

**THE ROLE OF AFRICAN RELIGIOUS INSTITUTIONS IN
PSYCHOSOCIAL HEALING OF WOMEN AFFECTED BY
TURKANA-POKOT ETHNIC CONFLICTS IN KENYA**

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DECLARATION

This thesis is my original work and has not been submitted for award of a degree or any other award in any college, institution or university other than Machakos University.

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DEDICATION

This research work is dedicated to the National Government of Kenya in the Ministry of Interior and Coordination of Nation Government, Ministry of Youth, Gender, Sports and Culture, Religious Studies students and non-governmental organizations.

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ABBREVIATIONS AND ACRONYMS

AMISOM	: African Union Mission to Somalia
DRC	: Democratic Republic of Congo
HIVAIDS	: Human Immunodeficiency Virus and Acquired Immunodeficiency Syndrome
NGOs	: Non-Governmental Organizations
SDGs	: Sustainable Development Goals
SPSS	: Statistical Package for the Social Sciences

OPERATIONAL DEFINITION OF TERMS

Anomie	A situation where there is a lack of the usual social or ethical standards in a society hence creating a normless society
Ethnophilosophy	Collective thought system or the collective participatory thought of the African worldview.
Holistic Healing	Treat of full body and/or mind in all aspects of life; socially, spiritually, emotionally etc. It involves total wellbeing of human being, the way he/she relates with people the mental being and the relationship with the Supreme being
Lacunae/Lacuna	It's a situation where by there is a missing gap which is caused by people not observing the law and rules that have been set by the society
Psychosocial	Pertains to the influence of social factors on an individual's mind or behavior, and to the interrelation of behavioral and social factors
Psychological Healing	Refers to the process of alleviating mental and emotional distress and promoting well-being through various therapeutic approaches
Resolution	The act of resolving or determining upon an action, course of action, method, procedure, etc.
Trauma	Deeply distressing or disturbing experiences which are caused by wars, death and other natural calamities
Women Guilds/ Chama	Fellowship of women with the aim of helping each other.

ABSTRACT

This study examined the Role of African religious institutions in providing psychosocial healing to women victims of armed conflicts in the Turkana and Pokot communities in Kenya. Specifically, it investigated the role of African religious dimensions of peace and conflict and their non-violent resolution as expressed in the traditional religious and philosophical oral texts of the Turkana and Pokot people. It demonstrated how they can contribute to our understanding and mechanisms or methods for providing psychosocial healing to women victims of conflict between Turkana and Pokot. Further, it sought to examine how African religious institutions are resourceful to the promotion of peace and justice and their implications on conflict resolution activities. The study was based on four specific objectives: To identify the root causes of inter-community conflicts among the Turkana and Pokot communities; To investigate what kind of traumatic experiences Turkana and Pokot women go through; To show which extent African religious institutions are utilized and intergrated in providing psychosocial healing to women victims of inter-ethnic conflicts; To identify the approaches from African religious institutions that can be used to deal with trauma in women victims of inter-ethnic conflicts. The study was guided by Anomie and ethnophilosophy theories. This study employed a descriptive research design that consisted of measures of central tendency (mean, mode median). The research area, Kainuk which borders the two communities has a population of 10535 people. The sample size of 182 respondents were selected for this study. This study used a purposeful sampling technique where respondents were classified as: political class, social class, economic class, and religious class. The study also utilized primary methods of data collection, specifically questionnaire and interview guide. The collected data was analyzed both quantitatively and qualitatively. The quantitative data was analyzed through the use of SPSS software, which consisted of measures of frequencies, dispersion, and central tendency (mean). The analyzed data was presented in table format. This research also conducted a thematic and descriptive statistical analysis. The study was significant since it explored ways, methods, or approaches to solving conflicts, and more specifically, on how to provide psychosocial healing to women victims of armed conflicts in Turkana and Pokot. The results revealed that the main causes of conflict include: resource competitions, cattle rustling, ethnic identification and historical grievances, political and ethnic differences, poor governance and inadequate conflict resolution mechanisms. Additionally, it was found that religious institutions have significantly provided spiritual, social, and emotional support to women in need, and conflict resolution mechanisms. The study recommended that, given the importance of incorporating spiritual beliefs and cultural norms into healing approaches, it is essential to ensure that trauma healing programs are culturally sensitive and responsive to the diverse needs and experiences of survivors.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter deals with the background to the study, statement of the problem, objectives of the research, research questions, assumptions of the study, theories that guided the research, significance of the study, limitations and scope of the study.

1.1 Background to the Study

African religions are among the major old religions in the world. These religions have various major domains and themes such as the nature of God, creation, life and life cycle, specialists and the notion of evil (Mbiti, 1969). These African religions permeate all spheres of life such that one cannot differentiate the religious from the secular. According to Mbiti, everything in life is religious and every community has its own culture which is different from the other hence the term religions. Given this fact then, life is an institution that was and still is, important in the Africa religious beliefs and cultural practices. In this respect, anything that did not support life was dreaded, unwished and indeed punishable.

Also argued that African religions cannot be separated from the philosophy of the people. (Temples, 1945), similarly asserted in his famous book, *Bantu Philosophy* this relationship between thinking and religion is termed as ethnophilosophy. Ethnophilosophy is a spontaneous collective thought system or world views (Mbiti 1969: 1-2.) Further, Ethnophilosophy documents African system of religious beliefs, ritual and cultural practices, and thoughts, which is also termed as the collective participatory thought or African worldview.

This inseparability of thought and religiosity led to establishing significant institutions within the African context hence another important domain. The institutions include council of elders, religious leaders, chiefs, oral traditions such as songs, stories, proverbs, wise saying, dialogue among others, neighborhoods etc. (Kasomo:2009: 1). These African religious institutions are the custodians of morality and whenever they give out guidelines, people obey without questions.

These African religious institutions are based on the norms, values, cultural, justices and traditional settings of the community (Mbiti ,1969). These African religious aspects are reflected or can be found among the Pokot and Turkana bordering pastoralist communities of Kenya. The two ethnic groupings practice and participate in African religions though in diverse ways in spite of close proximity to each other. The two ethnic communities acknowledge belief in Supreme being, evil spirits, the institutions of chiefdoms, religious and specialist leaders, elder hood, living dead, ancestors.

The Turkana and Pokot communities have some practices which are common yet they are sources of deep rooted animosities. For example, Livestock keeping is one major religious, economic and cultural practice common to the two ethnic communities (Muntet, 2016). Hence each community struggles to raise as many livestock as possible regardless of the ways of acquiring. Specifically, both communities have the notion that ‘a cow is life.’ They depend on cows as their main source of livelihood for food, prestige, dowry, marriage rites, wealth and status. This commonality aspect is also a source of animosity between these two ethnic groupings. One fundamental difference between these two ethnic groupings is language, that is, the Turkana speak Turkana while Pokot speak Kalenjin languages respectively. This makes communication to be very difficult if not impossible. Another significant difference is that the Turkana do not practice

circumcision as a rite of passage. Further the Turkana do not bury those who are killed during enemy raids because they believe that evil spirits might spread in the community due to touching the dead. The bodies are left to rot (Parenti, 2011). This is a way of living but to some extent, it dehumanizes or causes trauma to the women left behind.

These diversities and major differences go beyond religions and cultural differences to fully manifest ethnic conflict. A study by (Devine, 2016) states that there have been inter-ethnic conflicts between Pokot and Turkana communities. These conflicts are fueled by frequent droughts or floods which lead to famine, limited pasture and water scarcity.

In these conflicts, mostly men and young men take part and, in most cases, they are killed leaving behind women and children. According to (Muntet, 2016), inter-ethnic conflicts, cause significant harm to women who are vulnerable during wars. Women are affected by these inter-ethnic conflicts and the need to address the issue by providing psychosocial healing. These continuous conflicts have been going on despite being addressed by non-governmental organizations and other organizations. This study therefore, seeks to interrogate the African religious institutions seeking to demonstrate how they are important or can be impactful in providing the psychosocial healing to women victims of conflict between Turkana and Pokot.

1.2 Statement of Problem

The Pokot and Turkana border has faced historical conflicts associated with communities living along the border. These communities are ethnically diverse and more so the physical boundary demarcates this difference. This is further nurtured by the limited and scarce natural resources such as land, water, pasture, and modern formal

institutions such as administration and learning centers. As a result, this has been the source of continuous conflicts, frequent cattle rustling, and killings which have caused social disorder in Turkana and Pokot communities.

Given the status quos, the most affected are the women and children who are an important part of the society and represent almost 90% of the success of our society (Schilling, Opiyo & Scheffran, 2012). This Conflict can result in higher levels of gender-based violence against women including arbitrary killings, torture, sexual violence, abductions and forced marriage which endangers the lives of women. It is therefore, arguably that women are general more predominantly, primarily and increasingly targeted in conflict prone zones and continue to wreak havoc on their lives. This is largely due to the fact that in conflict societies there is general break down of the rule of law, the availability of small arms, the breakdown of social institutions of control such as the family structures, political, economic and social structures.

The outcome is untold suffering of women as mentioned above and hence there is the need to address the malaise affecting women in these conflict prone zones of Turkana-Pokot border. Little research from an African religious institutions perspective has been done in the line of providing psychosocial healing to women of the Turkana and Pokot. This is the research gap that this study intends to fill. Specifically, the current study wishes to explore or rather investigate the role of African religious institutions in providing psychosocial healing for women in conflict among the Turkana and Pokot.

1.3 General Objective

The general objective of this study is to explore the role of African religious institutions in providing psychological healing to women victims of ethnic conflicts among the Turkana and Pokot communities.

1.4 Specific Objectives

This research was guided by the following specific objectives:

1. To identify the root causes of inter-community conflicts among the Turkana and Pokot communities.
2. Analyze traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone.
3. To show the extent which African religious institutions are utilized to provide psychosocial healing to women victims affected by inter-ethnic conflicts among the Turkana and Pokot communities.
4. To suggest a holistic approach for trauma healing for use by stakeholders and policy-makers work on the plight of victims of armed conflicts.

1.5 Research Questions

1. What are the root causes of inter-community conflicts among the Turkana and Pokot communities?
2. What kind of traumatic experiences Turkana and Pokot women go through?
3. To which extent are African religious institutions utilized and integrated in providing psychosocial healing to women victims affected by inter-ethnic conflicts?

4. What are the approaches or methods from African religious institutions can be used to deal with trauma in women victims of inter-community conflicts?

1.6 Assumptions of the Study

1. There are underlying factors which can be discovered and analyzed and can help to provide conflict resolution.
2. The inter-ethnic conflicts among the Turkana and Pokot communities might have caused traumatic experiences among women who are presumed to be not only passive victims but also bear unique burdens and forms of suffering.
3. The African religious institutions might have actively been involved in offering emotional and spiritual support to women experiencing trauma and might not be enough in dealing with the trauma.
4. This study assumes that African religious institutions might have developed spiritual and ritualistic methods relevant to healing trauma among women affected by intercommunity conflicts and these approaches might be underutilized or unrecognized in formal trauma care systems.

1.7 Theoretical Framework

This research was guided by Ethnophilosophy and Anomie theory. Anomie theory is a sociological concept which describes a state of normlessness where social norms are not present. The theory will address factors causing conflicts in Turkana Pokot communities. Ethnophilosophy will address the three objectives.

1.7.1 Anomie Theory

The research was guided by the Anomie Theory by Merton Robert (1938), Kennewed (1954) and Ethnophilosophy theory by John S. Mbiti (1969 and Fr. Placide Temples

(1945). The foundation of Anomie theory is from Emile Durkheim who explains that society is guided by social order which is derived from social values rules and standards. Every society has its values different from another. Lack of these values will lead to social disorder (Anomie).

Durkheim refers to disorder as normless while Merton refers it as Anomie, hence the Anomie theory. Merton used social disorder to come up with the Anomie Theory. Most people strive to achieve culturally recognized goals. A state of Anomie develops when access to these goals is blocked to entire groups of people or individuals hence leading to disadvantaging some individuals, causing psychological stress as social conflicts. Women and children suffer because institutions of social control are breaking, for example, families are breaking. There is rampant corruption among institutions of social control leaders like in the case of food donations to victims. The two communities' indigenous institutions of social control are there but should be revitalized or strengthened to provide psychosocial support so that there is no anomie. This theory addresses how the social structure in a society of Turkana and Pokot communities have been broken down hence causing anomies. Values have been diminished in the society resulting from revenge, mission and hatred hence causing conflict in the community. In an African setup, women were to be preserved but they are not in the modern society hence values have been broken. The issue of women not being taken care of has been caused by breakage of norms. This theory talks of society and how values and norms have been broken to cause disorder hence conflicts. According to Durkheim, when values are upheld, there is order hence it is used in the recommendation of a peaceful society. Initially, the values were upheld in the Turkana and Pokot communities but currently there are anomies due to the values not being upheld in the society. Anomie

theory address's objective (1). However, the Anomie theory may not address the African religious institutions and the embedded significance when it comes to psychosocial healing. This gap is filled; it is augmented by Ethnophilosophy theory advocated by John Mbiti and Fr. Placide Temples.

1.7.2 Ethnophilosophy Theory

Ethnophilosophy is the study of indigenous religious and philosophical systems or institutions (Mbiti, 1969 and Temples 1945). Zeverin Emagalit (2006) falls into the category of African philosophers that see Ethnophilosophy as a (re)collection and documentation of oral wisdom. For Emagalit, Ethnophilosophy is a system of thought that deals with collective world views of diverse African people as a unified form of knowledge based on the myths, folk wisdom and proverbs of the people: Ethnophilosophy is a specialized and wholly customs dictated philosophy that requires a communal consensus. It identifies with the totality of customs and common beliefs of a people. It is a folk philosophy (Emagalit, 2006). Ethnophilosophy is a strand of the philosophic enterprise with geographical locus in that it has a real relation to ethnic people or tribal communities. Ethnophilosophy looks inward into the culture of the people in its endeavor to formulate themes for philosophical development. Ethnophilosophy is thus characterized by its elemental cultural contents.

This theory addresses the functions or roles those social institutions which make a society system provide to its women who have been affected by disorder in the society. It points out that the institutions should provide a positive function to these women who are going through trauma in their lives. This theory will address the main or general objective which is to explore the role of indigenous religious cum social institutions of control in providing psychosocial healing to women affected by inter-ethnic conflicts.

This theory advocates for unity and order in the society in all its values, norms, standards and, beliefs. In this study, both ethnophilosophy and Anomie theories will provide the perspectives at which the objective of the study was achieved.

