

**ROLE OF THE CHURCH IN CONFLICT RESOLUTION: A CASE OF ABAGUSII
AND KIPSIGIS CHRISTIANS IN BORABU-SOTIK BORDER, KENYA**

JAMES MACHANI NYANG'AU

BED ARTS (KISII UNIVERSITY)

**A THESIS SUBMITTED TO THE BOARD OF POST GRADUATE STUDIES IN
PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF THE
DEGREE OF MASTER OF ARTS IN RELIGIOUS STUDIES IN THE SCHOOL OF
ARTS AND SOCIAL SCIENCES.**

KISII UNIVERSITY

2026

DECLARATION AND APPROVAL

Declaration by the Candidate

This thesis is my original work and has not been presented for a degree in any other University.

James Machani Nyang'au



11/8/2026

MAS18/60385/16

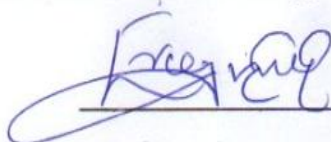
Signature

Date

Approval by the Supervisors

This thesis has been submitted for examination with our approval as the University supervisors

Dr. Eric Ogwora, PhD



11-8-2026

Senior Lecturer,

Signature

Date

School of Arts and Social Science

Department of Philosophy and Religious Studies

Kisii University

Dr. Maurice Ogolla, PhD



11/8/2026

Lecturer,

Signature

Date

Department of Philosophy and Religious Studies

Kisii University

DECLARATION OF NUMBER OF WORDS

Thesis Title: Role of the Church in Conflict Resolution: A case of Borabu-Sotik Boarder, Kenya.

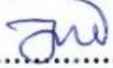
I confirm that the word length of:

- 1) The thesis, including footnotes, is 30944
- 2) Bibliography is 3070
- 3) The appendices are 1214

I also declare that the electronic version is identical to the final, hardbound copy of the thesis and corresponds to the copies on which the examiners based their recommendation for the award of the degree.

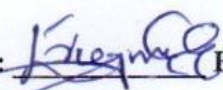
James Machani Nyang'au

MAS18/60385/16

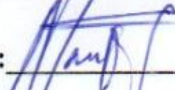
Signed:  Date: 11/8/2026

(Candidate)

We confirm that the thesis submitted by the above-named candidate complies with the word count requirements specified in the School of Postgraduate Studies and the Commission of University Education regulations for the Master's Degree.

Signed:  Email ericogwora@gmail.com Tel 0721927421 Date: 11/8/2026

Dr. Eric Ogwora, PhD

Signed:  Email gskukun@gmail.com Tel 072-957655 Date: 11/8/26

Dr. Maurice Ogolla, PhD

PLAGIARISM DECLARATION

Declaration by Student

I declare that I have read and understood Kisii University Postgraduate Examination rules and Regulations, and other documents concerning academic dishonesty.

I do understand that ignorance of these rules and regulations is not an excuse for a violation of the said rules.

If I have any questions or doubts, I realize that it is my responsibility to keep seeking an answer until I understand.

I understand I must do my own work.

I also understand that if I commit any act of academic dishonesty like plagiarism, my thesis can be assigned a fail grade (F).

I further understand I may be suspended or expelled from the University for Academic Dishonesty.

James Machani Nyang'au

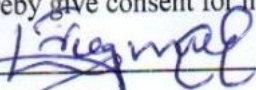
MAS18/60385/16


Signature

11-8-2026
Date

Declaration by the supervisors

- i. We declare that this thesis proposal was submitted to plagiarism detection service.
- ii. The thesis contains less than 20% of plagiarized work
- iii. We hereby give consent for marking

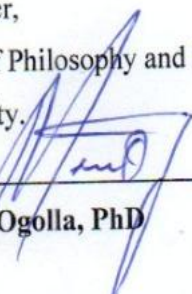
Signature 

Dr. Eric Ogwora, PhD

Senior Lecturer,

Department of Philosophy and Religious Studies

Kisii University.

Signature 

Dr. Maurice Ogolla, PhD

Lecturer,

Department of Philosophy and Religious Studies

Kisii University.

Date 11-8-2026

Date 11/8/26

COPY RIGHT

All rights reserved. No part of this thesis may be reproduced or utilized in any form or by any means whatsoever, electronic or mechanical, including photocopying, recording, or by any information or storage or retrieval system, without prior written permission from the author or Kisii University on behalf.

