforts to deal with the state of the mental wellness of their citizens, Global southern nations cannot claim the same thing, as many are battling with other economic and social problems. Including corruption of politicians, the deteriorating health of its citizens, increasing crimes that hamper productivity, and unsettled homes that destroy relationships. In this confusion the investigative lenses should be focus on drug traffickers, who perpetrate this evil and make the substance available for consumption. Globally, drug trafficking is a multi-billion dollars crime business, and very difficult to curb as it erodes social and moral values. Drug trafficking and substance abuse is impeding the overall progress of many societies. This must explain why Asian countries like China attach the death penalty to the crime,

Yet China and other like countries are not exempted from Global criminal activities. Thus, drug and substance abuse is a threat to the continued existence of humanity. The question is, who takes the blame for production of substances? what can be done to curb this menace? Is it ethically beneficial to support that death penalty, for those trafficking drugs and harmful substances? Could the death penalty support the utilitarian theory in this case? How should Global South nations save their peoples? Finding answers to these questions is important as detoxification is a very expensive enterprise, and many addicts are willowing in their waste.

Critical Analysis

Moral and ethical theories could not be too formal, as they are not always straight forward, there are conditional and situations that calls for reviewing certain theories and the value associated with it. The reality is that for people to meet the conditions of morality, could mean a little bending which is termed as situation ethics. There are moral concerns that when kept to the letter could then justifies certain criminal activities. For instance, murder can be justified as self defense, and there are other like situations that indicts moral theories as too formal or over judicious. In the light, one brush cannot justify a moral theory, this must explain the relevance of the ethical theory, like situation ethics. Situational ethics is the theory that insists that it is impossible to apply universal laws and principles to all causalities. In this conversation drugs and substances

Citation: Onoyona-Ekeocha, Isoken E. "An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention". *Journal of People and Worldviews (JPW)*, 2026: pp343-353.

have their use, it only becomes an abuse, when its application does not stem from medical advice.

Again, the idea about substances is complicated, as food, feeding and nourishment comes from different types of substance. Hence, the line between when substance is useful or becomes harmful is thin. This owes to the fact that many substances are produced from things like plant and other animals. Medically, analgesics are substances used to relieve pain, but many have side effects, for instance, Ludlum is meant to dull pain but when overused it becomes addictive, however, a person who is in constant pain seek relief, not caring if it eventually leads to addiction.

The point here, is that humans are responsible for the production of substances, whether they were positive or negative, depends on the producers. During Covid19 Onoyona-Ekeocha (2025) insists on the widespread of the awareness to alternative medicines. The new awareness concerns plant use and their substances. This was the case as indigenous knowers shared knowledge about herbs and their uses. In many African countries, case study Nigeria, where knowledge about how to produce certain substances became easily available, those who cared to know and practice what they knew could then add herbs together to produce substances. By deduction then, even knowledge about how to produce harmful drugs became readily available. A little search on social media would prove this. Thus, the

question is, who is controlling the reckless productions of substances?

The explosion of substance production that occurred during the last Covid 19 pandemic is yet to be properly researched or documented. The lived experience with the pandemics and their outbreaks shows that many Africans were conversant with the benefit of plants and the substances extracted from them, conducting a more indebt investigation would reveal how local knowledge and word of mouth saved people who consented to preparing their own 'concoctions', that served as the means of drugs, and anti-covid substances. These recommendations from indigenous knowers helped in saving many people during the recent covid 19 pandemic. There is an urgent need to research and document this experience. However, the question about who and what to blame for production of substances could also be found in many indigenous African societies, example is the Northern Nigeria.

In these lived experiences, many Northerners who peddle these substances understand the use of plants and the method of production of chemical substances. Also, in other region of Nigeria the common experiences are found with 'alagbo' trado-medical practitioners who also peddle these drugs. Again, many of these substances are now package in containers for public consumption.