1.8 Significance of the Study

Psychosocial healing in Africa is often done through material means such as food, shelter, and clothing provided by non-governmental organizations. African religious institutions of social control are not utilized to their full potential in providing psychosocial healing. This study aims to help society members understand the vulnerability, value, and importance of women. The understanding unravels the challenges women undergo after inter-ethnic conflicts and explore possible measures to provide psychosocial healing to them. The study may also help learning institutions, government and other interested parties become more equipped to provide special skills regarding psychosocial healing to women.

The conflicts have caused underdevelopment in the nation, making it difficult for the nation to achieve the National Accord and Agenda Four Commissions developed by the former president of Kenya, His Excellency Uhuru Kenyatta. These commissions include food security, affordable housing, affordable health care and manufacturing. In all these, women are inclusive and play critical roles.

1.9 Limitations of Study

Conflict has affected all the people in the respective communities – children, men, and women. However, given the scope and space, the focus was on women victims. The concept of holistic healing is very broad to include dimensions such as social, religious, cultural, psychological, economic, and ecological. The study limits itself to religious,

cultural and social dimensions of trauma healing. Traumatic experiences of the victims can be noticed while interacting with them for a long time. Since the researcher will not have long time with the respondents, the study will confine itself to traumatic experiences that are noticeable within the stipulated time-frame of study.

The area has been characterized by recurring conflicts, among Turkana- Pokot communities. There have been killings even to the security personnel working among the local communities hence causing fear. The issues under investigation are sensitive since they deal with painful and contentious histories and memories of conflicts and traumas. As such, this could easily lead to the possible polarization of the research population. Some respondents from one community are likely to present themselves as victims of attacks by the other community. This could lead to polarization of the entire research population and thus lead to more distortions of the research. It is also possible that others may decline participation for fear of recrimination. However, the researcher tried to stay with the communities, get a translator and have a good rapport with the communities involved.

1.10 Scope of the Study

The focus of this study was on Turkana and Pokot women who are affected by inter-ethnic conflicts. It focused on religious institutions that enhanced cohesion in Turkana and Pokot communities like family, neighborhoods, elders and religion to see how they bind the community together. It focused on several types of psychosocial healing that focus on traumatic experiences that women have gone through and see how women can be supported. It also focused on holistic healing within affected women. 'I am because we are (Ubuntu)'.

The geographical scope of the study was Kainuk in North Western Kenya. The required information was obtained from 182 members from both Turkana and Pokot communities, 92 from Pokot and 90 from Turkana community. The study was conducted within a span of three months. It was conducted between the months of April and June 2024.

1.11 Chapter Summary

This chapter introduced the research topic. It gave an insight on the problems to be addressed. It also gave the general and specific objectives, theoretical framework, research justification, research scope and definition of terms in relation to this research. The main objective of the study is to explore the role of African religious institutions in providing healing to women victims of ethnic conflicts among the Turkana and Pokot communities of Kenya.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviewed previous studies on the study topic aimed at establishing the role of African religious institutions in providing psychosocial healing to women victims of ethnic conflicts using a case study of Turkana-Pokot communities in Kenya. The literature review was based on four specific objectives: To identify the root causes of inter-community conflicts among the Turkana and Pokot communities; To investigate what kind of traumatic experiences Turkana and Pokot women go through; To show to which extent African religious institutions are utilized in providing psychosocial healing to women victims affected by inter-ethnic conflicts; To identify the approaches from African religious institutions that can be used to deal with trauma in women victims of inter-ethnic conflicts.

2.1 Root Causes of Inter-Community Conflicts Among the Turkana and Pokot Communities

Ethnic conflicts were not a new occurrence as they have existed all over the world for over a long time. However, the most recent 20 years after the fall of socialism, there is a focus of public attention due to the conflicts in Rwanda, Eastern Europe and collapse of the previous Soviet Union (Stavenhagen, 2016). According to (Turaeva, 2021), the consequences of ethnic conflicts bring about suffering, death, destruction and psychological oppression. The victims of these ethnic conflicts are often in many thousands as one group attempts to get rid of another. The outcome can last for generations. There are several factors that contributed to ethnic conflicts e.g., socio-economic conditions, political and historical among others.

Social economic conditions can lead to conflicts among people living in areas where there are poor education standards, food security, and different social values where each community thinks that its values are right. Africa has reliably experienced the issue of poor leadership which has retarded political stability, peace and unity in almost all African countries. Leadership should provide virtues of administration and social justice. Unfortunately, African leaders are weak, corrupt and not patriotic which leads to injustices. Sudan, Liberia and Nigeria faced this because the leaders failed to foster unity in their countries. According to (Adedeji, 1991), African leaders should unite their people, failure to which leads to conflicts. If leaders will not take their role of uniting their people, conflict will continue to arise. Many factors that can lead to conflicts. These factors can be classified into social, historical, political, structural or social, economic and cultural.

First, (Turaeva, 2016) state that ethnic conflicts are more likely to occur in areas where ethnic groups lack an adequate representation in public and political organizations. Second, socio-economic factors also contribute to ethnic conflicts. Biased economic frameworks in which different groups are faced with unjust choices in terms of economic opportunities, access to land and different standards of living will most likely lead to rigidity and destabilization (Bekmirzaer, 2022). This is true because one group might think it is marginalized. In addition, cultural factors majorly contribute to conflicts within different ethnic groups. Communities with problematic history and stereotypical perceptions over cultural biasness often led to inter-ethnic conflicts (Mohammadza, 2016). The incapacitation of traditional forms of dispute resolution through the use of the council of elders has changed due to bribery and corruption, formal education and westernization therefore leading to inter-ethnic conflicts.

Lastly, other factors that contribute to inter-ethnic conflicts include structural factors. (Mohammadza, 2016) states that the long-term causes of ethnic conflicts are the conflicts that have been built to the norms structures and policies of the community. Different societies have different norms, structures, values and policies and due to this, pluralism of the norms, values and policies lead to conflict among the societies because every society thinks its structure is the best.

2.1.1 Superiority and Group Inequality

This is a situation whereby one group is seen more powerful and important than the other and the other group which looks inferior starts to develop hatred and revenge to the other group. This superiority and group inequality emerges and people start wars. This was experienced in Nigeria where two communities were separated. One ethnic group was against the other group and was elevated and provided with resources while the other group languished in poverty and was not recognized (Alumona & Azom, 2018). This superiority was also seen in Rwanda where Tutsi were thought to have wealth (high class people) while the Hutus felt that the Tutsi controlled the country and this led to hatred and enmity (Andrei, 2018). Hutus began to rebel against this by writing a manifesto and staging violent actions against the other. The inequality of communities can greatly post danger in the community and this needs to be addressed at early ages to avoid future conflicts. This happened in Nigeria where the main tribes of Hausa, Fulani Ibo which viewed themselves as superior than the other tribes caused conflicts.

2.1.2 Positioning of Social Amenities

Social amenities refer to places and buildings or infrastructure or facilities which are to be shared and to become a meeting point for the local and surrounding communities.

These amenities include schools and playgrounds, health services recreational facilities, transportation, education institutions etc. (Sherman, 2018). In most cases the warring communities at a border fight each other in a case whereby the social amenities are located or positioned in one community. The community feels like it belongs to the other community and sometimes even priority is given to the community which the amenity is placed. Conflicts arise due to the location of the public utilities. This factor was evident in Tharaka -Tigania conflict in Kenya (Engels & Liu, 2011). It is also evident in Kilgoris (Maasai-Abagusii) where these communities are always in war with each other (Maraga & Odede, 2022). Sometimes this is the major factor or cause of destruction of these amenities like schools, hospitals, roads and communication lines because of bitter feelings. The other community destroy the amenities so that they can be equal. The southern Sudan posed a conflict with the Northern Sudanese government because they were transporting oil using their infrastructure which was against their will (Tubiana, 2022). The Northern Sudan government refused Southern community in using their means of transport and this led to a revenge hence conflicts.

2.1.3 Bad Governance and Corruption

Most conflicts in West Africa have been driven by bad governance and corruption. Conflicts in Nigeria, Guinea-Bissau, Sierra Leone, Liberia, Cote D'voire and other countries have been caused by bad governance and corruption (Fithen, 1999). The Liberian Civil War was caused mainly by corruption and bad governance. Bad governance in Guinea is seen in social, political, judicial and economic system which has caused bitter feelings among the locals which is expressed in violence. Sometimes bad governance is seen when the locals are united but the leaders begin to stir up the unity and cause conflict among the people. Corrupt and bad leaders do not want unity.

They practice corruption and squander national resources because people are always in conflict hence no time to hold these leaders accountable. The state pretends to help people but people fight while they sit here and laugh and clap (Coz di Paz and Interspace 2010:52). It is high time that people should think and wake from their homes and get united. People go to roads in towns and between gunshots and tear gas while the leaders are enjoying themselves in their good homes watching televisions. Why should people fight for people who do not care for them? If this factor continues and is not addressed then there will be a likelihood of chaos all over rather than having peace in our societies. In Nigeria when colonial masters favored one community, other communities were left in poverty because they favored community benefited from resources and this led to hatred and conflicts with the other ethnic communities (Etefa, 2019).

2.1.4 Insufficient Representation in Public and Political Institutions

This is where one minority group lacks people who represent them in offices hence are not included in decision-making. When decisions are made, they are sidelined and this led the other community to start to feel to be controlled hence start to develop hatred and bitterness resulting to conflict. This kind of group start to rebel in everything (Dobbin & Lubell, 2021). In most cases, in these communities you find out that they are not educated and they do not have the skills but they want to take high positions in leadership. For instance, in Northern Kenya communities wanted to take positions in public institutions but they did not have skills and knowledge hence began joining colleges with lower grades than other applicants. This was later changed and these people from these marginalized areas started to develop hatred and bitterness with their opponents (Tulshyan & Burey, 2021).

The conflict in Darfur West Jordan was a result of the Westerns of Sudan complained that they have been sidelined in politics and not represented in the Sudan government because the Sudan government disregarded them (Tubiana, 2022). The government fought back by sending the military. There was genocide and this led to lack of food and a lot of people died although they were fighting for their rights. The government is to be blamed for this conflict.

In Nigeria one community seemed to be favored by the government and others felt marginalized (Salami, 2004) and this led to conflicts. There is need for any African government in addressing this problem. There is no fairness in the system where the public seats should be allocated to ensure that all people from different areas are well and equally represented.

2.1.5 Use of Hate Speech

This is the use of nasty words or bitter statements against another community (Nasution, Izar & Afifah, 2021). These bitter statements or words are meant to make the other community feel inferior. The use of hate speeches can also be used by leaders and spread through social media and at the end of the day they make the other community bitter which develops to hatred and finally revenge mission. This was used by the Hutus and Tutsi genocide where radio was utilized to spread hate messages against the Tutsi and this played a major role in causing the conflict. This happened after the president's plane was attacked to eliminate cockroaches and other individuals who were to be killed. Media was used to spread hate speech through use of fun names which led to inter-ethnic conflicts leading to Massacre (Fyfe, 2017). Use of hate speech also happened in Kenya several times during the 2007 post-election violence several top leaders were reported to use hate speech to incite their communities against other communities and

this led to hatred and finally destruction of property and loss of lives. This led to some of the leaders being reported to the International Criminal Court at the Hague (Delelegn, 2021). In Kenya if found using hate speech you will be accountable but because of corrupt judicial systems people walk freely and nothing is done.

2.1.6 Scarcity of Resources

Resources are necessary because they are used by human beings to meet their needs in the society. These resources include: water, minerals, forests, and pasture. However, these resources are not enough due to high population, drought, environmental degradation leading to resources to be scarce or inadequate which leads two communities fighting for resources (Hamilton, Thompson & Zhu, 2019). When the resources are scarce the community starts to fight and struggle for the resources (Hamilton, Thompson & Zhu, 2019). It is called survival for the fittest in science. This factor explains why the Maasai Communities are always at logger heads with Abagusii due to scarce pasture for cattle. This explains why they do cattle rustling so that they reduce the cattle which are feeding on their pasture (Maraga & Odede, 2022). The northern communities in Sudan were always fighting for oil with the Southern communities (Maystadt, Calderone & You, 2014). This led to the demarcation of borders but they shared the resources that made the two groups to have disagreements which lead to division of a country. In Sudan the Dinka and Nuer communities who are continuously fighting for pasture for their animals and this has led to conflict. This resulted to heavy weapons brought to the area (Howden, 2013). Their leaders have played a big contribution to this conflict where they have acted as catalysts.

The government should find a way of providing alternative sources of livelihood to address the issue of scarcity of resources. This is why the former president His

Excellency Mwai Kibaki introduced free education for people to have self-development and their education to help them acquire alternative ways of making needs met in their lives. Some people need to engage in business and professional jobs and not nomadism as the main way of living.

2.1.7 Cattle Rustling

Cattle raiding is the act of stealing cattle from other people (Bunei, McElwee & Smith, 2016). In traditional Society it was a form of acquiring wealth (Greiner, 2013). Different countries use different terms to refer to this act for example in Australia they refer to it a doffing in North America it's referred to as a cowboy culture. This factor seems to have been causing conflicts between the communities involved. In Kenya this act is common between the Kalenjin and the Luos in Muhoroni, Turkana and Pokot communities, Maasai and Abagusii in the border of Kilgoris (Ochieng, 2017). This habit is brought about by culture of a community during initiation in Kenya the initiates are taught on how to steal from the neighborhood community as a way of life. Acquiring bride wealth has been a major reason for the existence of cattle raids. Since marriage is a continuous rite, cattle rustling will continue. For communities which use cattle as bride wealth will be greatly involved (Hudson & Matfess, 2017). Bride wealth should be in other forms to prevent people from raiding. The Turkana from Kenya went to raid in Uganda where many were killed. In South Sudan cattle rustling has been connected to human trafficking- they abduct young girls who are given to Warriors of that community (Ellsberg, Murphy & Blackwell, 2021). This affect woman greatly and devalues life as the girls are being given as compensation when they are being caught. Some raise funds for expensive campaigns and also attack voters of the opponent (Stringham & Forney, 2017). This is inhumane and should stop. Murle attacked Nuer

and men killed them and took their cattle in Nigeria's northwest and north-central region. Cattle raiding has been existing and has resulted to crimes and insecurity (Sani, Ozdeser, Cavasoglu & Abdullahi, 2021). Hausa and Fulani communities who are pastoralists have been in disagreement because of cattle rustling. Cattle rustling has resulted to other deadly crimes like human trafficking drug trafficking and killings and possession of unlicensed Weapons which are used for killing innocent people and issuing threats.