© James Machani Nyang'au 2026

DEDICATION

I dedicate this research thesis to my beloved wife, Whitney Nyasuguta and my children, Adeline Ebisiba Machani, Jayden Machani and Clara Mogoi.

ACKNOWLEDGEMENT

I am deeply grateful to Almighty God for blessing me with good health and the gift of life, enabling me to pursue this academic journey. My heartfelt thanks go to Kisii University Management for the opportunity to advance my education at the postgraduate level. I extend my sincere appreciation to the entire School of Arts and Social Sciences for their significant support, which has been instrumental in achieving my academic goals. I owe a special debt of gratitude to my supervisors, Dr. Maurice Ogolla and Dr. Eric Ogwora, whose unwavering dedication, passion, and invaluable contributions greatly shaped this work. Their patience and diligence were crucial as I navigated proposal development, research, and the compilation of this thesis. I also express my gratitude to the lecturers who guided me during my coursework at the main campus. Their selfless efforts have brought me to this point. I also thank my postgraduate classmates from the year 2024, including Daniel, for engaging in fruitful discussions and collaborative efforts during our coursework, which ultimately contributed to the completion of this thesis. Together, we navigated academic challenges and devised strategies to overcome them.

I especially acknowledge those who supported me financially and morally throughout this journey. I am also grateful to the participants and respondents who were crucial to data collection for their collaboration, availability, and willingness to provide the necessary data for this study. I am indebted to my mentors, Dr. Gerface Ochieng, Dr. Maurice Ogolla, Dr. Eric Ogwora, Dr. Ruth Moronya, and my capable COD, Dr. Anthony Ichuloi, in the Department of Philosophy and Religious Studies at Kisii University. Their moral support and constructive criticism were vital to developing my research proposal and finalizing this thesis. Lastly, I wish to thank my family for their unwavering support. My wife, Whitney and my children, Adeline, Ebisiba, Clara Mogoi and Jayden, endured my absence from home while I was immersed in my studies. My immediate and extended family members provided both financial and spiritual support, which was essential to completing my program. To all who assisted me in any way and are not mentioned here, may our good Lord bless you abundantly.

ABSTRACT

Cross-border conflicts have long been a persistent issue in various parts of the world, including Africa. Particularly in Africa, countries like Rwanda, Burundi, Nigeria, Ethiopia, South Sudan, Sudan, the Democratic Republic of the Congo (DRC), Somalia, the Central African Republic, Mali, Cameroon, Côte d'Ivoire, Chad, and Uganda. Kenya, in particular, has witnessed its share of ethnic and community conflicts. This has continued despite efforts by the government and non-governmental organizations to establish preventive and peace initiatives. The Borabu-Sotik border has been a hotspot for such conflicts, marked by recurring disputes between the communities living there. Various mediation groups, peace committees, and police stations have been established to mitigate these conflicts, yet they persist. The persistence of these conflicts suggests that existing measures are insufficient and that new approaches are needed. This study therefore aims to assess the role of the church in managing these conflicts among the bordering communities in Borabu-Sotik, with a specific focus on: analyzing the nature and causes of conflict, identifying the strategies employed by the church, evaluating local church initiatives, and assessing the extent to which communal organized group prayer initiatives have contributed to conflict management in the region. The study was anchored on the Christian-Based Recovery Theory and Social Conflict Theory, which guided the analysis of the church's restorative role and the underlying dynamics of communal conflict, respectively.

The study employed descriptive statistics and a qualitative research design. The research included all churches at the Borabu-Sotik border, including Seventh-day Adventist (SDA), Pentecostal Assemblies of God (PAG), and Catholic churches, among others. The population comprised 7,738 respondents from various churches. A sample of 392 respondents was selected using simple random and purposive sampling methods, including 35 church leaders and 357 church members. Stratified random sampling was used to select respondents, who were provided with questionnaires, while key informants, including Christian leaders, were interviewed. A pilot study was conducted at churches along the Borabu-Sotik border prior to the main data collection to test the validity and reliability of the research instruments, and necessary adjustments were made based on the results. Data collection tools included interview schedules for church leaders and questionnaires for church members. The study employed descriptive statistics, such as percentages, means, and standard deviations, to analyze the data using the Statistical Package for the Social Sciences (SPSS) version 21.

