PSYCHOSOCIAL EFFECTS OF INTERETHNIC CONFLICT AND FAITH-BASED INTERVENTIONS: A STUDY OF NJORO SUB-COUNTY, KENYA

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ABSTRACT
In this article, the author discusses the psychosocial effects of interethnic conflict on individuals and communities. He further examines faith-based interventions that are provided to alleviate negative effects focusing on Njoro Sub-county as a case study. The conflict in the Sub-county has been characterized by the burning of houses, interruption of livelihoods, education and health sectors, and sometimes occurrence of maiming and deaths. One of the resultant effects has been interference of the psychosocial wellbeing of the affected individuals and communities. Faith-based interventions through religious institutions and their respective officials have conspicuously participated in efforts aimed at attending to the psychosocial effect of the conflict. The interethnic conflict in the area researched has adversely affected the psychosocial health of the population. The effects have emanated from recurrent violence which causes loss of property, livelihoods, maiming, loss of lives in some instances, and tensions, suspicions, and mistrust among ethnic communities. Separations in marriage and family have made individuals and particularly children become exposed to psychological and social problems. Subsequently, adverse effects on the delivery of essential services including health and education, and occasional interruptions of road transport have also contributed to the psychosocial problems. Faith-based interventions are among significant interventions that have addressed the psychosocial problems associated with the conflict. The psychosocial effects of the interethnic conflict remain a concern because a resolution to the conflict has not been found. The psychosocial wellbeing is therefore constantly at risk because of the continuing interethnic mistrust, hatred and threats, interruptions of livelihoods and essential services. Considering the potential of faith-based interventions, it is important to enhance their capacity to effectively address psychosocial problems caused by the recurrent interethnic conflict.
Keywords: Interethnic conflict, Ethnic violence, Psychosocial problems, Faith-based interventions

INTRODUCTION
The interethnic conflict has had psychosocial effects on individuals and the communities in Njoro Sub-county which has prompted faith-based interventions to alleviate the subsequent suffering. The Sub-county is one of the regions that have grappled with intermittent interethnic conflicts in Kenya. Muluka and Gona (2009) observed that the dominant ethnic communities are Kipsigis and Kikuyu, but the Kisii, the Ogiek, the Turkana, the Luo, and the Luhya make significant proportions of the population. It has a population of 238,773 persons with a population density of 341 according to the 2019 National population and Housing Census (Kenya Population and Housing Census. Volume 1. 2019). The population density is significantly influenced by a favourable climate which makes agricultural activities the main source of livelihoods with farmers practicing mixed farming.

The conflict and the related recurrent interethnic violence in Njoro Sub-County began in 1992, a period that was marked by agitation for the reintroduction of multi-party democracy and the consequent ethnic polarization (Odhiambo, 2004). Akiwumi report indicates the violence started on 29th October, 1991 in Mitetei in Nandi, and later spread to other areas in the region affecting the Njoro area in 1992 (Akiwumi, 1999). Interethnic conflict has since then become a recurrent phenomenon that is characterized by maiming and killings, burning of houses, interrupting people's livelihoods, and has had negative effects on the education system and the health of the residents (Nyukuri, 1997). Despite the assurances and several actions by the government in Njoro, the violence has continued to reoccur and tension and mistrust are ever palpable (Njoroge and Muraya, 2016). The communities involved are mainly the Kikuyu, Kipsigis, Ogiek, and Maasai from neighboring Narok County.

The conflict has had adverse effects on the wellbeing of the individuals, families, and communities residing within the Sub-County and the neighboring Sub-counties (Muluka and Gona 2009). One of the resultant conundrums is the psychosocial effects on the affected individuals and the communities (Pekka et al., 2002). According to the World Health Organization, violence has a high likelihood of causing psychological harm to the persons who are involved (Krug, 2002). The associated psychological distress can cause acute stress disorder and clinical depression that can lead to

emotional imbalance and increased sensitivity concerning interactions with others outside their communities, depression, and post-traumatic disorders (World Bank, 2013). Child soldiers and children who have been raped and or forcibly displaced are observed to be vulnerable to long-term distress (Orrnert, 2019). It is important to delve into psychosocial health implications in Njoro Sub-county because it would help inform subsequent interventions. There have been faith-based interventions to alleviate the psychosocial effects of the conflict. A notable faith leader involved in these efforts was a former Roman Catholic Church Archbishop Ndingi Mwana Nzeki, who actively participated and articulated a deep conviction that the Church needed to be active in alleviating the suffering posed by interethnic conflict (Waihenya and Ndikaru, 2009). In light of the aforementioned, a discourse on the effects of the interethnic conflict on psychological wellbeing and healthy social interactions among affected individuals and communities and the related faith-based response is necessary.