2.1.8 Cultural Differences

These are various beliefs, behaviors, languages, practices and expressions considered unique to members of a specific ethnicity race or national origin (Yu, Chang & Kim, 2016). These differences lead to conflicts in terms of differences in religion, values, norms, standards of living and languages (Shadid, 2007). In Kenya it is normal for some communities to practice cattle rustling as it is a part of their culture. During initiation they are given education on how to steal cattle from neighboring communities and in the process abducting young girls as wives to warriors. The community which agrees with this supports the practice hence becomes an immoral act to communities which do not uphold this belief (Marigat & Cheruiyotomo, 2022). The conflict arose between Hema and Lendu tribes in north Eastern Congo, where Lendu were agriculturalists and Hema were pastoralists. These are two Communities with different cultures they differ in terms of language and way of life. Hema wants land for grazing and Lendu for agriculture and this led to Hema chasing and attacking Lendu to evict them from their land. There are cultural differences in terms of religion in most parts of Africa, Kenya and Nigeria included, these differences are in terms of religion and have caused a lot of attacks and massacres between Muslims and Christians. This is because of different beliefs and values. The Muslims call it Jihad where they are killing Christians with the

promise of receiving rewards in Heaven (Kidd, 2018). The conflict between the two communities Muslims and Christians is because of cultural differences specifically in terms of religion.

2.2 Traumatic Experiences Turkana and Pokot Women Go Through

During conflicts, women are exposed to their rights being abused and are targeted in a deliberate way by warring groups. Under humanitarian law, women are not viewed vulnerable as such but the law recognizes certain aspects like expectant mothers and breastfeeding mothers. Women suffer both short and long-term effects.

In terms of comfort, women undergo sexual assault and sexual exploitation which leads to psychological trauma, unwanted pregnancies and predisposition to various deadly diseases. Women carry a big responsibility after death of husbands who are breadwinners in a family through taking care of children and wider community like old parent in-laws. This causes burden and stress to women who become helpless in the community. According to (Brown, 2014), women in the Rwandan genocide were brutally tortured and assaulted because they were apparently giving birth to too many children hence increasing population that would eventually out number their enemies in the future. The women were also targeted because they were seemingly giving wrong guidance to their children as they grew up hence becoming irresponsible youth who participate in evil acts such as raiding and leading to conflicts.

According to (Muntet, 2016), some communities like the Turkana in Kenya do not bury those killed. This is because they believe it would transmit evil spirits to other members. During death, cleansing rituals need to be done and the dead should be accorded decent burial to prevent more disaster but, in this case, this community does

not allow women to give their sons and husbands descent send-off hence resulting to stress to women. In this case, the women are not even sure if their loved ones are really dead or if they were abducted. After conflict, women are left homeless and destitute and afraid because of violence. In some cultures, women are forced to be inherited by husbands' brothers or any male in the family forcefully which at times leads to contacting deadly diseases. If these women refuse, they are denied property and chased away from their husbands' home hence becoming homeless. According to (Kikechi, 2018), women were reported to live in fear, unable to fall asleep due to nightmares, poor feeding habits and living in denial. Women lost confidence in the society and the wider world. Due to these, women ended up having chronic diseases and depression (2008 post-election violence in Kenya). Some of the women's husbands became disabled and became a burden to the women in terms of care, feeding and providing for the family.

Women impacted by ethnic conflicts are presented with increased level of traumatic experiences which incorporate exposure to brutality, disturbance of family structure and social disruption and displacement. In some instances, men's population decreases because they are exposed to wars which lead to death. This causes high rate of polygamy to ensure all women are married and have husbands which cause strains and stress due to economic reasons. In other occasions, young girls are exposed to early marriages because men want to have families due to the thought of dying before having families. The young girls get married at a tender age and participate in marriage responsibilities at a young age causing stress to young women (Sarrazin, 2007).

According to (Jenkins, 2013), a woman may become a primary or a secondary victim and both of them face psychological issues. Due to many ethnic communities with

different cultural values and norms, Africa in general has experienced frequent inter-ethnic conflicts. All these conflicts have detrimental impacts on women in such conditions. Women are exposed to death, separation from families, abduction, sexual assault and recruitment to illegal armed groups. Due to these circumstances, these women become more vulnerable hence less likely to be able to meet basic necessities in terms of food, security, water, health facilities and sanitation.

In countries where there are inter-community conflicts women cannot access medical facilities because of threats and wars (Lutz, 2012). Due to this, women lack proper prenatal and postnatal services even when they are sick. In some areas, medical equipment is looted or destroyed, medical personnel threatened. The buildings are there are no medical personnel due to insecurity. Due to lack of medical practitioners, essential services to women are not well met hence infectious diseases like measles and whooping cough attack their children.

During the Rwandan genocide between the Hutu and the Tutsi minority groups in 1994, there were food shortages (Brown, 2009). Women suffered a great deal and this led to malnutrition. Other women saw their fellows die and this caused a lot of trauma and social disorder to them. Some women saw their children die and were left childless. Some of the women were never ever able to trace their ancestry. According to (Mbiti, 1999), Africans cherish and value identity in terms of place and ancestry hence this caused a lot of stress to the women.

When there are inter-ethnic conflicts, women are forced to early marriages. (Raj, Gomez and Silverman, 2014) state that Africans believe that marriage is crucial in the life of a person. It is through marriage that the name of a family is kept. In most cases

where there are frequent inter-ethnic conflicts, elders become scared and threatened that the family name will fade away and encourage young boys to marry and start families at a young age and this leads to stress to both the girl young wife and young husband. The two are not mature in terms of mind and reproduction organs. They marry as young as 15 and 16 years because they believe soon, they will be killed. Through raids, girls also get abducted and taken away as wives to warring communities and also as a punishment to the other community.

Children, especially boys, are taken and are trained as warriors at an early age (Veale, 2003). During initiation, the boys are given education on the history of their community and the history of the enemy community. Young men and women are taught hatred and tribalism at an early age hence they grow with that negative attitude towards other communities (Mbiti, 2015). Some communities encourage raiding as a way of obtaining wealth and teaching the young men that those who do not participate in cattle rustling are cowards hence young men are trained to be warriors at an early age. This causes psychological disturbance to the men and women. They kill at an early age and become violent and they can even be recruited into illegal armed gangs.

Displacements cause a major problem to a woman as it also results in the halt of education to children (Chen & Frank, 2020). They move to other places because of insecurity. Schools are destroyed and teachers are attacked and threatened. It becomes difficult for people to be employed in these areas. To make it worse, these communities cannot offer these services. They depend on other communities hence they keep on becoming poor (Awan, Malik, Sarwar & Waqas, 2011). Education is important due to the goals it has in the society at large. If women cannot get education, then they cannot

grow in all aspects of life hands making it difficult for interactions with others which affect them in future.

A woman plays an important role in the society. When the husband and/or children are affected, the woman is affected too. Most of the effects also affect other members hence it is important to take care of women in the society. The social institutions are supposed to be strengthened to take care of women.

2.3 African Religious Institutions Providing Psychosocial Healing to Women Victims of Inter-Ethnic Conflicts

Indigenous institutions of social control are native establishments that are considered as involving humanly roles that compel or empower individual and aggregate way of behavior which includes both formal and informal guidelines, standards and values which have the ability to implement choices in view of those principles and values (Beall, Ngonyama & Mduduzi, 2009). The indigenous African people had their own ideas of right and wrong framed in a sophisticated system and conception of law. To the African tribesmen, law is a well-known body of customary rules by which everyone regulates his conduct. Social control is classified into two types: positive and negative social control. Positive social control entails rewarding the positive behavior of an individual. The rewarding makes a person to conform to a set of rules and regulations of that society and people strive to do well for them to be rewarded. Negative social control on the other hand entails instilling fear by threat of punishment. This applies to those who do not conform to the set laws. These punishments include verbal punishment, defamation and negative criticisms (Anthony & Wallis, 2015). There are different types of indigenous institutions of social control. These include clan, women groups, extended family and religion.

2.3.1 Clan

A clan is a culturally homogeneous group where members have developed their structural cognitive and relational ties to the point that they share common values and beliefs and are committed to a set of peer norms. (Ouchi, 1988) states that clan controls are based on ritual, ceremony and shared experience and rely on socialization techniques to integrate the interests of individuals and organizations. Clan controls are transmitted through socialization practices and individuals' responses are influenced by their level of identification with clan (Hegtvedt, 2005). A clan believes that they descend from a common ancestor and in most cases, they treat each other as brothers. They are united by actual or perceived kinship (Kareem & Banard, 1982). The acts of brotherhood descend from the ability of members marrying one another.

Marka communities in Somalia used games like football match to end their differences and reconcile (Dobos, 2016). These two communities have had conflicts for many years. African Union mission in Somalia (AMISOM) collaborated with the community to make an open field donated by a clan elder for the matches. After the matches elders were able to have meetings which bore fruits and laid foundation for peacekeeping. Football sport in Somalia has added in mobilizing the youth and elders to come together and solve their differences and promote peace in the community. Conflict incorporates young men and, in this case, they have come together to end what they began. Poor leadership from heads of clans can lead to inter-clan conflicts (Ghiasipour, Mosadeghrad, Arab & Jaafaripooyan, 2017). The heads of Clans are more respected by the youth than the government leaders. Leadership that is of spreading negative values can lead to conflicts. The youths are the implementers of elders' messages and leadership. In Laikipia county, this negative leadership was witnessed where their

leader Mathew Lempurkel, incited people on Laikipia ranches which destroyed property and led to loss of life (Gathua & Matara, 2017).

In Mandera County in Kenya, Garre and Murule had a history of differences caused by scarcity of resources. Political leadership made the two warring communities to come together to win more seats in the parliament and defeat Degodia and others which caused another conflict between Murule and Garre against Degodia (Chome, 2016). The state started resolving conflicts caused by Al-Shabab and neglected the inter-clan conflicts. The clans saw need to come up with local mechanisms of settling their disputes through using the Somali and Islamic cultures of the community (Sreenivasan, 2012). They held dialogue meetings organized by elders of the clans and understood that revenge killings hinder conflict resolution leading to more deaths. The council of elders being the heads of clans needs to be empowered so as to lead their subjects with values which promote peace in society. They are seen to be the starters of conflicts and are the final drivers of peace hence they need to be empowered and enlightened by the wider society.

2.3.2 Women Groups

Women groups are a group of women who meet regularly, usually to have discussions or to organize campaigns. These women groups emerged when women realized that they are in a disadvantaged position, marginalized and vulnerable in terms of leadership, gender roles, and violence (Sjoberg, Rambaree & Jojo, 2015). Women decided to come together to promote each other and support women community. These women groups have assisted women and children politically, socially, economically and emotionally. They have assisted each other in terms of thinking and coming up with innovative ways of dealing with several issues of life. During conflict, women and children suffer most

and that is why women groups arose to curb this. These women were perceived to provoke a dialogue to settle a dispute. In Sri Lanka, Northern Ireland, South Africa and Somalia, report that female participants meet with fellow females from hostility clans to develop a rapport for building trust to talk to their male counterparts to hold a dialogue for reconciliation in warring communities. For example, in Somalia, women are in frontline in promoting peace because they have a greater freedom of movement partly due to intermarriages (Kioko & Bollig, 2015). In cases of deaths, women groups come together to provide emotional and material support. Women divide themselves on how to help in death situations. They portray the saying of Ubuntu- 'I am because of we are' (Masango, 2006)). They provide food consolation and domestic chores in times of difficulties in the society. In the process of doing these, they have informal talks of promoting peace. The discussions are informal but help in curbing conflicts. This was also noted by Sudan women in 2006 Darfur peace agreement.

Women are seen as agents of providing informal education to children at home as they grow up. They can train their children on values and shape them to what they want to be in future. At this time, they can provide positive values which promote peace and harmony in the society and discourage vices that destabilize peace in the community (Anderson & Nevite, 2006). During the Rwandan Genocide, women were banned and tortured for not bringing up their male children well. Therefore, women have a role to play in promoting peace in the society. Women can use songs, proverbs and dances as an act of transmitting peace and harmony (Nwoye & Mohammed, 2003). Women are good in using traditional arts in transmitting peace and harmony among communities (Becker, 2003). In most Communities where people are illiterate, this method works well. However, women are not providing this psychosocial support because they are

not valued hence, they are underutilized unlike their male counterparts (Ntahori & Ndayiziga, 2003). They have peace-making constitutions like the Agnuak women in Ethiopia known as Don Kachel. When women come together for one agenda that promotes unity in the society and that is the beginning of peace and harmony and the end of conflicts. Women groups have women *Chamas* where they come together in a society and contribute money which is used to give others to enhance them to start businesses, improve their living standards and in the process those women who are widows can provide for their families without difficulties (Ondiba & Matsui, 2019). In this process, women are comforted since they can provide for their families (Fries-Britt & Kelly, 2005). In other cases, those women come together and go to a fellow woman to help in farm and house chores to ensure the fellow woman has food for the family (Shipton, 2007).

In Kenya Luos call it Saga, Luhya-Lisanga, and Abagusii-Egesangi. Such gatherings show solidarity in uplifting the poor and the widows which is essential in times of sickness, weddings and death (Kinyanjui, 2014). It is also seen in Nigerian Igbo where they provide psychosocial support to women who are bereaved and also incur expenses during weddings and death (Nwabughuogu, 1984). Women have negligible direct support in traditional conflict resolution for various reasons. This is because women are undervalued and are not empowered to carry out the psychosocial support to those who need it (Fraser, Thorbecke, Koch-Stoecker & Dodrill, 2001). It shows that the indigenous value is on men and not women.

2.3.3 Extended Family

This is a family which stretches out past the family unit to incorporate grandparents and relatives. It consists of grandparents, uncles and cousins. They can either be living

nearby or within the same household (Hill, Yeung & Duncan, 2001). These kinds of families are headed by patriarchs of the family. Extended families exist well in the native and make more meaning than in the modern society which is more characterized by individualism affected by Western education and culture and people's migration to the urban areas (Magez, 2018).