The findings revealed that conflicts were primarily triggered by factors such as idle youth, land disputes, cattle rustling, and unemployment. The study also highlighted the significant role of local church organized prayer group initiatives, including prayer meetings, charitable activities, and Christian teachings, in enhancing social cohesion and conflict resolution. The findings further underscore the need for churches to strengthen mediation efforts and address the root causes of conflict, particularly among youth. Overall, this study demonstrates that churches significantly impact social cohesion and conflict resolution through charitable activities, community engagement, and interdenominational efforts along the Borabu-Sotik border.

Further research should examine the church's role in addressing diverse conflicts across Kenya, including gender-based violence, pastoralist disputes, ethno-political tensions, and resource-related issues. Studies in other border regions beyond Borabu-Sotik would also strengthen the validity and generalizability of these findings.

TABLE OF CONTENT

DECLARATION AND APPROVAL.....	ii
DECLARATION OF NUMBER OF WORDS.....	ii
PLAGIARISM DECLARATION.....	iv
COPY RIGHT.....	v
DEDICATION.....	vi
ACKNOWLEDGEMENT.....	vii
ABSTRACT.....	viii
LIST OF TABLES.....	xiii
LIST OF FIGURES.....	xiv
LIST OF ABBREVIATIONS AND ACRONYMS.....	xv
CHAPTER ONE	
INTRODUCTION.....	1
1.1 Background to the study	1
1.2 Statement of the problem	7
1.3 Justification of the Study	8
1. 4 Purpose of the Study	9
1.5 Specific Objectives of the study	9
1.6 Research Questions	9
1.7 Significance of the study.....	10
1.8 Assumption of the Study.....	11
1.9 Scope of the study	12
1.10 Limitations of the Study.....	12
1.11 Conceptual framework.....	13
1.12 Operational Definitions of Terms	15

CHAPTER TWO

LITERATURE REVIEW	17
2.0 Introduction.....	17
2.1 Theoretical Framework.....	17
2.1.1 Christian-based recovery theory	17
2.1.2 Social Conflict Theory.....	19
2.2 Causes of Conflicts and Conflicts Management.....	20
2.2.1. Historical contexts to conflict management	22
2.2.2 Socio-Economic Factors Affect Conflict Management.....	23
2.2.3 Political Dynamics and Conflict Management.....	24
2.2.4 Cultural Influences in Conflict Management	25
2.2.6 Identity and Psychological Factors.....	26
2.3 Church strategies on the mitigation of conflicts	27
2.3.1. Promoting Interfaith Dialogue and Collaboration:.....	27
2.3.2. Advocating for Justice and Reconciliation:.....	29
2.3.3. Providing Humanitarian Assistance and Support.....	31
2.3.4. Facilitating Conflict Transformation and Peace Education.....	32
2.3.5. Engaging in the Mediation and Reconciliation Process	33
2.4 Local Church Initiative on Social Cohesion	33
2.4.1 Role of Religion in Social Cohesion	34
2.4.2 Interdenominational activities	35
2.5 Communal prayer group initiative	37
2.5.1 Christian giving through charitable activities.....	37
2.5.2. Social Capital and Networking.....	38
2.5.3 Social Activities and Communal Bonds.....	38

2.5.4 Social Cohesion and Conflict Management	39
2.5.5 Prayers and Social Demographics	41
2.5.6 Theoretical Perspectives on Social Cohesion	42
2.6 Justification of the Choice of Study Area	45
2.7 Summary of Literature Review	45
CHAPTER THREE	
RESEARCH METHODOLOGY	49
3.0 Introduction.....	49
3.1 Study area.....	49
3.2 Research Design.....	50
3.3 Population of Study.....	51
3.4 Sample and the Sampling techniques	52
3.5 Research Instruments	54
3.5.1 Instrument Validity	55
3.5.2 Reliability of the Instruments	55
3.6 Data Collection Procedure	56
3.7 Data Analysis Techniques.....	56
3.7.1 Descriptive Statistics	57
3.7.2 Inferential Statistics	57
3.8 Ethical consideration.....	58
CHAPTER FOUR	
PRESENTATION OF FINDINGS AND INTERPRETATIONS.....	59
4.0 Introduction.....	59
4.1 Questionnaire return rate.....	60
4.1.1 Demographic Information of Respondents.....	60