Objectives
1) To find out the psychosocial effects of the interethnic conflict on individuals and communities residing in the Sub-county.
2) To investigate various faith-based interventions to mitigate the psychosocial effects of the conflict in the Sub-county.
3) To identify difficulties experienced when providing faith-based responses to psychosocial effects of the conflict.
4) To find out how the faith-based interventions can be enhanced for effectiveness when responding to the psychosocial effects of the conflict.

Hypothesis
1) The interethnic conflict in Njoro Sub County has affected the psychosocial wellbeing of individuals and communities in Njoro Sub-county.
2) There have been various faith-based interventions to alleviate the psychosocial effect of interethnic conflict on individuals.
3) Faith-based interventions to alleviate the effects of the interethnic conflict have encountered various difficulties.
4) Faith-based interventions require strengthening to enhance their effectiveness in alleviating the psychosocial effects of the conflict.

LITERATURE REVIEW
Various social, economic, and political realities are observed to be contributory factors to the conflict in the Sub-county. Such factors include ethnic territorial occupation, generational differences, low education levels, cultural diversity, ethnic suspicion, and religious leaders' influence. Others include forest and environmental destruction, inequitable distribution of opportunities, underdevelopment, business competition, land, theft, cattle rustling, and scarce water resources. Political competition and discussion about conservation of Mau Forest are also mentioned as contributing factors to recurrent conflict (Muluka and Gona, 2009). The existence of various factors that have contributed to the recurrent conflict necessitates a study on the psychosocial effects.

The interethnic conflict creates fear among individuals and ethnic communities in the region, leading to hatred and suspicion (Osamba, 2009). The associated violence causes displacement of people, loss of livelihoods, a trauma in some children who witness maiming and killings of their relatives, burning of houses, and destruction of property (Osamba, 2009). Some of the children drop out of school when they are displaced from their home and when their families' sources of livelihoods are interrupted. In modern wars, children are increasingly getting caught up as targets and have become victims of malnutrition, disease, sexual violence, and displacement from their homes and separation from parents, and sexual assault which undermines their lives (Michel, 2000). Women also become vulnerable to sexual exploitation and abuse and they get at risk of contracting sexually transmitted diseases, including HIV/AIDS, which would negatively affect them and their respective families (Michel, 2000). Such effects on the children have implications on their psychosocial wellbeing an aspect that the author intends to discuss in this article.

Faith-based interventions are among responses towards the effects of interethnic conflict. Religions possess prophetic force useful in conflict resolution (Tarimo and Manwelo, 2007 & 2008). They contribute to conflict resolution by facilitating collaboration that can be described as religious diplomacy, which has the potential to go beyond formal legal framework and help form a public conscience on social practice (Tarimo and Manwelo, 2007 & 2008). It can provide a useful resource to transform political and legal process through values that enhance constructive efforts towards lasting peace in human society. Peaceful context contributes significantly to the psychological and social wellbeing of individuals and communities.

There is an emerging view that a shift in approaches towards preventing and resolving conflicts is necessary (Regehr, 2015). Principles in Christianity provide a possible shift and a reasonable solution through the vision of a reconciled world (Isaiah 2:1-4 and 11:6-9). The aforementioned Bible texts bestow every creature its own space, with no room for exploitation and

oppression (Kanyandago, 2000). Christian text and theology provide a valuable basis for faith-based interventions and can propound aspirations to witness God's intention to redeem humankind from sin, enhance spiritual happiness and satisfaction of human life to God's glory (Mwaura, 2007). Theology has valuable components useful in seeking peaceful co-existence of the community (Tarcisio, 1997). The principle of peace found in a religion can be a great asset in cultivating harmony among ethnic groups because religion encompasses people's beliefs about the supernatural world and the relationship between them and the world around them (Getui, 2009). Caution, however, is needed to avoid theological arguments that advance opinions that may hamper efforts to create peaceful communities (Baum, 2001). In this article, faith-based interventions to alleviate the psychosocial effects of the interethnic conflict have been discussed which facilitates understanding of the role of religion in addressing psychosocial concerns in context of interethnic conflict.