The family is important during death, sickness and separation of parents where children often run to the extended family for help. In the case of orphans, children run to their grandparents who will act as parents (Brown, Manning and Stykes, 2014). These children will get an identity sense of self from those close to them. The members assure them that they are loved and they belong by continuing to involve them in family events and providing guidance and counseling on life issues (Hogan, Hao, Parish, Trent & Harlan, 1994). During death, the extended families play a major role to the parent who has remained. They respect their role as decision-makers without dictating them on what to do they respect their grieving process by allowing them to be angry, sad, in denial, listening to them without blame or judgment and offering help without excuses (Choi, 2003). However, in some circumstances, members of the extended family take sides and discriminate one parent.

In some communities in Kenya, in case of death of a man, the woman left behind is not given freedom to own property of the man and some are even chased away from the man's homestead (Lafave & Thomas, 2017). In some communities, the extended family plans for the wife to be inherited by selecting a man related to the man to continue taking the role of the man who has died or a sister/ cousin of a wife (who has died) to replace the dead wife (Benschop, 2004). This helps the parent who has remained with the parental responsibilities and also sexual satisfaction. However, this can be a

challenge to other individuals in a situation whereby there is no consent of the other partner and can easily transmit some incurable diseases like HIV/AIDS. This is seen mostly in Nyanza region in Kenya (Diang'a & Kebaya, 2015). Extended family can play a positive role as well as a negative role in providing psychosocial support to women and children. In most cases, when an individual receives support from relatives, this individual seems to have fewer symptoms of depression compared to the one who did not get this support (Harrison, 1997). This proves that extended family plays a significant role in the society in matters of providing help during disagreements, sickness, death, separation and divorce of couples.

2.3.4 Religious Beliefs and Rituals

Religion can be defined in various ways. It is something one believes in and follows devotedly; a point or matter of ethics or conscience to make a religion of fighting prejudice. According to Durkheim, religion is a social control, cohesion and purpose for people as well as another means of communication and gathering for individuals to interact and reaffirm social norms (Goody, 1961). Religious communities straightforwardly go against suppression, advance harmony and reconciliation. Religious leaders and institutions can intercede in conflict circumstances, act as unifying link between two warring parties and preach ways of peacemaking. Religion is the organized belief system that includes shared and institutionalized moral values beliefs from supernatural being and involvement in religious communities (Agbiji & Swart, 2015).

Religion has a healing value in people who are in healing process of something. For example, in case of a loss of loved one and depression in general, many professional counselors use religion as their tool in their work (Blando, 2006). Karl Marx says that

religion is opium of people. This scholar suggests that religion functions at that time and provides relief by that time. There are several resources of religion that are used in times of stress they include: guidance from religious leaders, faith in God, worshiping songs, prayers, sacred materials places and objects (Harthaway & Parganent, 1992). This is evident during the Kenyan post-election violence in 2018. Many people sought refuge in places of worship. After the Rwandan post-genocide, new Pentecostal (Abarokore) churches increased at a higher rate in Rwanda to offer worship music (Guhimbaza Imana) as important ways of promoting psychosocial healing (Katongole & Wilsom, 2009). Even during the genocide, the Tutsi victims had a thought that the house of God would protect them from harm and fled there to seek protection.

During death, religion provides support to members who are bereaved through different ways. In Christianity, during the mourning period, members provide physical support to bereaved members in terms of food, clothing, money for planning the funeral and help with home chores. Some churches go farther to even pay fees for the children left as orphans as seen in the case of *Nyumbani village* in Kitui County in Catholic Church headed by father Angelo D'Agostino in 2006 to provide care and support to both HIV infected and affected orphans and grandparents in the remote Ukambani region (Kagendo, 2017).

Religion also offers support in terms of rituals involved during conflict. There are rituals in matters of prayer, holy water, taking of sacraments especially in periods of sicknesses. During death, there are also practices which are done and believers value them because they act as source of psychosocial support to members (Cacciatore, 2011). The values and virtues emphasized in religion such as unity, obedience, kindness and

hospitality also help in promoting peace and harmony in the society (Harrington & Keenan, 2010).

Religion is a tool of enhancing psychosocial healing and promoting peace, yet it can also be misused and cause disturbances and conflict in the society. According to the definitions of religion, the word 'religion' has different meanings according to different scholars. There is no one definition for religion. This implies that there are many beliefs which are different among many people. What Christians believe is different from what Muslims or Hindus believe. This helps in supporting (Selod &Embrick, 2013) claim that African religion is not religion. Every religion has its own practices and belief systems different from others. This diversity at times can lead to conflicts. Every community thinks that its practices and beliefs are better than the other hence oppress the other community in the name of religion. This is evident in African countries like Kenya, Nigeria, and Uganda among others (Al Qurtuby, 2016). More Muslims are in conflict with Christians. Their religious leaders are responsible for this because every leader is trying to implement their own practices and, in the process, chaos and conflicts arise. In Kenya, during the post-election violence, many people fled to worshipping areas for protection those who believe that sacred places like churches and mosques can offer protection but to their surprise, those places were destroyed and thousands of people killed. This also happened in Rwanda where people were killed in churches. Extremists used faith to their advantage and thousands slaughtered in cold blood. The church leader to be specific, Catholic leaders in Rwanda, were actively involved in inciting members to start conflicts (Temoney, 2016). There are some beliefs and practices in religion that can be used to oppress people in the society. Some of these beliefs and practices are inhumane. This is evident in the African religion and rituals

associated with death. For example, the Luo community believes in putting the corpse in the bedroom overnight which is scaring. Also, matters of wife inheritance where women are forced to be inherited has really aided in HIV spread, making Nyanza region have a high prevalence rate of HIV/AIDS infection (Oluoch & Nyongesa, 2013).

In conclusion, religion has a positive role in the society as well as negative role. The negative side needs to be addressed through members of that religion being enlightened and misconceptions being addressed. The main goal of religion is to promote unity and love. Therefore, religious leaders need to be sensitized on this to prevent them from misleading their members. If religion is handled well, it is one of the tools that could help in promoting peace and providing psychosocial support to people in the society

2.4 Approaches That Can Be Used to Deal with Trauma in Women Victims of Inter-Community Conflicts

African nations today face more difficulties to peace and security than any other time. Most developing countries like Kenya are in an unsteadiness, corrupt, political institutions and destitution. Majority of these are unable to maintain peace agreements and, in this way, have gone to consistent and ethnic clashes (Monty, 2003). Ethnic conflicts if not controlled, may be disastrous to nations affected. Ted and Monty state that these conflicts are caused by weak leadership and poverty (Peace & Conflict, 2001:11-13; 2003). This can be true due to the high rate of corruption in developing countries.

2.4.1 Ways used by Clan Elders

First, dialogue as a conflict resolution method should be used between communities that are in conflict. Communities should understand that revenge killings hinder conflict resolution leading to more deaths. Murule and Marehan Clans in the Mandera triangle

have used series of dialogues and this has led to the two communities not to be easily provoked (Elder, 2016). In these meetings, traditional elders agree to mobilize their communities to dialogue. In case of conflict, they can also use third-party.

Friendly games and sports help warring clans where the youth and children take part. This has been used in Somalia among them MARKA Communities (Bimal and Abirigidir) and has helped in ending the differences thus helping them reconcile. The clan collaborated with AMISOM to make a field donated by a clan elder. During this match, the elders mobilize the youth to sensitize them on importance of peace (Mutie, 2022).

There should be inclusion of elders from marginalized communities in national leadership. This will help them to present their ideas, fears, inequalities and their challenges to the national government for long-lasting solutions (Desai & Wane, 2022). Through this they will go and educate their subjects on need for peace and would learn peaceful ways of solving issues through the exposure. In Tanzania, if the president is a Christian, the deputy will come from the Muslim religion and vice-versa.

2.4.2 Ways used by Women Groups

Women can be sensitized on peaceful ways of solving conflicts. ‘Tell a woman to tell a woman’. They can easily be listened to by men. Women have a great network and can reach many people. Women are the ones who feel the effects of conflict more than men hence they know how it feels for a community without peace (Paffenholz, 2018).

External bodies need to support women on alternative ways of generating income to provide for their families. This is because in most cases, when conflicts arise, it arises

from struggling for a certain resource (Wellington, 2013). If they have alternative sources these conflicts might reduce.

Women can also help in bringing up children in the right manner with positive or non-violent values let them instill positive values to children like love, unity, hospitality and kindness as they grow up this will help them as they grow to be young citizens to refrain from violent actions and help those who are involved in conflicts. Women groups from various communities should be allowed to have forums where they can discuss peaceful ways of solving conflicts and then transmit the knowledge to their male partners. In these groups, they will be enlightened to help each other socially, emotionally and even financially (Luna & Whetstone, 2022). Among the 1/3 women seats in the national government women from marginalized communities should be included to represent their people in national government where they can air out their challenges and grievances. This leadership will empower them to enlighten their communities. Rwandese women who were peace activist advocated for peace during war. They served as mediators, educators and policymakers (Iloh, Okafore, & Oghomuitse, 2021).

2.4.3. Regular Seminars to Enlighten Elders

The non-governmental organizations should make regular seminars to enlighten the elders on peaceful ways of problem solving and then the youth would disseminate the information to the other youth and children. The youth and children in most cases listen and respect the elders. The elders can infuse this knowledge in youth programs where they can find them easily. This has worked well in Rwanda after the Rwandan genocide. Conflict management was infused in school programs and has been in place and is seen as helping the children and youth (Musa & Taddese, 2021).

2.4.4. Intermarriages

Elders should encourage intermarriages among clans. The young men and women should be allowed to choose their marriage partners without restriction that one has to marry a woman from his own community. This will help in preventing future conflicts because no community will fight its in-laws.

2.4.5 Keep Young Women in School

Young women should be provided with education to empower them and keep them in school. This will help them to avoid early marriage and teenage pregnancies. Once women are educated, they can provide for the family and this will reduce conflicts through sensitizing young men on importance of peace. Child marriages have been experienced in Nigeria, DRC and Ethiopia (Behrman, Peterman & Palermo, 2017). This contributes to under development in a nation. The barriers to young women's education must be addressed when these young girls are in school, they are given better security and safety, health and more control of their life choices hence girls learn about their rights and have space of safety.

2.4.6 Champion Women's Economic Empowerment

Whenever ladies are financially strengthened and have financial open doors it can improve their status in their families and networks. (Duflo & Esther, 2012), state that ladies impacted by struggle and displacement have trauma and limitations on their development as well as inconsistent admittance to the work. Once these women are empowered economically the trauma will not be that much compared to when they were not empowered economically this will help this woman a great deal in dealing with trauma since they can provide to their children and family at large.

2.4.7 Include Women in Decision Making

Women are supposed to be involved when it comes to matters of decision making. When they are in decision making, the decisions made for them are favorable and beneficial (Rosenberg, Sepucha & Partridge, 2015). This implies ladies are sidelined in plans and recovery efforts. This significant investment of ladies and young girls at all levels and lawful conditions is essential to shield progress on orientation, correspondence and advance more comprehensive social orders. when the government or the whole nation include them in decision-making, these women will spread peace in their houses, this will help in addressing their issues and challenges which in the long run they will get help and help other women.

2.4.8 Increased Funding to Women

Between 2018 and 2021 after they discovered that funding programs to respond to women trauma were not much even to a 1/3 (Manze, Huang, Conley & Higgings, 2018). This suggests that only government needs to make health of women as a major step in all their humanitarian action and work closely with local women's rights and women lead organizations. Women get into depression due to lack of funds and a woman can become mad or crazy therefore women need to be funded heavily to be able to help the families without struggle.

2.4.9 Engage Men in the Fight to End Violence Against Women

In the Bidibidi refugee settlement in Uganda IRC supported Togoletta women's group to help men in their education and counseling services because they believe men need to learn more about women's rights (Kruglansk et al. 2013). In most cases men take the largest part in causing violence, they are the stakeholders and need to be sensitized about women's rights and be empowered on how to protect their women, mothers,

sisters and wives. Change will not come if men are not included in the fight since this will also help in dealing with destructive norms and beliefs that are deeply rooted in the society.

2.4.10 Support Campaigns and Organizations Championing for Women

Campaigns like the United Nations unite campaign which support women need to be supported (Butts et al., 2017). This is true and it will work out but accountability should be put in place to make those campaigns work well without corruption and squandering of finances. Volunteers from local society should be encouraged to come out and join in these campaigns too.

2.4.11 Tell the Women in Your Life that you Care

According to (Garbers, Falletta & Grosso 2020), people need to be empowered and encouraged to take care for women rights from house, workplace and community at large as this can really work better in some communities once a woman is facing trauma either has lost a husband. In most cases even her own brother adds more stress either denying her some family property and these women face more trauma in their lives which cannot be dealt with by the members of the society to help women. This can really contribute to support women and women are encouraged to support one another in their daily activities. Women should help in carrying their own burdens and together they will defeat this burden. They should also support candidates who are women during elections, these women leaders will have first-hand information about women trauma and they can really advocate for women at a national level.

2.4.12 Ways Used by Kinship System

Grandparents can help in passing one cultural teaching and traditions to the youth and children on peaceful ways of handling conflicts and how to live with one another in

unity. Some communities consider family as a first institution of conflict management (Lohoar, Butera & Kennedy, 2014). The heads of families' authority are unquestionable. When the head gives direction, the young will always do according to the teachings. The extended family should pass virtues like peace, hospitality, sharing to children as they grow having the values. The extended families should live in a harmonious way with each other. In this way, members will learn and understand parental care, humility and peace in the society and its importance.

The senior members will be acting as role models to the young members who will exhibit the behavior to the wider society in case of a conflict. It will be handled in a peaceful way and the young will learn. The extended family should build strong family bonds which may encourage family members to spend their time freely together so that they can be able to share disagreements, fears, problems and find peaceful ways of resolving them. Through family bonds, the extended members will get the opportunity to help orphans, widows and unfortunate members of the family.

2.4.13 Ways Used by Religious Beliefs and Rituals

Religion plays a major role in inter-ethnic conflict management. At times it can cause disagreements and at times it can help to provide solutions to these conflicts (Geertz, 1993). During the Rwandan genocide, religion was seen playing the positive and the negative role. Religion is seen as a main root cause where the Rwandan Catholic Church leaders were actively involved in inciting its members in killings (Hogg, 2010). This was said during the meeting of Pope Francis, Rwandan president where it was acknowledged that some catholic priests participated in the genocide.

There have been conflicts between Christians and Muslims (jihadists) where they justify for the violence (Hamid & Begum, 2014). Religious rituals help in the

psychosocial healing process, atonement and forgiveness after trauma which helps in the reconciliation (Kalayjiam & Eugene, 2009). Rituals like prayers, singing of dirges, and reading of the sacred scriptures help in giving comfort to victims of conflicts. Giving their loved ones a decent burial is part of psychosocial healing to victims affected. Karl Marx defines religion as the opium of people. Something when taken, it relieves pain.