4.1.2 Education of the respondents.....	61
4.1.3 The residents of the respondents	62
4.2 Causes of Conflicts	64
4.3 Local church initiatives in conflict management	82
4.4 Role played by Community Organized communal prayer Initiatives	83
4.5 Interdenominational activities.....	91
4.6 Conclusion	93
CHAPTER FIVE	
SUMMARY, CONCLUSION, AND RECOMMENDATIONS.....	94
5.1 Summary.....	94
5.2 Summary of Findings.....	96
5.2.1 Causes of Conflicts.....	96
5.2.2 Church Strategies in Conflict Management along the Borabu-Sotik Border, Kenya	97
5.2.3 Local Church Initiatives in Conflict Management in the Borabu-Sotik Border, Kenya.....	98
5.2.4 Extent to Which Communal Group Prayer Initiatives Have Impacted Conflict Management at the Borabu-Sotik Border, Kenya.....	99
5.3 Conclusion	100
5.4 Recommendations.....	104
5.5 Suggestions for further research	105
REFERENCES.....	106
APPENDICES.....	118

LIST OF TABLES

Table 3. 1 Target Population of the study	52
Table 3. 2 Sample Size Distribution	54
Table 3. 3 Data analysis techniques	58
Table 4. 1 Gender of the respondents	60
Table 4. 2 Respondents' Level of Education	61
Table 4. 3 How Long the Respondents Have Been Residents.....	62
Table 4. 4 Number of Respondents have been on the area of study	63
Table 4. 5 Idle youths initiate cross-border conflicts.....	64
Table 4. 6 The cause of border conflict is land.....	65
Table 4. 7 Cattle rustling causes cross-border conflict.....	67
Table 4. 8 Suspicion between communities is the cause of conflict.....	69
Table 4. 9 Unemployment has contributed to cross-border conflicts	73
Table 4. 10 Differences in cultural beliefs have contributed to cross-border conflicts	75
Table 4. 11 Religious differences in prayers causes cross- border conflicts	77
Table 4. 12 Lack of conflict mediation cause conflicts	79
Table 4. 13 Local church initiatives in conflict management.....	82
Table 4. 14 Role played by communal prayer in bringing social cohesion	84
Table 4. 15 Christian giving through charitable activities	88
Table 4. 16 Interdenominational activities.....	91

LIST OF FIGURES

Figure 1.1: Conceptual framework	14
Figure 4. 1 Gender of the interviewed church leaders	63
Figure 4. 2 Competitions for social amenities cause cross-border conflicts.....	71
Figure 4. 3 Church leadership is the cause of border conflicts.....	81

LIST OF ABBREVIATIONS AND ACRONYMS

DR – Doctor

DRC- Democratic Republic of Congo

FGCK - Full Gospel Church of Kenya

LCK -Lutheran Church of Kenya

OECD- Organisation for Economic Cooperation and Development

PAG-Pentecostal Assembly of God

SDA-Seventh Day Adventist

SPSS- Statistical Package for Social Science

UN- United Nations

UNDP- United Nations Development Program.

LIST OF APPENDICES

Appendix I: Letter of Introduction.....	118
Appendix II: Research Questionnaire	119
Appendix III: interview schedule for church Leaders	125
Appendix IV: Focused group discussion guide for church members	126
Appendix V: Research Permit	128
Appendix VI: Letter from the University	129
Appendix VII: Map of Study Area	130
Appendix VIII: Publication.....	131
Appendix IX: Plagiarism Report	132

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

Social cohesion has become a pressing global issue as communities worldwide increasingly feel disconnected from the local and national entities that traditionally bind them. This growing sense of disconnection harms intercommunity relations, fueling conflicts and social fragmentation. Some of the contributing factors include population displacement, declining civic participation, rising unemployment, and widening economic inequality. These issues have far-reaching consequences, as contemporary multinational conflicts often stem from deep-seated ethnic and social identities (Karner, 2016). When politicized or weaponized, these identities can fracture societies, leading to conflict and violence. Thus, social cohesion has permeated nearly every aspect of life for diverse populations worldwide, making it a subject of international concern and intervention. The breakdown of trust between citizens and state institutions further accelerates this fragmentation, creating cycles of alienation that are difficult to reverse. Without deliberate efforts to rebuild social bonds, communities risk descending into protracted hostility and mutual suspicion.

International organizations, including the World Bank, have recognized the critical importance of social cohesion for global well-being and national prosperity. The (World Bank, 2011)underscores that countries struggling with social cohesion often experience higher levels of violence and conflict, which, in turn, slow development and hinder economic growth. These findings are corroborated by Secretariat (2015), which reports that the erosion of social cohesion often leads to unchecked violence, contributing to insecurity and negatively affecting global productivity and economies. The erosion of social cohesion is thus not merely a local or national issue but a global one, with significant implications for peace and stability

worldwide. Consequently, multilateral agencies and donor governments have increasingly prioritized social cohesion programs within their development and peacebuilding portfolios. The link between social fragmentation and economic underperformance has prompted renewed interest in understanding how communities can be strengthened from within.