METHODOLOGY
The article is extracted from a doctoral thesis entitled "Christian Based Interventions to Mitigate the Effects of Interethnic Conflicts in Njoro Sub-County, Kenya, 1992-2012". The study's design was a case study that focused on Njoro Sub-County in Kenya. Informants were identified through purposive sampling (Panneerselvam and Ashoke, 2004). The target population for the study was residents of the Sub-county. The informants who comprised of different communities, officials leading faith-based intervention, from the government, and other non-government actors provided information that enriched the study. The study was qualitative and to gain an in-depth understanding, a total of thirteen families were engaged in an in-depth interview which gave them a chance to describe in detail the psychosocial effects of the conflict on their lives. They further described the faith-based interventions that they had received to cushion them from psychosocial interruptions that were brought about by the conflict. Eight faith leaders, seven ethnic communities' elders, nine government officials, and two leaders from other non-state agencies provided information on the subject of the study. The researcher used guiding questions and questionnaires in data collection. The collected data was collated and the findings are presented in the discussion below.

Effects of interethnic conflict on psychosocial health
The violence in Njoro Sub-County triggers psychological problems because of the associated adverse effects on those affected. It occasionally results in loss of human life, physical injuries, and psychological and mental distress (Nyukuri, 1997). A

resident graphically narrated how his brother was killed in a cowshed in 1998, leaving behind a young family (Karanu, April 19, 2016). In 1992, a group of Roman Catholic Church clergymen toured Njoro and other neighboring Sub-counties and recounted witnessing dead bodies strewn along the road, warriors spoiling for war, lost children crying for their parents, and some of them unaware that their parents had already been killed (Waihenya and Ndikaru, 2009). There are traumatic experiences, particularly where there is a loss of family members, participation in acts of violence, or witnessing maiming and killings (World Bank, 2013). Scars from injuries sustained during the incessant violence are found among some members of the ethnic communities involved (Karanja, April 18, 2016). Such scars carry with them memories that serve as a reminder of the interethnic animosities and have contributed to bitterness on individuals and among communities involved in the conflict. Interethnic suspicion and mistrust abound even in periods of absence of violence affecting the psychological and social health of the population in the Sub-county.

One aspect of the conflict is the tendency to burn down houses during violent periods (Waihenya and Ndikaru, 2009). A resident recounted how his homestead had been burnt down four times due to the violence since January 1998 (Karanu, April 19, 2016). Burning of homesteads leads to the loss of household items and valuable documents that include land title deeds, education certificates, national identification cards, birth certificates, and marriage certificates, among others. Clothes, food in the storage, money, among other items are also lost. One resident commented, "…torching our homes is the foulest act because fire wipes out everything" (Karanja, April 18, 2016).

Interethnic violence interrupts people's livelihoods. It affects agricultural activities, causing a burden to people's wellbeing (Gitu, April 15, 2016). Transport is usually disrupted, making it difficult for residents to access the market for their produce. Also, occasionally some farmers lose their livestock to the rustlers and some opt to sell them at a throwaway price (Mungai, July 25, 2016). Crops become the target of looting and arsonists (Karanja, April 18, 2016). Farming dwindles whenever farmers run away to escape violence. They become unable to work on their farms and to engage in other economic activities thus weakening social safety nets to caution them. They become vulnerable, and some of them slide into poverty or become dependent on humanitarian assistance (World Bank, 2013). Vulnerabilities affect the psychosocial life of the affected individuals and communities.

The prevalent interethnic mistrust and suspicions stress interethnic marriages (Nyukuri, 2009). Cases of wives and children in interethnic marriages being sent away to their maternal home when violence erupts were reported causing some parents to be hesitant to allow their children to marry from other ethnic communities (Mbuthia, April 22, 2016). Interruptions associated with interethnic conflict interfere with the functioning of the marriage and family institutions. The institutions are useful in enhancing psychological and social wellbeing and when their functions are interfered with, individuals and communities become vulnerable to psychosocial illnesses. Separations of families for too long periods during interethnic violence adversely affect the effective function of the marriage and family institutions (Kimani, April 16, 2016). Cases of communicable diseases are reportedly prevalent as people crowd in churches and schools during the violence while children and women become vulnerable to sexual abuse (Mbuthia Moses, April 22, 2016). There is poor sanitation and water supply in the camps, which causes distress (Mbugua, June 23, 2018).