When these rituals are carried out, they bring some healing and reconciliation to the soul and this helps people to forgive and forget hence promoting peace. Religious groups uphold non-violent values like peace, love, and hospitality in promoting peace. The teachings in the doctrine help in promoting peace, for instance, the Ten Commandments in the Christian doctrine, the Sharia law in Muslim doctrine. The northern Mali from March/ April 2013 to January 2014 used the Sharia law and it was strictly observed to promote peace (Primo, 2013). Islamic values help in managing the conflict.

Religious leaders have started going to warring communities to educate and sensitize on the importance of peace. Youth organizations such as the Ecumenical Council of Europe and the Forum of European Muslims have formed joint initiatives like seminars and trainings on conflict resolution and peace-building in Bosnia and Herzegovina and this has been seen to bear fruits (Merdjanova & Brodeur, 2009). Inter-religion dialogue should be done in case of conflicts. This might resolve conflicts through training on peace building and outreach to the community and neighboring communities. Religion is a unifying factor; it is sociological according to Emile Durkheim. It is not an individual's activity but a group's activity. As these people come together for religious purposes, they interact, communicate, and share their serious problems thus helping

each other emotionally, financially and in all other aspects that may contribute to ethnic conflicts. This way religion promotes social unity and stability and it is amongst Durkheim's functions of religion (Kakos & Palailogou, 2013). Nations should encourage the introduction or continuity of peaceful religion such as Christianity, Hinduism, and Islam. This will help in empowering as well as encouraging a peaceful living environment among different religious communities. Members of religion tend to obey and do according to religion hence if it is used as a driver for peace building it might achieve more than other agents of peace.

Leaders of religion should also learn to dialogue their differences and avoid inciting their members to start conflicts among themselves. Religious rituals are important since they help in the healing process Atonement and forgiveness after trauma which helps in the reconciliation (Kalayjiam & Eugene, 2009). rituals like prayers singing of Dirges and reading of sacred scriptures help in giving comfort and healing to victims of conflict Karl Marx defined religion is opium of people religion can help one forget his or her problems this is through the promise of heavenly home where there are no violent conflicts and sufferings giving members of family decent burial Rites also helps in dealing with trauma religious groups appalled non-violent values like peace love hospitality in promoting peace the northern Mali used Sharia law to promote peace (Primo, 2013). These values help to promote peace but to some extent I disagree since they can because religious differences since beliefs vary From Religion to religion and their form religious values which are universal should be upheld and those not should be done away with.

There are several ways that women can be helped or supported after going through violence caused by inter-ethnic conflicts. The most important point is that women need

to speak out their trauma, this is because even if these measures are put in place and women are not speaking out, it may fail to work. The ladies need to be empowered to speak out for themselves and for their fellow women this would help a great deal in creating an environment free from women trauma and violence. This means that women, religious leaders, government organizations and men have a big role to play in order to help women deal with trauma in the society. From the above readings, during conflicts women suffer a great deal. It is evident that women trauma is rampant not only in Africa but even in the European countries and it needs to be addressed.

2.5 Chapter Summary

This chapter reviewed the previous studies on the study topic which is to determine the role of indigenous institutions in providing psychosocial healing to women victims of ethnic conflicts using a case study of Turkana-Pokot communities. The literature review was based on the three specific objectives: To identify the root causes of inter-community conflicts among the Turkana and Pokot communities; To investigate what kind of traumatic experiences Turkana and Pokot women go through; To show to which extent African religious institutions are utilized in providing psychosocial healing to women victims affected by inter-ethnic conflicts; To identify the approaches that can be used to deal with trauma in women victims of inter-community conflicts.

When the conflicts have not been addressed, they create a lacuna which will be characterized by deaths and injuries, population displacement, destruction of property, psychological effects to people resulting to underdevelopment in an area.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter outlined the research area, target population, methods of data collection and how data will be analyzed. It gave a framework and guidelines on how the research was conducted to arrive at the findings and conclusions.

3.2 Research Design

Research design is the system of exploration strategies and methods picked by a researcher to conduct a study (Akhtar, 2016). This research aimed to investigate the role of African religious institutions in providing psychosocial healing to women victims affected by inter- ethnic conflicts among Turkana and Pokot communities. A quantitative and qualitative research design was used to statistically analyze the data that was collected based on the objectives of the study. The research used purposeful sampling since it focused on particular people.

3.3 Study Area

The research was carried out at Kainuk town in Turkana south which lies at the border of Turkana and west Pokot counties. It is an area where the two communities reside. It is also a cosmopolitan area. Since the two communities reside here, it makes the collection of data easier than moving from one county to another.

3.4 Study Population

These are the objects of study. It does not only contain people only but other objects like buildings, businesses, animals etc. (Sjodin, Kaj, Krone, Lascoux & Nordborge,

2005). The individuals meet the designated set of a certain criteria. The target population in this study is 182 people from the current population of 10535 of the people living in Kainuk, Kenya according to 2019 Kenya population and housing census (KPHC) done from the night of 24th /25th to 31st august 2019. The research used Kothari's formula to get the target population for the study. The research used purposeful sampling which dealt with those affected by the conflicts (women), experienced and knowledgeable people.

3.5 Sampling Procedures

Sampling technique refers to selection of participants by a researcher from a population to allow the researcher to collect data easily (Sharma, 2017). The study utilizes purposeful sampling technique. This technique selected individuals or groups of individuals that are especially affected by conflicts, knowledgeable or experienced on women trauma and healing for diversity of information. The population of this study is divided into groups of political, religious, economic and social classes.

3.6 Sample Size

Sample size is a number of individuals who are a representation of a population in a research study (Whitney & Ball, 2017). The sample size is an important element of a research study where the objective is to make deduction about a population from a sample. The research sample size in this research was obtained using Kothari's formula of sampling. This formula was created in 1990 by Kothari' C.R. A sample size of 182 respondents was used to obtain information needed for the research.

Kothari's formula is given by $N_1 + N_2 + N_3 + \dots$

Where $N_1 = n (P_1/P)$

$$N2 = n (P2/P)$$

P = Population

n = Desired sample size

P1 = Population of strata 1

P2 = Population of strata 2

N1 = Calculated sample size of strata 1

N2 = Calculated sample size of strata 2

P = 10,535

P1 = 5,314

P2 = 5,221

n = 182

$N1 = 182 (5314/10535) = 91.923 = 92$

$N2 = 182 (5221/10535) = 90.19 = 90$

$92 + 90 = 182$

Sample size = 182 respondents

The following were interviewed:

- Elders/chiefs to represent the political class
- Traders to represent the economic class

- Religious leaders to represent the religious class
- Widows to represent the social class.

Table 3.1 Sampling Size Distribution

Focus groups	No. of Respondents	Distributions
Chiefs	16	8 Turkana 8 Pokot
Elders	14	7 Turkana 7 Pokot
Religious Leaders	46	18 Catholic Priest 16 Pastors (SDA) 12 Leaders from NCK
Widows	73	36 Turkana 37 Pokot
Traders	33	19 Turkana 13 Pokot
Total		182

3.7 Data Collection

Data collection is a process of obtaining and measuring information on targeted variables in an established system which helps one to address significant inquiries and evaluate results (Felix 2010). This research used a primary data collection method. It included the use of the questionnaire, interviewing of the respondents using both closed and open-ended questions and observation where possible. The first section of questions entailed general information questions which aimed in providing background information of the respondents. The second section aimed in identifying the root causes of inter-community conflicts among the Turkana and Pokot communities. The third section aimed in identifying the kind of traumatic experiences that Turkana and Pokot women go through from these conflicts. The fourth section aimed at analyzing the extent to which African religious institutions can be utilized and integrated to provide healing to women victims. The fifth section aimed at identifying the approaches that

can be used to deal with the trauma in women. The questionnaire was used for literate people while interview on illiterate ones.

Data was also being collected through observation, where by the researcher keenly observed and recorded the observations where possible. The researcher observed how the communities live and how they respond to questions.

3.8 Ethical Considerations

The researcher requested for permission from the supervisor after which she obtained an ethical approval from the graduate research office. The researcher then applied for a NACOSTI permit. The researcher was given a go-ahead after which she conducted a pilot test of the interview. The pilots test included administration of interview and questionnaire questions to the residents of Kainuk town in Kenya. Eighteen respondents participated in the pilot test which catered for 10% of the sample population. The pilots test helped to evaluate and clarify the understandability of the questions, estimated the time required and identified any other obstacles that may hinder the collection of data after which the researcher checked for errors and make corrections where possible. An introductory letter from Machakos University was attached to the questionnaire and the questions for the interview. This letter stated the purpose of the research and the confidentiality of the information which were provided by the respondents. The researcher administered the questionnaires and interview questions by being there with them until all the questions were all answered and recorded. Before interviewing, the researcher provided consent and debriefs forms to the respondents during which clarification and additional explanation was provided. The data collection process using interviews sessions and questionnaires took three weeks to be completed. After data

collection process the questionnaires were sorted to check completeness. The questions from interview and questionnaire were randomly distributed to the two communities.

3.9 Data Analysis

Data analysis helped to present accurate and reliable data to avoid errors like missing data or data changing. It was also important because it presented data in a more simplified way. This study made use of SPSS to analyze quantitative data using descriptive statistics which consisted of measures of frequencies, measures of dispersion and measures of central tendency. The analyzed data was presented in the form of tabulations. This research also conducted a thematic analysis and descriptive statistics. The qualitative data collected through interviews and observations was to identify patterns and themes behind textual data.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSION

4.1 Introduction

This chapter presents the discussion about research findings and the discussions based on the findings. It presents the findings based on respondent rate; Gender, Age Bracket, Education Level and Occupation of the respondents. Data collected in this chapter was analyzed in line with the study objectives, which were: To identify the root causes of inter-community conflicts among the Turkana and Pokot communities; To analyze traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone; To show the extent to which African Religious Institutions can be utilized and integrated into psychosocial healing approaches to provide holistic healing to the women victims of armed conflicts; and To suggest a holistic approach for trauma healing for use by stakeholders and policymakers working on the plight of victims of armed conflicts. The statistical tool of SPSS was employed to check the relationship between variables. Further, descriptive analysis was done to determine the association between the independent variables and the dependent variable.

4.2 Response Rate

Table 4.1, demonstrates the respondent rate from the total questionnaires distributed which were 182 and out of this, the returned questionnaires were 143 which were fully filled and returned while 39 were not.

Table 4.1: Response Rate

Response rate	Frequency	Response Rate
Response	143	78.57%
Non-response	39	21.43%
Total	182	100.00

The filled and returned questionnaires stand for a response rate of 78.57%, indicating a good respondent rate described as a significant respondent rate by statistical analysis (Luck, Gaspelin, 2017). The minimum significant respondent rate is 50%. From the findings, only 21.43% did not respond due to unknown reasons.

4.3 Demographic Descriptions

In elaborating demographic characteristics, the study used frequency distribution and percentages to indicate statistical results. This was important in describing the sample of the population in relation to: Gender, Age, Education level and Experience at the workplace. Demographic characteristics enable an individual to understand the appropriateness of the respondents in providing relevant information and establish a proper presentation of the population.

4.3.1 Gender of the Respondent

The gender of the respondents was ascertained to ensure there is equal representation of the respondents as well as the most affectionate gender in the population.

Table 4.2: Gender of the Respondents

Gender	Frequency	Percent (%)
Male	68	47.6
Female	75	52.4
Total	143	100.0

Results from the gender respondents revealed that the majority of the respondents were female, with a frequency of 75 (52.4%) of the total respondents and male respondents being 68 (47.6%). According to (Brown, 2014) women suffer most and therefore they initiate the need to be addressed hence high percentage of women respondent.

4.3.2 Age of the Respondents

Age distribution helps in understanding the fairness of age distribution. The age distribution can tell how the respondent perceives the issue of conflicts regarding the study. Table 4.3 gives an illustration in terms of age distribution.

Table 4.3: Age of the Respondent

Age bracket	Frequency	Percent
18-25 years	20	13.99
26-35 years	36	25.17
36-45 years	40	27.97
46-55 years	30	20.98
Above 56 years	17	11.89
Total	143	100.0

Results in table 4.3 indicate that the majority of the respondents were in the age bracket of 36 to 45, with a frequency of 40 (28.0%), followed by those who were aged between 26 and 35 years, who are 36 (25.2%) of the total respondents. The study further revealed that those in the age bracket of 46 to 55 were 30 (21%) of the total respondents. Lastly, age brackets 18 to 25 and those above 55 years old were the least frequent, with frequencies of 20 (14%) and 17 (11.9%), respectively. These findings revealed that the majority of respondents were mature adults who could understand the issues to do with the Role of African Religious Institutions in providing psychological healing to women victims of ethnic conflicts among the Turkana and Pokot communities (Hegtvedt, 2005). This meant that the responses are influenced by the level of identification with the clan.

4.3.3 Distribution of Participants by Level of Education

The education level was also ascertained since it is paramount to understand how respondents can read, understand and respond to the research questions about the role of African Religious Institutions in Providing Psychological Healing to Women Victims of Ethnic Conflicts among the Turkana and Pokot communities. Table 4.4. elaborates on the results in terms of education level.

Table 4.4: Level of Education

Level of Education	Frequency	Percent
Primary school level	34	23.8
Secondary school level	15	10.5
Tertiary diploma level education	31	21.7
University degree education	28	19.6
Post graduate degree	15	10.5
None	20	14.0
Total	143	100.0

The findings indicate that the majority of the respondents had at least a minimum level of education. Those with primary school education were 34 (23.8%), followed by those with tertiary diploma-level education, who were 31 (21.7%). Those with university degree education were 28 (19.6%) of the total respondents. Those with secondary school level and those with postgraduate degree education were equal, having a frequency of 15 (10.5%). Those with no education at all were 20 (14.0%) of the total respondents. Thus, generally, this means that of the total respondents in this region, some had better education while others didn't. This can be associated with the banditry in the region (Chen & Frank, 2020), which has caused schools to be closed many times, leading many of the community members not to attend learning institutions. On the positive side, those with education were also present, meaning the information provided was authentic and reliable given their understanding of the role of African religious institutions in providing psychological healing to women victims of ethnic conflicts

among the Turkana and Pokot communities. This meant that education plays a key role in conflict resolution.