Yet, in the search for resolution, there is little or no information about the contributions of indigenous knowers, and

they are not being recognized for their contribution to resolving drugs and substance abuse, Many are losing their patency right to researchers who are able to document the information, and, this is the case despite the fact that many Africans who survived covid 19 could trace their survival to the use of herbs recommended by these knowers.

Nonetheless, what has become a menace is the lack of control of these knowers and their advocates, drug peddlers are all over the street in Nigeria, recommending different substances from sex enhancers to organ enlargement. This is truly menacing when we consider the fact that no research has been done or been made public about the benefit, hazards and complications from these substances. Again, one wonders if the government is truly ignorant of the significance of these apothecaries in substance misuse? Just like previously indicated, curbing the menace of drug and substance abuse is complicated and multi-dimensional. As this takes us back to the utilitarian theory or ethical beneficence. Should the government be concerned about the endangered future generation. Could African politician and their government bother about creating an atmosphere for a sustainable society? Are these politicians bothered about their future citizen or concerned about what they are consuming? What is the influence of drug traffickers in this discourse?

Candidly, external influence of drug traffickers could not be easily over looked. In this scenario, the problem of drug and substance abuse entails internal and

external factors. The external traffickers provide harder drugs, which an addict would not bother with the danger, since they are already hooked on drugs and they are seeking more potent portions. Yet, these traffickers have internal support systems in many countries that is make hard drugs and substances available on the streets of Nigeria.

Therefore, considering the menace, and the dangers of these substances, that enable abuse and further addiction, shouldn't the death penalty be supported against drug traffickers? Like it attains in those Asian countries. One wonders why the death sentence would be applied to a crime like drug trafficking, the answer is not farfetched, drugs and substance abuse destroy people, those who produce and sell them are enemies to humanity. Yet again, what if the peddlers and advocates could argue for their business and profits? The counter position would then involve a review of the utilitarian theory. But, the question is, what is the difference between the pleasure it brings to people, the users and the producers? And, what are the consequences for consumers, the pain to families of those whose loved one are suffering from addiction? Again, what about the harm it generates in society, what is the weight of each position? Would the death penalty resolve the criminal acts of importing and trafficking drugs? Clearly, the death penalty is a big deterrent, hence, it should be considered, particularly if the crime between drug traffickers and indigenous apothecaries could be resolved.

Citation: Onoyona-Ekeocha, Isoken E. "An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention". *Journal of People and Worldviews (JPW)*, 2026: pp343-353.

But concluding on the benefit of the death penalty as a deterrent would have another angle, perhaps another option should be available, this is helping to resolve the problem created by substance abuse and its social menace. Another view could be, assisting addicts with detoxification, though strenuous and expensive. Nonetheless, substance addictions could be resolved in the same way it was achieved, through production of detoxifiers. Surprisingly, not many people turn to indigenous knowers like 'alagbo' indigenous herbalists, for a solution to drug addiction. This is true, even as lived experiences reveal a generation of endangered young people under the influence of drugs.

How should Global South nations be more concerned about their people? Or, what can be done to improve the value of their citizens? Finding answers to these questions is critical to sustainable Africa, since the quality of citizens impacts on the nation's capacity, so what should African countries do to save its people? This question becomes necessary from the dangers of the rise of people who abuse drugs and substances. The idea about detoxification has value, particularly through the incorporation of same local peddlers. They could be funded to help in sexification of drug addicts. The question is important as detoxification is a very expensive enterprise, the Global West easily have access to rehabilitation and detoxification centers, but same cannot be said for their counterparts in the Global South, and

many addicts are willowing in their waste.

Conclusion and Recommendation

Utilitarianism, Situation ethics and the question of choice is conflicts as views about harm and who is being harmed differ. The concern is can a person intervene in the life of others, in the guise of trying to protect them? What happens if they refused to be helped? Herein lies the ethical dilemma. Parents and their attempt to rescue their wards could only happen through overriding their choices. But government may intervene for sustainable society. This happens if government would feel the responsibility for the wasting of life? Would government consider that the next generation is wasting away? Would government care?