Separations during violence contribute to the breaking of marriages especially when one couple relocates during the interethnic violence (Mbugua, June 23, 2018). Due to the interruptions of livelihoods by the violence, it was reported that some male parents do abandon their families in the guise of going away to seek income (Ananias, April 15, 2016).

In such instances of violence, it is mainly the mothers who are left shouldering the burden which in some instances causes stress and distress of caring for the children. In conflict situations, mothers may be depressed or suffering from Post-Traumatic Stress Disorder, thus unable to provide proper care or stimulus to their children. Stress in the external environment often manifests itself as violence in the home, which the children may witness or become victims. The mental health of child combatants and those suffering from disabilities caused by the conflict also requires special attention (World Bank, 2013).

There are reported cultural and ethnic identity crises among children. In the interethnic marriage context, they are occasionally torn between identifying with their mother's or father's ethnicity (Nyukuri, 1997). The crises have been identified as one of the contributing factors in the increased number of street children in Njoro and Nakuru Town (Mbugua, June 23, 2018). Some of the children unable to bear the crises opt to leave parents ending up in street life. Some parents relocate their children to be in the custody of their relatives in regions considered safer, a factor that affects parental care. The disruptions affect their growth and development. While interacting in schools, churches, and other social spaces, they exhibit consciousness of their ethnicities, which sometimes is punctuated with suspicion and mistrust. A primary school head teacher noted that it takes too long for children of different ethnic communities to embrace each other in their schools after every episode of ethnic violence (Muritu, April 16, 2016). When interethnic conflict affects interactions of children from different ethnic communities, it serves to entrench interethnic suspicion and mistrust because some grow up viewing others as enemies of their respective communities.

Children's education is often interrupted during the violence when some schools are vandalized and or gutted down (Mbugua, June 23, 2018). Displacement of families from their homes at times causes children to keep out of school for days or months (Waihenya and Ndikaru, 2009). Some of the teachers seek transfers from schools in the Sub-county that are considered insecure thereby distracting the education of the children (Nyukuri, 1997). In some instances, parents find it difficult to pay school fees after their sources of income are interrupted, leading to an increase in school dropouts (Karanja, April 18, 2016). The resulting inconveniences raise anxieties among children and some of them drop out of school.

Some families sell their pieces of land at low prices to relocate to safer areas occasioning losses (Nyukuri, 1997). Closely related is a problem of subdividing agricultural land into smaller portions in areas considered relatively secure within the sub-county. The subdivision renders such pieces of land unsuitable for agricultural activities, thus affecting people's livelihoods. Business activities are also affected as enterprises close down during interethnic violence (Lago, April 15, 2016). After every incidence of violence, ethnic communities in these areas take a while to start trading with each other. The conflict disfranchises the affected communities, a factor that affects individual and community wellbeing.

It is argued that part of the cause of ethnic violence is the attempt to deny some ethnic communities an opportunity to vote in the national and local elections (Mbuthia, April 22, 2016). For example, in 1992, interethnic violence was perpetrated to displace supporters of Forum for Restoration of Democracy (FORD) and, by so doing, prevent them from voting (Waihenya and Ndikaru, 2009). Denying individuals their civil rights portends disillusionment and alienation that may create in them a state of helplessness and hopelessness, situations that affect psychosocial wellbeing.

Some members of the communities in the Sub-county decried that the government does little to protect them from the perpetrators of violence (Karanu, April 19, 2016). They claim that there are instances when police are complacent and that some of the perpetrators are never apprehended even though they are well known (Waihenya and Ndikaru, 2009). Another allegation is that government administrators show biases when distributing relief incentives to the victims of violence. Such accusations and perceptions have created a sense of insecurity that is detrimental to the psychosocial health of the population.