4.3.4 Distribution of Participants by Occupation

The respondents in terms of occupation ascertained that education is paramount to understand the role of African religious institutions in providing psychological healing to women victims of ethnic conflicts among the Turkana and Pokot communities since the respondents who could read understood the research questions. Table 4.5. elaborates on the results in terms of occupation.

Table 4.5: Respondent Occupation

Occupation	Frequency	Percent
Housewife	34	23.8
farmer/Pastoralist	39	27.3
Area Chief	34	23.8
Educationalist	26	18.2
Religious leader	10	7.0
Total	143	100.0

The findings indicate that the majority of the respondents were pastoralists, with a frequency of 39 (27.3%), followed by housewives and chiefs with a frequency of 34 (23.8%) each. Educationalists were 26 (18.2%), and the least were religious leaders with a frequency of 10 (7.0%). Thus, this implies that the inhabitants of the area were housewives and pastoralists, forming the largest percentages of the total population. The livelihood of the area is pastoralism (Muntet, 2016).

4.4 Descriptive Statistics

This section provides descriptive statistics based on the study objectives. The descriptive analyses were done based on the variables used to measure the study

objectives. There were four specific objectives, which include: Identifying the root causes of inter-community conflicts among the Turkana and Pokot communities; Analyzing traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone; Showing the extent to which African Religious Institutions can be utilized and integrated into psychosocial healing approaches to provide holistic healing to the women victims of armed conflicts and Suggesting a holistic approach for trauma healing for use by stakeholders and policymakers working on the plight of victims of armed conflicts.

4.4.1 Descriptive on the Causes Conflict

The first objective was to identify the root causes of inter-community conflicts among the Turkana and Pokot communities. The study used five statements and measured the major causes of the conflicts in the regions. The descriptions were done to identify them. The descriptive work was done using the mean and standard deviation. The output given in Table 4.6 illustrates the findings.

Table 4.6: Descriptive Statistics of Causes of Conflict between Pokot and Turkana
Causes of Conflict between Pokot and Turkana

	N	Mean	Std. Deviation
Resource competition	143	3.7273	1.20551
Cattle rustling	143	3.7483	1.04456
Ethnic identity and historical grievances	143	4.0350	.89137
Political and ethnical difference	143	3.8951	1.08585
Valid N (listwise)	143		

Results revealed that among the factors cited, ethnic identity and historical grievances were found to have garnered the highest mean score of 4.0350. This suggests a majority of the respondents strongly agreed that ethnic identity and historical grievances are

driving conflict between the two communities. This was followed by political and ethnic differences, with a mean of 3.8951 and a standard deviation of 1.08585 showing slightly diverse responses (Turaeva, 2016). This highlights the fact that the two were deeply rooted in these tensions, which may have resulted from historical injustices and land disputes.

Additionally, another cause was resource competition and cattle rustling, with a mean 3.7483 and a standard deviation of 1.04456 which revealed that they still represented notable perceived contributors to conflict. These factors highlight the economic dimensions of the conflict (Maraga & Odede, 2022), including competition over scarce resources such as land, water, and livestock which increase tensions and fuel violence.

In addition, resource competition also emerged as significant factors, with a mean of 3.7273 and a standard deviation of 1.20551. This means lower mean score compared to ethnic identity and historical grievances. According to (Etefa, 2019), this suggests that political dynamics and ethnic divisions may play a role in perpetuating conflicts between the Pokot and Turkana communities, contributing to a complex web of interrelated factors driving the violence.

The overall mean revealed that all the above causes were significant as the root cause of the conflict among the communities; it was only the magnitude of the cause, but all were significantly causing conflict. They highlighted the importance of understanding the diverse causes and dynamics of conflict to inform targeted interventions and peace building efforts aimed at addressing the underlying grievances and promoting reconciliation between the Pokot and Turkana communities.

4.4.2 Descriptive on the Traumatic Experiences that the Turkana and Pokot Women Victims of Armed Conflicts have Undergone

The second objective was to analyze the traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone. The study used five statements and measured the traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone. The descriptive work was done using the mean and standard deviation. The output given in Table 4.7 illustrates the findings.

Table 4.7: Traumatic Experiences by Women

	N	Mean	Std. Deviation
Our community women always endure direct violence, including sexual violence, physical assault, and loss of family members, caused by armed groups or during conflicts over resources.	143	3.7343	.97107
Cattle rustling caused by banditry lead to the displacement of communities, making the communities to flee their homes for safety.	143	3.3846	1.33703
living in conflict-affected areas subjects Turkana and Pokot women to constant insecurity and fear for their safety and that of their families	143	3.7552	1.17615
There is high level of emotional distress experienced by Turkana and Pokot women caused by armed conflicts in the region.	143	3.6923	.97309
Turkana and Pokot women report experiencing nightmares, flashbacks, or intrusive memories related to their traumatic experiences in armed conflicts.	143	3.7343	.97107
Valid N (listwise)	143		

Based on the finding, the mean score of 3.7343 revealed that the respondents indicated that they agree with the statement that enduring direct violence experienced by women, including: Sexual violence, physical assault and loss of family members, is often perpetrated by armed groups or arising from conflicts over resources. This indicates a

significant level of agreement among respondents regarding the prevalence of such harrowing experiences among women in the community.

Similarly, the mean score of 3.7552 for the statement highlighting the constant insecurity and fear experienced by women living in conflict-affected areas underscores the pervasive nature of the challenges faced by these communities. This suggests that women bear a heavy burden of fear and uncertainty for their safety and that of their families due to the ongoing conflicts (Brown,2014)

However, the standard deviations accompanying these mean scores also reveal some variability in respondents' perceptions and experiences. For instance, while the mean score for emotional distress is relatively high at 3.6923, the standard deviation of 0.97309 indicates a degree of dispersion in respondents' reported levels of emotional distress. This variability underscores the diverse ways in which women may be affected by armed conflicts, with some experiencing heightened emotional distress while others may cope differently.

The overall mean revealed that from the descriptive statistics, the conflict has a profound effect on Turkana and Pokot women, highlighting the urgent need for comprehensive interventions to address their vulnerabilities, promote their safety and well-being and foster peace and stability in the region.

4.4.3 Descriptive statistics on how African Religious Institutions is utilized to provide holistic healing to the women victims of armed conflicts

The third objective examined how African religious institutions are utilized to provide holistic healing to women victims of armed conflicts. A total of five statements were

used to determine how they utilized the process. The descriptions are summarized in Table 4.8.

Table 4.8: How African Religious Institutions utilized and integrated into psychosocial healing approaches

Descriptive Statistics on utilization and integration into psychosocial healing approaches			
	N	Mean	Std. Deviation
African religious institutions in fore front to address the spiritual, social, and emotional, of women affected by armed conflicts	143	3.7972	1.12312
Holistic healing practices offered by African religious institutions in supporting the recovery and resilience of women victims of armed conflict	143	4.4895	.64859
Victims of armed conflicts seek support from African religious institutions for healing and coping mechanisms	143	3.9580	.91831
African religious institutions provides healing services provided by for women affected by armed conflicts	143	4.2378	.67090
Religious institution provided resolution mechanisms	143	3.9021	.89060
Valid N (listwise)	143		
Average		4.07692	0.850304

Results revealed on the statement concerning African religious institutions being at the forefront of addressing the spiritual, social, and emotional needs of women affected by armed conflicts. The mean of 3.7972 is a strong agreement with the statement meaning they are actively involved in addressing women's needs. The standard deviation of 1.12312 suggests some variability in perceptions.

On to the statement about the holistic healing practices offered by African religious institutions, the notably high mean score of 4.4895 indicates widespread agreement on the effectiveness of these practices in supporting the recovery and resilience of women victims of armed conflict. The low standard deviation of 0.64859 suggests some variation regarding the statement.

Similarly, the statement indicates how victims of armed conflicts seek support from African religious institutions for healing and coping mechanisms (Fries , Britt & Kell, 2005). The mean of 3.9580 revealed a significant level of agreement regarding the statement, meaning they may seek support at times. The relatively low standard deviation of 0.91831 suggests a small degree of diverse responses regarding the statement.

Furthermore, the statement whether African religious institutions provide healing services for women affected by armed conflicts" received a mean score of 4.2378, indicating strong agreement, meaning that there was serious support provided by the African religious institutions. The standard deviation of 0.67090 suggests the majority of the respondents were in agreement with this statement.

Finally, the statement concerning the role of religious institutions in providing resolution mechanisms, with a mean of 3.9021, significantly agrees with the statement regarding religious institutions involvement in conflict resolution processes. The standard deviation of 0.89060 indicates variations in the responses and differing views.

Overall, the average mean of 4.07692 from the descriptive statistics indicates that the majority of the respondents were in agreement with most of the statements measuring how African religious institutions are utilized to provide holistic healing to the women victims of armed conflicts. The average standard deviation of 0.850304 indicates very minimal diverse responses. Generally, this provides a deeper understanding regarding the perceived roles and effectiveness of African religious institutions in supporting women affected by armed conflicts. Although there are some variations in the perception, the findings suggest a general agreement with most of the statement, thus

the Religious Institutions significantly provided spiritual, social, and emotional support to women in need, as well as their role in facilitating healing, coping, and conflict resolution mechanisms.

4.4.4 Descriptive Statistics on Holistic Approach for Trauma Healing for use by Stakeholders and Policy-makers Working on the Plight of Victims of Armed Conflicts

The third objective was to suggest a holistic approach to trauma healing for use by stakeholders and policymakers working on the plight of victims of armed conflicts. A total of five statements were used to determine how they utilized the process. The descriptions are summarized in table 4.9.

Table 4.9: Holistic Approach for Trauma Healing for use by Stakeholders and Policy-makers Working

Descriptive Statistics Approaches Used			
	N	Mean	Std. Deviation
Trauma healing programs address psychological symptoms and physical health needs of survivors	143	3.7483	1.04456
Trauma healing interventions fosters emotional resilience by providing coping mechanisms for survivors.	143	4.0350	.89137
Healing approaches considers spiritual beliefs and cultural norms aimed at healing journey of survivors.	143	3.8951	1.08585
Trauma healing programs provided help the survivors to rebuild social connections, strengthen support networks	143	3.7832	.97244
Trauma healing interventions in empowering survivors with skills to promote long-term well-being and self-reliance.	143	4.4406	.69831
Valid N (listwise)	143		
Overall Mean		3.98044	0.938506

The initial statement regarding trauma healing programs addressing the psychological symptoms and physical health needs of survivors revealed that trauma healing programs were found to be a significant method and approach to dealing with trauma. This was revealed by a mean score of 3.7483, which suggests a significant level of agreement among respondents regarding the efficacy of these programs in addressing survivors' needs (Kinyanjui, 2014). On the other hand, the standard deviation of 1.04456 indicates some variability in perceptions.

The second statement was that concerning trauma healing interventions fostering emotional resilience by providing coping mechanisms for survivors, the mean score of 4.0350 indicates widespread agreement. The low standard deviation of 0.89137 shows very little variability in perceptions of the impact of these interventions on survivors' emotional well-being.

Similarly, the statement addresses healing approaches that consider spiritual beliefs and cultural norms aimed at the healing journey of survivors. It was revealed that this was also a widely accepted mechanism, given a mean of 3.8951. The standard deviation of 1.08585 suggests some variations in perceptions and reflects minimally diverse responses to the statement.

Furthermore, the statement highlights that trauma healing programs help survivors rebuild social connections and strengthen support networks. Results revealed that the majority of the respondents agreed this program has social benefits. This was revealed by a mean score of 3.7832. Further, the standard deviation of 0.97244 indicates a small degree of consistency regarding the importance of social support in the healing journey of survivors.

Lastly, the statement concerning trauma healing interventions empowers survivors with skills to promote long-term well-being and self-reliance (Ondiba & Matsui, 2019). The result revealed that a high mean score of 4.4406 indicated strong agreement that interventions were effective in promoting sustainable well-being. The low standard deviation of 0.69831 revealed little variability in perceptions of the capacity of these interventions to empower survivors for long-term resilience and self-sufficiency.

Generally, the descriptive statistics revealed that their holistic approach to trauma healing proposed was effective and created positive outcomes regarding trauma and healing programs and interventions for survivors of armed conflicts. The overall mean of 3.98044 indicates most agreement with most of these statements. While there may be some variation in the responses, generally, the findings suggest general agreement on the importance of these programs in addressing survivors' needs, promoting emotional resilience, incorporating cultural and spiritual elements, rebuilding social connections, and empowering survivors for long-term well-being (Blando, 2014)

4.5 Key Informant Interview Analysis

The research also sought to establish the role of African religious institutions in providing psychological healing to women victims of ethnic conflicts among the Turkana and Pokot communities. There were a total of five key informants and were asked different key informant questions regarding their occupations in relation to psychological healing for women victims of ethnic conflicts among the Turkana and Pokot communities. These key informants included area chiefs, village elders, religious leaders, traders and widows within the communities of Turkana and Pokot. The study found out that the perspective of the area chiefs on the cause of conflict was rooted in

the competition for scarce resources given that the community was mostly pastoralist and increase of the community herds increase pressure on scarce resources. It was revealed that there were cases of theft among the communities (Greiner, 2013).

4.5.1 Interview of Chiefs

The study sought to examine the form the area chief's perspective some of the causes of conflict within the regions.

"With my experience, these two communities, Pokot and Turkana, have been having conflict that is deeply rooted in the competition over scarce resources, particularly grazing land and water sources." CII 001

"Cattle raiding has been a longstanding tradition among pastoralist communities in the region of the Pokot and Turkana. This practice is fueled by a desire to expand herds and assert dominance has historically been a major driver of conflict between the two groups." CII, 002

"Political manipulation and exploitation have also been another factor used by various actors, including local politicians, warlords and external interests, to exacerbate the conflict." CII 003

"The conflict between the Pokot and Turkana is also fueled by deep-seated historical grievances resulting from cattle rustling and disputes over territory which perceived injustices." CII 004

The chiefs were also asked to indicate how the conflict started; some of their responses were as follows:

"Historical rivalries between the Pokot and Turkana stemming from territorial disputes and clashes over cattle, laid the foundation for the ongoing conflict which has persisted for generations." CII 001

"The spark that ignited the conflict may have been a series of cattle raids and retaliatory attacks between Pokot and Turkana pastoralists leading to a cycle of violence and reprisals." CII 002.