On Detoxification and indigenous method. In one ethnographic research, I decided to approach these peddlers, 'alagbo', appealing to help resolve a crisis of addiction, after several attempts and consultations, I got a remedy and methods of application, hopefully and wishing it would help someone. This shows that indigenous people can be consulted for help with drug and substance abuse.

Egbo Shapo - cut into pieces, wash it, and put into the pot.

Osan weve - cut into two and put into pot.

Olu Iju- wash it and put it in the pot.

Bara - wash it, cut it open to remove the egusi-like seeds in it and put in the pot.

Omidun - add it as the liquid to cook the herb.

Ako koun - that is potash to be added.

Citation: Onoyona-Ekeocha, Isoken E. "An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention". *Journal of People and Worldviews (JPW)*, 2026: pp343-353.

This research is significant and contributes to knowledge as it seeks to intervention and a resolution to addiction and substance abuse. It recommends different approaches in resolving the crises that ensure from drug and substance abuse it propose southern approach to detoxification, and recommend additional policies to control drug abuse and other way of implementation. This should involve government and individuals' approaches and recommend additional policies to control drug abuse and drug trafficking.

References

- Avant, L. C., & Swetz, K. M. (2020). Revisiting beneficence: what is a 'benefit', and by what criteria? *The American Journal of Bioethics*, 20(3), 75-77.
- Bala, A., Bala, S. D. T., & Ali, T. M. (2023). The menace of drug abuse on families in Kano metropolis. *Fuoye Journal of Criminology and Security Studies*, 2(1).
- Beauchamp, T. (2008). The principle of beneficence in applied ethics.
- Beauchamp, T., & Childress, J. (2019). Principles of biomedical ethics: marking its fortieth anniversary. *The American journal of bioethics*, 19(11), 9-12.
- Daley, J., Elliott, F. J., Gibbs, T. M., & Kitteringham, G. (2020). Substance abuse. In *The Professional Protection Officer* (pp. 233-252). Butterworth-Heinemann.
- Driver, J. (2009). *The history of utilitarianism*.
- Kling, S. (2025). Beneficence: our guiding principle? *Current Allergy & Clinical Immunology*, 38(2), 110-112.
- Microsoft (2009). Encarta Encyclopedia. Microsoft Corporation. All rights reserved.
- Mill, J. S. (2016). Utilitarianism. In *Seven masterpieces of philosophy* (pp. 329-375). Routledge.
- Muhammad, A. S., Baba, M., Saleh, A., & Idris, S. Y. (2021). *Menace of Drug and Substance Abuse Problems to Adolescents and the Society*.
- Sahu, K. K., & Sahu, S. (2012). Substance abuse causes and consequences. *Bangabasi Academic Journal*, 9(12), 52-59.
- Scarre, G. (2020). *Utilitarianism*. Routledge.
- Sen, A. (1979). Utilitarianism and welfarism. *The journal of Philosophy*, 76(9), 463-489.
- Sidana, R. (2008). Substance Abuse: A Growing menace mission prevention. *Journal of Mental Health and Human Behaviour*, 13(1), 3-7.
- Shedler, J., & Block, J. (1990). Adolescent drug use and psychological health: A longitudinal inquiry. *American psychologist*, 45(5), 612.
- Oluremi Fareo, D. (2012). Drug abuse among Nigerian adolescents strategies for counselling. *Journal of International Social Research/Uluslararası Sosyal Araştırmalar Dergisi*, 5(20), 341.
- Onoyona-Ekeocha, I.E (2025) African Indigenous Eldership, Epistemologies and Curriculum Development for Critical University Studies. *Journal of Philosophy* <ljp.philosophy@lasu.edu.ng>

Citation: Onoyona-Ekeocha, Isoken E. "An Ethical Evaluation of Drug and Substance, the Problem of Detoxification and an Indigenous Intervention". *Journal of People and Worldviews (JPW)*, 2026: pp343-353.