Health facilities are sometimes looted and burnt down while others are closed during interethnic violence because the health personnel is unable to report to work (Muritu, April 16, 2016). Mainly the chronically ill patients are adversely affected because they cannot access health services. People occasionally sleep outside of their house, which increases illnesses and raises health distress, especially to the elderly and children. A resident reported how his newborn child died from pneumonia after they spent outside the house on a cold and rainy night for fear of being burnt in their house by the arsonists (Kimani, April 16, 2016). With mistrust deeply rooted in individuals and communities' psyche, people live in anticipation of interethnic violence (Gitu, April 15, 2016). There is an aspersion on trust between and among ethnic communities, with each being suspicious of the other (Karanja, April 18, 2016). Interactions between and among communities are not genuine and some of those affected express doubts about the possibility of ever achieving reconciliation, considering the intermittent conflict has been there for close to three decades. Communities have never reconciled, and there is little effort on the ground towards achieving reconciliation.

Conflict-affected societies face a particular challenge in rebuilding social capital, which is eroded as a result of violence and a breakdown of trust. An inherent attribute of social capital is active community membership and participation. If mental illness can prevent an individual from participating in the community's activities, it poses constraints to their access and contributions to social capital in the community (World Bank, 2013). Whereas the absence of violence would easily pass as evidence of reconciliation, there persists interethnic suspicion and mistrust that makes the conflict exist in a latent form further affecting people's psychosocial wellbeing.

Faith-based interventions to alleviate psychosocial effects of the conflict
Religion provides meaning to life by giving hope, faith, and courage to overcome life's obstacles which contributes to psychological and social wellbeing. In Njoro Sub-county, faith-based interventions include the supply of relief aid in the form of clothes, food rations, blankets, water, and medicines (Kamau, July 15, 2016). The interventions have also involved the mobilization of persons of goodwill to make donations for the victims of interethnic conflict (Kones, April 26, 2016). There are occasions when the faith-based institutions have engaged in the evacuation of people from interethnic violence zones and sheltering them in safer spaces such as church compounds. One of the residents recounted how she and her neighbors were evacuated in 1992 through the help of former Bishop of the Roman Catholic Church, Nakuru Dioeces, Ndingi Mwana' a Nzeki (Kamau, July 15, 2016).

Some faith leaders and institutions lobby the government to enhance security and promote peaceful co-existence among warring communities (Muiru and Muraya, 2017). The interventions further reach out to local and national political leaders who are, in some instances, accused of contributing to the conflict by persuading them to support peace initiatives (Gitari and Knighton, 2018). The government sometimes in a show of recognition of faith-based interventions entrust faith-based organizations with the responsibilities for distributing relief aid, mobilizing communities for peace meetings, and gathering information on violence and other criminal activities which provides an opportunity for working relationship with the government (Anonymous Clergyman, April 15, 2016).

Among the informants, some acknowledge that some faith-based institutions have been active in peace and reconciliation efforts in Njoro Sub-county, particularly the NCCK, the Catholic Peace and Justice Commission, Likia and Beyond Peace and Conflict Resolution Council (Muiru and Muraya, 2017). Others include Shalom Center for Conflict Resolution and Reconciliation and International Aids Services. These efforts have included bringing politicians within the region together as part of enhancing peace and harmony (Kilonzo, 2009). In Faith-based interventions, politicians' influence on their communities is appreciated and they are considered a critical stakeholder in addressing the conflict. Faith-based institutions and leaders are part of various non-state actors that have provided interventions on various occasions since the conflict emerged in 1992. Other non-state actors include Gore Kenya, Farming System, United Nations Children's Fund, and Kenya Red Cross.

Noting interethnic conflict in Njoro Sub-County has affected the psychological and social health of those affected; faith-based interventions have made significant contributions to mitigate the effects

(Mbugua, 2008). The interventions have included pastoral counseling and prayers (Ananias, April 15, 2016). Faith-based interventions provide forums to attend to spiritual, psychological, and social healing for the affected individuals and communities (Mande, April 24, 2016). Faith leaders and institutions organize prayers for those who are affected within their institutional facilities and occasionally individuals affected by the violence go to the homes of the leaders for prayers and counseling. Other forums include interdenominational prayers where members from different ethnic communities come together. The prayers and counseling address issues of strained relationships in marriages as a result of conflict, the burden of meeting financial needs for the families after the violence interrupts their livelihoods, and losses occasioned by interethnic violence.