In establishing when the conflicts commonly occur, the responses given responses that:

“These conflicts occur during the dry season when competition for limited resources such as grazing land and water is most intense. When there is scarcity and increased movement of livestock in search of pasture and water,
CII, 001

“Political unrest sometimes ignites and creates opportunities for this conflict where actors exploit inter-ethnic grievances for their own ends further fueling the cycle of violence between the Pokot and Turkana.” CII, 002

The respondents were asked respond regarding the effect of this conflict on women.

The responses were given as follows;

“When you talk about the effects of conflict on women, vulnerability increases and where gender-based violence increases where there are issues of sexual assault, abduction and domestic violence.” CII 001

“As you know, women are often breadwinners in the region; those responsible for food production and household food security bear the burden of ensuring their families' survival amid dwindling resources and increased food insecurity.” CII 002

“There are restrictions on movement, and health facilities are affected. This more often affects women's health and the well-being of their children and also undermines their ability to access reproductive health services and educational opportunities.” CII 003

Lastly, the area chiefs were asked to respond the fact that the role of the government in dealing with the conflict and mitigation measures. The chief's responses were as follows.

“There has been the deployment of security forces meant to prevent violence, apprehend perpetrators of crimes and disarm militias engaged in cattle raiding or other illicit activities.” CII 001

“Local administration and peace committees facilitate dialogue and mediation efforts between conflicting parties to resolve disputes peacefully.” CII 002

“The government sometimes provides humanitarian assistance such as food relief, shelter, healthcare services and psychosocial support to displaced populations and victims of violence and support to communities affected by conflict.” CII 003

4.5.2 Interview Village Elders

The study further sought to assess some of the root causes of the conflict and the effects of ethnic conflicts on women victims of ethnic conflicts among the Turkana and Pokot communities. There was a total of four village elders included in the interview, two from each community, Turkana and Pokot. They were asked a total of four questions, and their responses can be summarized in tables which follows.

The first question they were asked was as per their knowledge to indicate the time in which the inter-ethnic conflicts start.

“This conflict has existed for a long due to traditional practices of cattle raiding, which have long been a source of conflict between the Pokot and Turkana.” EII, 001

“In our community, the history of this conflict is rooted in some cultural events commemorated; this provides a flashback for inter-ethnic conflicts, especially if they are associated with contentious historical narratives or symbols.” EII, 002

“According to me, the campaigns and election cycles have been a history of violence aggravated by existing grievances and leading to outbreaks of inter-ethnic violence.” EII, 003

Further the key informant interviewer asked the respondents to respond as to their initiatives in preventing the long terms conflict that has existed for years; their responses were as follows.

“I have been facilitating dialogue and mediation among the concerned parties as an initiative to address the grievances between them. EII, 001”

“I have been in the forefront of strengthening governance structures and the rule of law, and law enforcement agencies can help ensure accountability, uphold human rights, and prevent violence by deterring criminal activities and providing avenues for legal recourse.” EII, 002

“Though promoting social cohesion, inter-ethnic dialogue and reconciliation initiatives can foster a sense of shared identity, mutual respect and understanding among diverse communities, reducing the likelihood of conflict and promoting peaceful coexistence,” EII, 003

“Empowering local communities to actively participate in decision-making processes, conflict prevention efforts, and peace-building initiatives can foster ownership, resilience and sustainable peace at the grassroots level.” EII, 004

The researcher wanted to establish how women have been affected in the whole process of conflict between the two communities in the village elder’s perspective. The responses were given as follows;

There has been displacement due to violence that forces women to flee their homes, disrupting their livelihoods and access to resources such as food, water, and healthcare. EII, 001

This has increased the vulnerability of women to gender-based violence. EII, 0032

Women have been affected because conflict disrupts agricultural activities, trade and markets, leading to food shortages and economic hardship for families.” EII, 003

Their livelihood has been disrupted due to regular displacement caused by conflicts.” EII, 004

4.5.3 Key Informant Interview for Religious Leaders

The study further sought to assess some of the root causes of the conflict and the effects of ethnic conflicts on women victims of ethnic conflicts among the Turkana and Pokot communities. There were a total of seven religious leaders included in the interview.

All the respondents were randomly selected from the region. They were asked a total of four questions and their responses can be summarized as below:

The first question they were asked was as per their knowledge to indicate the time in which the inter-ethnic conflicts start.

"I can't really tell because I have been in this area locally for about 10 years now, and yet I do hear that this has existed for years now." RII 001

The conflict started way back in 1984 during a conventional raid by Pokot, which cussed the Turkana to call for reinforcement from other regions of Turkana." RII 002

The conflict started in the early 1980s, when the two communities started raiding one another in search of grassing grounds for their livestock. RII 003

"I'm not sure when it began, but it's been around forever." RII 004

The conflict started about 20 years ago, with conflicting groups spreading enmity among them and thus fueling this ethnic conflict between the two communities. RII 005

"The conflict can be traced back to 1980, during the period to which Pokot started to expand their territories in Turkana, causing havoc and the evolution of conflict." RII 006

They were asked also to indicate whether they have information regarding the inter-ethnic conflicts between the two communities,

The response for all the seven religious leaders was yes, meaning that they all had information that inter-ethnic conflicts had happened within the region.

They were asked also to indicate the number of cases they have received through the effects on women. Their responses were as follows;

"In my case, I have received many cases; in this year alone, I registered a total of 57 cases." RII, 001

“There have been several cases reported regarding displacement since I have been in this region; all these cases are related to violence against women, the killing, forceful displacement, and even school closure.” RII. 002

They were asked to show their involvement in curb the problem. The responses were as follows;

“I have been at the forefront of advocating for the rights and dignity of women within our community and beyond. I emphasize the importance of respecting women's rights, including their right to safety, education, healthcare, and economic empowerment.” RII. 001

What we do as a church is offer spiritual guidance and counseling to women who have experienced trauma, loss, or violence as a result of conflict.” RII. 002

“Promotion of gender equality and social inclusion within our religious community, challenging harmful stereotypes and discriminatory practices that perpetuate gender-based violence and inequality.” RII. 003

“I work in close collaboration with local organizations, NGOs, and government agencies to provide holistic support to women affected by conflict.” RII. 004

“We have worked and prioritized education and empowerment initiatives for women and girls, recognizing the transformative impact of education in enabling women to advocate for themselves.” RII. 005

The respondent were asked to indicate what can be done to prevent future inter –ethnic conflicts in the region between the two communities?

Providing training in conflict resolution, negotiation, and peace-building skills to community leaders, government officials, and local stakeholders can empower them to effectively manage and resolve disputes nonviolently. RII. 001

Implementing sustainable resource management practices and equitable development initiatives can help alleviate competition over scarce resources and address root causes. RII. 002

Strengthening governance structures, rule of law, and law enforcement agencies can help ensure accountability. RII. 003

Promoting social cohesion, inter-ethnic dialogue, and reconciliation initiatives can foster a sense of shared identity and mutual respect. RII. 004

Empowering local communities to actively participate in decision-making processes and conflict prevention efforts. RII. 005

“Providing training in conflict resolution, negotiation, and peace-building skills to community leaders and government officials” RII. 005

“The best method is to facilitate dialogue and mediation between conflicting groups, which can help address grievances.” RII. 007

4.3.4 Key Informant Interview for Traders.

Also interview schedule was done involving traders within the regions to examine the from the traders perspective some on how the inter –ethnic conflicts affected trade.

“As traders, we are sometimes at risk to operate our business because of the now-and-again conflict, which has led to a decline in market access.” TII, 001

“The persistent inter-ethnic conflicts have created an environment of economic instability and uncertainty, making it difficult for traders to plan and invest in their businesses with confidence.” TII, 002

“It has caused long-term damage to trade networks and business relationships, hindering the recovery and reconstruction of economies in conflict-affected regions.” TII, 003

“A supply chain of goods has been affected due to road blockages, market closures, and unsafe transport routes for traders to move goods.” TII, 004

“As traders, we have sometimes been forced to abandon lucrative markets and restrict our operations to safer areas, limiting our potential customer base and reducing overall sales and profitability.” TII, 005

“Operating in conflict-affected areas has often increased the operation costs and risks for traders.” TII, 006

“Sometimes the inter-ethnic conflicts have strained the relationships between traders from different communities, eroding trust and cooperation built over years of business dealings.” TII, 007

The key informant was also asked to indicate how the government is curbing the issue. Their responses were as follows;

“The government has supported peace talks, reconciliation efforts, and inter-ethnic dialogue initiatives to address underlying grievances; however, this sometimes lasts for a while.” TII, 001

“The governments have tried to promote transparency, inclusivity, and good governance practices to build trust and confidence among diverse ethnic groups.” TII, 002

“There is an increase in government investment in socioeconomic development initiatives, which we can say have helped in addressing the underlying drivers of inter-ethnic conflicts, such as poverty, inequality, and marginalization.” TII, 003

“They are trying to use diplomatic efforts, peacekeeping missions, and humanitarian assistance to support affected communities and facilitate peace processes.” TII, 004

The respondents were also asked to give their views on how can the conflicts stopped. Here are their responses.

“One of the major initiatives that can help is the promotion of cooperation and dialogue between members of different ethnic groups.” TII, 001

“There is a need for collective responsibility in supporting peacebuilding initiatives and reconciliation efforts within our communities.” TII, 002

There is a need to strengthen relationships between cross-ethnic trade networks and business relationships by actively engaging with traders from different ethnic groups. TII, 003

The stakeholder should be encouraged to promote tolerance, inclusivity, and respect for diversity in our interactions with others. We can help counteract negative narratives that fuel conflict and promote social cohesion. TII, 004

Play a proactive role in conflict prevention and resolution by identifying and addressing potential sources of tension before they escalate into violence. TII, 005

Promoting a culture of peace, tolerance, and coexistence in our communities and beyond. TII, 006

The government needs to do proper demarcation between the two communities; this can help in showing the location of each community's land to avoid unnecessary conflicts. TII, 007

4.3.4 Key Informant Interview for Widows

The survey was done involving women also to establish how women have been affected by the ethnic conflicts between Pokot and Turkana. The respondents were coded as WII, 001; WII, 002; WII, 003; WII, 004; WII, 005; and WII, 006, referring to the responses 1 to 6.

The first question was on what effects have the conflicts caused to women in the region. The responses were as follows.

“In a number of instances, we have been displaced and our homes vandalized due to the conflict, leading to the loss of shelter, livelihoods, and access to essential services.” WII, 001

“We have faced a number of forms of gender-based violence, including rape and sexual assault. Our young girls have been particularly at risk of experiencing gender-based violence, perpetrated by armed groups, militias, and even members of their own communities.” WII, 002

“Personally, I have faced trauma and grief due to the loss of my loved ones, including my husband, my two sons, and other family members who have been killed so far by this militia.” WII, 003

“Our livelihood has been interrupted more often; our farming is never reliable; livestock rearing, which has been our economic survival, is all gone in the hands of the cattle rustlers.” WII, 004

“We can’t access essential services such as healthcare because children are not going to school. This has affected our families largely.” WII, 005

“As you can see, I am depressed. I have a lot of anxiety and post-traumatic stress disorder (PTSD). I am struggling as a woman to cope with the trauma of violence, loss, and displacement.” WII, 006

How do they have been helped since they conflict started?

“Mental health and psychosocial support services have been available to help me cope with the trauma and stress of living in a conflict-affected environment, but it is never enough.” WII, 001

“There is the presence of peacekeepers or security forces, safe spaces for women and children, and initiatives to prevent and respond to gender-based violence.” WII, 002

“Peace building initiatives and reconciliation efforts have been in place aimed at addressing the root causes of the conflict and promoting peaceful coexistence among communities.” WII, 003

“Humanitarian organizations and relief agencies have provided emergency assistance to meet basic needs such as food, water, shelter, and medical care for me and my family.” WII, 004

The women were asked to respond whether this is satisfactory in the kind of help they have received. The following were the responses.

“Not at all. For instance, while humanitarian aid may have provided short-term relief, it may not have addressed underlying issues such as poverty.” WII, 001

“The security risks for humanitarian workers, funding constraints, and coordination gaps among humanitarian and development actors are not satisfactory given the risks they face.” WII, 001

“Since the conflict started may have made a difference in the lives of many individuals and families affected by the conflict, there may still be gaps and unmet needs that require continued attention.” WII, 003

“There is nothing like satisfactory of the kind of help. This is because since we were “There is nothing like satisfying the type of help. , we have been moving up and owning; how can that be termed satisfactory?” WII, 004

How can the government help to curb these conflicts?

“Let then establish long-term mitigation mechanisms for conflict prevention and early warning systems to identify potential flashpoints and triggers of inter-ethnic conflicts before they escalate.” WII, 001

“Deploy enough security forces to maintain law and order, protect civilians, and prevent violence in conflict-affected areas.” WII, 002

“The government can support peace talks, reconciliation efforts, and inter-ethnic dialogue initiatives to address underlying grievances and promote understanding and cooperation among communities.” WII, 003

“They can help in supporting reconciliation and peacebuilding efforts by promoting social cohesion, fostering inter-ethnic dialogue, and addressing historical grievances.” WII, 004

“The government should create collaboration with international partners and regional partners to address cross-border dimensions of inter-ethnic conflicts and promote regional stability.” WII, 005.

“The government can implement poverty reduction programs within the region, infrastructure projects, and job creation initiatives to promote economic opportunities and social inclusion for all communities.” WII,006

From the interview, it was clear that the conflict between Pokot and Turkana was primarily driven by competition over scarce resources, particularly grazing land and water which are crucial for their pastoralist lifestyle (Muntet, 2016). Additionally, political manipulation by local politicians, historical grievances related to cattle rustling also fueled the animosity between the communities. This was evident because the conflicts occurred during dry season.

Further, the study noted that the conflict had severe effects on women, significantly increasing their vulnerability to gender-based violence, sexual assault, abductions and domestic violence. Restriction on movement affected their health due to closure of

health facilities. Women who were noted to be breadwinners in their families struggled to bring up children alone (Brown, 2014).

Regarding initiatives taken by religious institutions, it was noted that the religious leaders tried to advocate the rights of women, focused on their safety although with little resources they had. The religious leaders provided guidance and counselling to the women victims due to their loss of husbands, property and destruction of family structures. The government and non-government organizations helped to promote gender equality (Beall, Ngonyama & Mduduzi, 2009). They were found to prioritize education and measures for long term peace which they had not achieved.