Various faith-based institutions and their Christian leaders engage in providing interventions to address psychosocial effects. Those identified to have been involved in arranging various forums to provide psychosocial support include the Roman Catholic Churches, Free Pentecostal Church, African Inland Church, Anglican Church, Kenya Assemblies of God, Presbyterian Church of East Africa and the Caravan of Hope. The Likia and Beyond peace and conflict comprised a forum for all the denominations in the region and had an aim of corporately addressing problems associated with interethnic conflict. Some of the conspicuous faith leaders that have been involved include the late former Roman Catholic Church Archbishop Ndingi Mwana wa N'zeki. Others are Bishop Abraham Gitu and Rev. Ananias of Free Pentecostal Fellowship of Kenya, Pastor Paul Lago of Africa Inland Church, Esther Ruto of Baptist Church, and Rev. Mande of Kenya Assemblies of God among others. Faith-based interventions reached out to those who seek pastoral counseling and prayers but they also intentionally reach out to the communities through public forums such as interdenominational prayers for reconciliations and organized healing and reconciliation services in their churches. The Interventions are ongoing but seem to gain momentum during violent periods of the interethnic conflict.

Christian teachings are especially applied in the quest for peace by invoking the equality of all people before God. According to the Christian teachings as expressed in Gen 1: 27f, all people are made in the image of God and hence the need to live in harmony with one another. Notably, religion can emphasize the re-discovering of a new conscience in individuals and society through moral reflection, repentance, confession, and rebirth (Muiru and Muraya, 2017). Such interventions help to address issues that threaten

peace, including corruption, extrajudicial killings, and petitioning the government to take action (Kilonzo, 2009). In conflict context beliefs and practices offer explanations that expedite the psychological healing of those affected which makes religion helpful when reconstructing lives that are shattered by violence (Mande, April 24, 2016).

Some of the faith-based teachings have motivated practices that encourage interethnic interactions providing an opportunity for reconciliation initiatives. Through worship services and related practices that include interethnic marriages, wedding ceremonies, burial ceremonies, and international denominational meetings among others, adherence from different ethnicities come together. Such interactions are important in the efforts towards peaceful co-existence.

Among individuals and communities affected by conflict, some seek help from officials of Christian denominations especially from the clergy indicating the potential within faith-based interventions to address psychosocial effects of the conflict. By virtual of individuals sharing the Christian faith, they stand with each other in periods of violence and provide support to one another that includes preparing the land to plant, harvesting, reconstructing burnt houses, donating foods, clothes, household items among others (Mande, April 24, 2016). The support they render to each other becomes useful in alleviating the adverse psychosocial effects of the conflict. Homilies and teachings also help residents comprehend the conflict and withstand even when it comprises heavy losses including loss of lives.

Relief aid mainly in form of food rations, blankets, clothes, water, and medicines is distributed to those affected by the conflict (Gitu, April 15, 2016). Interventions are also directed towards resolving the conflict and building a culture of peace among communities. NCCK was identified as being instrumental in building the capacity of the communities to resolve conflict and maintain peace (Gitu, April 15, 2016). Likia and Beyond Peace and Conflict Resolution Council an initiative of local Christian denominations with over twenty-five clergymen was also active in the prevention of interethnic conflict and cultivating peace and reconciliation after 2007/2008 post-election violence (Muiru and Muraya, 2017). The Free Pentecostal Church of Kenya (FPFK), in partnership with International Aids Services (IAS), worked in Lare and Mauche divisions to resettle internationally displaced persons and facilitate peace and reconciliation (Mbuthia, April 22, 2016). IAS was also involved in efforts geared at bringing the political nemesis as part of enhancing peaceful and harmonious relationships

among communities (Kilonzo, 2009). In Lare and Mauche Divisions; FPFK made efforts to restore peace between communities after the 2007/2008 violence (Ananias, April 15, 2016). The initiative by churches in Kenya through a movement dubbed Caravan of Hope, offered prayers, distributed food to the displaced, and encouraged unity among the divided communities (Kilonzo, 2009).

Jesuits organized peace-building initiative which equipped teachers with reconciliation skills and how to address mistrust among children in the schools (Muritu April 16, 2016). They worked with the government to bring people together and rebuild broken relationships (Kilonzo, 2009). The interventions also involve rebuilding homes that had mainly been burnt down or demolished through the provision of construction materials (Kones, April 26, 2016). Anglican Church of Kenya provided poles and iron sheets to assisted whose houses were gutted down rebuild them (Karanu, April 19, 2016). After the 2007/2008 interethnic conflict, NCCK was involved in resettling the displaced persons (Mbuthia, April 22, 2016). Some faith-based institutions sheltered some of the abandoned, lost, and orphaned children and some of the aged persons (Pastor Kones, April 26, 2016). Various faith-based interventions have been useful to those affected by helping them cope with the distress associated with violence and in managing psychosocial health.

Faith-based interventions related challenges
Faith-based interventions to the psychosocial needs of the people in interethnic conflict context face various challenges. The clergy is not adequately trained while some of the members have no basic training on psychological and social counseling. They are not trained to address the complexities of the psychological impact of violence on the victims (Mbugua, 2008). People with personal problems seek help from faith leaders (Mbugua, 2008). They may provide pastoral care but that is not sufficient in the context of interethnic conflict. The clergy requires awareness of the effects of interethnic conflict on psychological health to enhance their understanding of the problem.

Lack of collaboration among churches involved in the provision of interventions affects the synergy that would significantly contribute to the work. The interventions have had to grapple with a seeming lack of collaboration amongst officials and institutions providing faith-led initiatives (Gitu, April 15, 2016). There is an insignificant demonstration of ecumenism in the interventions provided. Lack of hope in reconciliation among some members of communities also contributes to the continued psychosocial and social problems because it sustains suspicion, mistrust,

and fear. Some individuals who pronounce themselves as being prophets of God give conflicting predictions some of which contribute to the psychosocial problems. In 2007-2008 post-election violence, there emerged differing prophecies from some Christian leaders that included pronouncement of winners and even anointing them with oil, further aggravating tension between communities (Parsitau, 2012). Others also pronounce to their respective communities of impending ethnic violence which heightens fear and aggravates the interethnic mistrust.

Strengthening faith-based interventions
Embedded in the core of religion is the capacity to mobilize society and individuals for positive transformative action (Mwaura, 2007). Training and other requisite resources such as counseling facilities would help faith-based maximally utilize trust vested in them by individuals and communities that are going through psychosocial crises that result from interethnic conflict. The capacity can also be enhanced by linking them with health institutions that have trained psychological and social counselors and psychiatrists for referral where the need would arise.

Government and non-governmental organizations would also benefit from working with faith-based institutions and officials because of their close contact with communities. Faith-based institutions also have infrastructure inform of relatively safe spaces, media, and personnel that can enhance interventions. Faith-based teachings and practices can also be applied in efforts towards conflict resolution, reconciliations, and cultivating lasting peace.

The corporation between the churches in the region will provide an opportunity to enhance efficiency and effectiveness through combined resources that exist inform of personnel, adherence, infrastructures such as media houses, church halls, schools, health centres among others. The work of resolving the conflict and reconciling the communities involved will need to be a continuous process as opposed to the current situation where this happens when violent episodes occur. These efforts will reduce the health burden posed by the psychosocial effects of interethnic conflict.

CONCLUSIONS AND RECOMMENDATIONS
The interethnic conflict in the area researched has adversely affected the psychosocial health of the population. The effects have emanated from recurrent violence which causes loss of property, livelihoods, maiming, loss of lives in some instances, and tensions, suspicions, and mistrust among ethnic communities. Separations in Marriage and family have made individuals and particularly children become exposed

to psychological and social problems. Subsequently, adverse effects on the delivery of essential services including health and education, and occasional interruptions of road transport have also contributed to the psychosocial problems.

Faith-based interventions are among significant interventions that have addressed the psychosocial problems associated with the conflict mainly through pastoral care, enhancing interethnic interactions through worship, gathering together for social events, organizing pastoral counseling and prayers, and mobilizing resources to help those who have lost property and livelihoods. The psychosocial effects of the interethnic conflict remain a concern because a resolution to the conflict has not been found. The psychosocial wellbeing is therefore constantly at risk because of the continuing interethnic mistrust, hatred and threats, interruptions of livelihoods and essential services such as education, negative interethnic sentiments, and interruptions of valuable social institutions such as families and churches. Considering the potential of faith-based interventions, it is important to enhance their capacity to effectively address psychosocial problems caused by the recurrent interethnic conflict.

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