The government had tried from the past to curb the conflicts but they were not successful. They established mechanisms and early warning systems to address the issue before it escalated but still up to date, they have not succeeded. Additionally, collaborating with international and regional partners (Garbers, Falletta & Grosso, 2020) can help tackle cross-border dimensions of conflict while implementing poverty reduction programs, infrastructure projects and job creation initiatives which will promote economic opportunities and social inclusion for all communities.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter highlights the summary of the research findings, the conclusions derived and recommendations on the basis of the findings, and lastly, areas for further study. The study explored the role of African religious institutions in providing psychological healing to female victims of ethnic conflicts among the Turkana and Pokot communities. It examined the root causes of inter-community conflicts among the Turkana and Pokot communities, analyzed the traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone, and showed the extent to which African religious institutions can be utilized and integrated into psychosocial healing approaches to provide holistic healing to the women victims of armed conflicts. The study also suggested a holistic approach for trauma healing for use by stakeholders and policymakers working on the plight of victims of armed conflicts among the Turkana and Pokot communities.

5.2 Summary of the Findings

5.2.1 Social Economic Factors- Gender, Age, Education and Occupation.

Results from the gender respondents revealed that the majority of the respondents were female, with a frequency of more than 50% of the total respondents. The majority of respondents were between the ages of 36 and 45. Additionally, the majority of the respondents had attained the primary school level of education. Lastly, results also showed that the majority of the respondents were housewives and farmers, forming the majority and accounting for up to 50% of the total respondents.

5.2.2. Role of African Religious Institutions in Providing Psychological Healing to Women Victims of Ethnic Conflicts

To explore the role of African religious institutions in providing psychological healing to women victims of ethnic conflicts among the Turkana and Pokot communities, the study used four variables, which include: Identifying the root causes of inter-community conflicts among the Turkana and Pokot communities; Analyzing traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone; Showing the extent to which African religious institutions can be utilized and integrated into psychosocial healing approaches to provide holistic healing to the women victims of armed conflicts; and Suggesting a holistic approach for trauma healing for use by stakeholders and policymakers working on the plight of victims of armed conflicts.

The first objective was to identify the root causes of inter-community conflicts among the Turkana and Pokot communities. From the results, it was revealed that the root cause of conflict included all five causes that were found to be significant causes of the conflict among the communities; it was only the magnitude of the cause, but all were significantly causing conflict. The causes include: competitions for resources, cattle rustling, ethnic identity and historical grievances, political and ethnic differences, poor governance and inadequate conflict resolution mechanisms. It was noted that ethnic identity and historical grievances were found to be the greatest causes of conflict with a mean score of 4.0350.

The second objective was to analyze the traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone. Results revealed that conflict has a profound effect on Turkana and Pokot women highlighting the urgent need for

comprehensive interventions to address their vulnerabilities to promote their safety and well-being and foster peace and stability in the region. This was revealed by the fact that respondents agreed with most of the statement regarding the traumatic experiences of the Turkana and Pokot women victims.

The third objective was to show the extent to which African religious institutions can be utilized and integrated into psychosocial healing approaches to provide holistic healing to women victims of armed conflicts. Results revealed there was general agreement with most of the statement; thus, religious institutions significantly provided: spiritual, social and emotional support to women in need, as well as their role in facilitating healing, coping and conflict resolution mechanisms.

Lastly, to suggest a holistic approach for trauma healing for use by stakeholders and policymakers working on the plight of victims of armed conflicts. Some of the approaches suggested included trauma healing programs that address the psychological symptoms and physical health needs of survivors and trauma healing interventions that empower survivors with skills to promote long-term well-being and self-reliance.

Further to “establish long-term mitigation mechanisms for conflict prevention and early warning systems to identify potential flashpoints and triggers of inter-ethnic conflicts before they escalate.” WII, 001

“Deploy enough security forces to maintain law and order, protect civilians, and prevent violence in conflict-affected areas.” WII, 002

“The government can support peace talks, reconciliation efforts, and inter-ethnic dialogue initiatives to address underlying grievances and promote understanding and cooperation among communities.” WII, 003

5.3 Conclusions of the Findings

In conclusion, it was found that the major causes of the conflict include: resource competitions, cattle rustling, ethnic identity, historical grievances, political and ethnic differences, poor governance structures and inadequate conflict resolution mechanisms. Thus, proper mechanisms need to be put in place which include government interventions to reduce these conflicts.

Moreover, women were found to be the most affected when conflicts occur; thus, the study concludes that there is an urgent need for comprehensive interventions to address their vulnerabilities, promote their safety and well-being and foster peace and stability in the region.

In some cases, it was also found that religious institutions play a key role in addressing the conflict issue by significantly providing: spiritual, social and emotional support to women in need, as well as facilitating healing, coping, and conflict resolution mechanisms. Thus, in conclusion, the role of religious institutions should be enhanced to help more in addressing the conflict issue.

5.4 Recommendations

From the findings, the study recommends that, given the importance of incorporating spiritual beliefs and cultural norms into healing approaches, it is essential to ensure that trauma healing programs are culturally sensitive and responsive to the diverse needs and experiences of survivors. This involves engaging with local communities to understand their cultural practices, beliefs, and healing traditions and integrating these elements into program design and implementation. By respecting cultural diversity and

tailoring interventions to local contexts, trauma healing programs can enhance their relevance and effectiveness in supporting survivors' recovery.

Also, trauma healing programs should adopt a holistic approach that addresses the multidimensional needs of survivors, including psychological, physical, social, and spiritual aspects. This may involve providing a range of support services, such as counseling, medical care, social support, and skills-building activities, to address survivors' diverse needs and promote their overall well-being.

Trauma healing interventions should prioritize empowering survivors with skills, knowledge, and resources to promote their long-term resilience and self-reliance. This may involve providing training and capacity-building opportunities that enable survivors to develop coping mechanisms, build social connections, and access resources for sustainable livelihoods.

Lastly, effective trauma healing programs require collaboration and partnership among various stakeholders, including government agencies, non-governmental organizations, religious institutions, and local communities. Collaboration efforts can leverage diverse expertise, resources, and networks to strengthen the delivery of trauma healing services and maximize their impact on survivors' well-being.

5.5 Areas for Further Studies

The study was based on the role of African religious institutions in providing psychological healing to women victims of ethnic conflicts among the Turkana and Pokot communities. Further studies can be done on;

1. To explore the long-term impact of trauma healing programs on survivors' well-being.
2. Further study can explore the policy and practical implications of trauma healing interventions.
3. Comparative studies could be done to compare the effectiveness of different trauma healing approaches, modalities, and delivery formats.

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APPENDICES

Appendix I: Questionnaire

Section I: Demographic information

Gender

Male ☐

Female ☐

Age group

18-25 years ☐

26-35 years ☐

36-45 years ☐

46-55 years ☐

55 years and above ☐

Educational level

Primary school level ☐

Secondary school level ☐

Tertiary diploma level education ☐

University degree education ☐

Postgraduate degree level ☐

None ☐

Occupation

Farmers ☐

Area Chief ☐

Housewife ☐

Educationalist ☐

Religious leader ☐

SECTION II: Causes of inter-community conflicts among the Turkana and Pokot communities.

	Strongly disagree	Disagree	Agree	Strongly agree
Resource completion				
Cattle rustling				
Ethnic identify and historical grievances				
Political and ethnical difference				
Weal governance and inadequate conflict resolution mechanisms				

Any other specify.....

Resource completion, Cattle rustling, Ethnic identify and historical grievances, a Political and ethnical difference and Weal governance and inadequate conflict resolution mechanisms

SECTION III: Analyze traumatic experiences that the Turkana and Pokot women victims of armed conflicts have undergone.

	Strongly disagree	Disagree	Agree	Strongly agree
Our community women always endure direct violence, including sexual violence, physical assault, and loss of family members, caused by armed groups or during conflicts over resources.				
Cattle rustling caused by banditry lead to the displacement of communities, making the communities to flee their homes for safety.				
living in conflict-affected areas subjects Turkana and Pokot women to constant				

insecurity and fear for their safety and that of their families				
There is high level of emotional distress experienced by Turkana and Pokot women caused by armed conflicts in the region.				
Turkana and Pokot women report experiencing nightmares, flashbacks, or intrusive memories related to their traumatic experiences in armed conflicts.				

Any other specify.....

SECTION IV: The extent the African religious institutions is utilized to provide holistic healing to the women victims of armed conflicts.

	Strongly disagree	Disagree	Agree	Strongly agree
African religious institutions in fore front to address the spiritual, social, and emotional, of women affected by armed conflicts				
Holistic healing practices offered by African religious institutions in supporting the recovery and resilience of women victims of armed conflict				
Victims of armed conflicts seek support from African religious institutions for healing and coping mechanisms				
African religious institutions provides healing services provided by for women affected by armed conflicts				
Religious institution provided resolution mechanisms				

Any other specify.....

SECTION V: Holistic approach for trauma healing on the plight of victims of armed conflicts.

	Strongly disagree	Disagree	Agree	Strongly agree
trauma healing programs address psychological symptoms and physical health needs of survivors				
Trauma healing interventions fosters emotional resilience by providing coping mechanisms for survivors.				
Healing approaches in considers spiritual beliefs and cultural norms aimed at healing journey of survivors.				
Trauma healing programs provided helps the survivors to rebuild social connections, strengthen support networks				
Trauma healing interventions in empowering survivors with skills, to promote long-term well-being and self-reliance.				

Any other specify.....

Appendix II: Interview questions

CHIEFS

1. What are the causes of the conflicts?
2. How did they start?
3. When do they occur?
4. What effects have they caused to women?
5. Is the government doing anything to help?

ELDERS

1. When did the inter-ethnic conflicts start?
2. What have they done so far to prevent this?
3. Have they caused any effect on women?
4. If yes from No 3 how do they help women?

RELIGIOUS LEADERS

1. Do they have information on inter-ethnic conflicts?
2. If yes, how many cases have they received through the effects on women?
3. How do they help such kind of women?
4. What can be done to prevent future inter –ethnic conflicts?

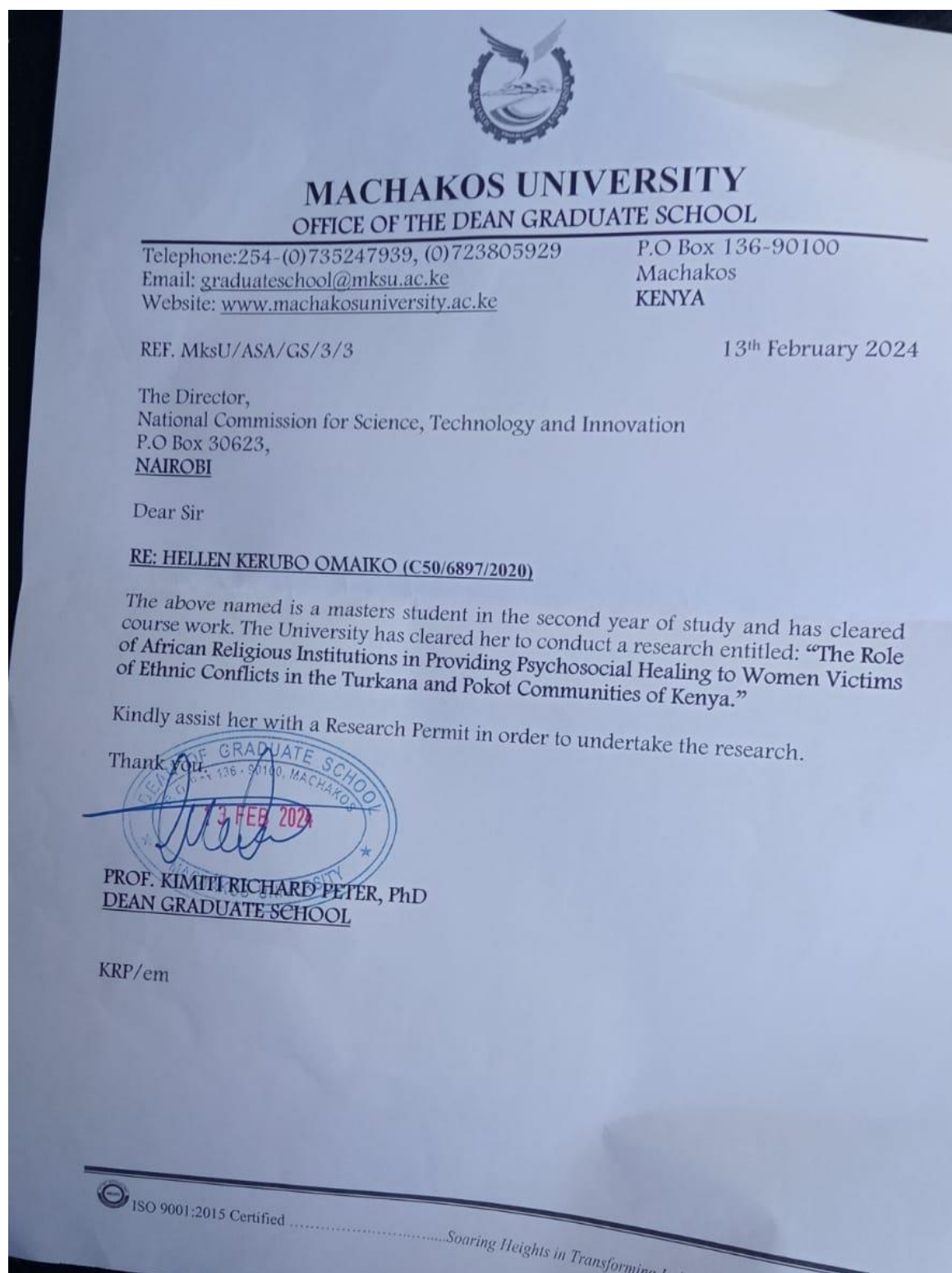
TRADERS

1. How has the inter-ethnic conflicts affected trade?
2. What triggered the conflicts?
3. How is the government curbing the issue?
4. How can the conflicts stopped?

WIDOWS

1. What effects have the conflicts caused to women?
2. How do they have been helped since they conflict started?
3. If they have been helped, is it to satisfaction?
4. How can the government help to curb these conflicts?

Appendix III: Letter of Introduction



Appendix IV: Research Permit

 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION		 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION	
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Appendix V: Working Timeline

	Months										
	2023				2024						
ACTIVITIES	SEP	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUN	JUL
Proposal writing											
Collection of data											
Data analysis											
Thesis writing											
Submission of Thesis											

Appendix VI: Map of Turkana and Pokot Counties



Appendix VII: Plagiarism Report