Berger (2023) agrees with these assessments, noting that countries lacking social cohesion experience a wide range of negative outcomes, including increased rates of violent crime, heightened social tensions, human rights violations, and frequent eruptions of conflict. In societies with weak social cohesion, intolerance and disrespect toward individuals and institutions are prevalent, creating an environment ripe for conflict. The global scope of this problem is evident in intercommunal conflicts, which have resulted in over 50,000 deaths across 54 sampled states. Among the deadliest of these conflicts are those in Syria, Afghanistan, Iraq, India, and the Philippines, with Syria suffering the most devastating loss, as 1.6% of its population was killed due to conflict. Additionally, Bosnia-Herzegovina lost 0.4% of its population during the intercommunal conflicts of the 1990s (Tabeau et al., 2005). Chatterjee et al. (2023) further illustrate how the absence of social cohesion exacerbates crises and political tensions, as seen in Indonesia, where a lack of social unity has led to prolonged unrest and instability. These examples demonstrate that no region or economic system is immune to the destabilizing effects of low social cohesion. Whether in post-conflict states or ostensibly stable nations, the underlying dynamics of exclusion and inequality can quickly escalate into widespread violence.

In this context, churches and religious organizations have emerged as crucial actors in promoting social cohesion and managing conflicts. Churches, in particular, play a significant role in preaching love, fostering community bonds, and encouraging peaceful coexistence. Cox et al. (2014) highlight the global role of churches in promoting social cohesion through their

teachings and community activities. Self, (2019) adds that religion can serve as a powerful tool for fostering social interaction and cohesion, as shared practices such as prayer and worship help uphold social order and provide individuals with a sense of meaning and purpose in life. In England, Madge et al. (2018) explores the impact of churches on community cohesion, noting that despite ongoing conflicts, churches continue to play a vital role in promoting social cohesion through their outreach and support services. The moral authority that religious leaders command often allows them to mediate disputes where political or judicial interventions have failed. Their ability to reach grassroots populations gives them unique access to conflicting parties at the local level.

The integration of social cohesion within religious communities is particularly evident among Christian minority groups (Muyingi, 2017). Some Anglican churches, for instance, have successfully fostered ethnic and linguistic cohesion, though peace negotiations among Christians remain contentious (Madge et al., 2018). The Catholic Church, through its teachings on peace, stability, and fair treatment, has also contributed significantly to social cohesion, as seen in Norway (Beauvais & Jenson, 2002). However, challenges persist, particularly in providing pastoral care and services to increasingly diverse and migrant populations (Rosario, 2024). These challenges are magnified when churches themselves are divided along ethnic or denominational lines, mirroring the very fractures they seek to heal. Overcoming internal divisions is therefore a prerequisite for effective external peacebuilding.

The challenges of social cohesion extend beyond the Western world. In Britain, social cohesion has been a prominent issue for decades, as the country's diverse cultures and ethnicities often undermine social interactions (Laurence, 2017). Similarly, the Netherlands has seen a decline in social trust, prompting policymakers to prioritize social cohesion (Wallin, 2019). In Asia, ethnic conflicts have emerged as a significant challenge to social cohesion, driven by complex

economic, political, and social factors (Satybaldieva, 2018). Australia's multicultural diversity also poses unique challenges to social cohesion, particularly among religious and ethnic communities (Jupp et al., 2007). Despite these challenges, the church has the potential to foster trust, equality, and understanding among diverse groups, thereby enhancing social cohesion (Kesler & Bloemraad, 2010). Across these diverse contexts, the common thread is the need for trusted intermediaries who can bridge divides without being perceived as partisan. When perceived as neutral or supra-political, religious institutions can fulfill this bridging function more effectively than state actors.

In Africa, social cohesion is severely hindered by ethnic tensions, demographic pressures, and religious conflicts. Ikelegbe (2006) emphasize that fractured resource exploitation, ethnic strife, and religious divisions have fueled conflicts across the continent, with countries such as Nigeria, the Democratic Republic of the Congo (DRC), and Sierra Leone experiencing prolonged periods of violence and instability (Lujala, 2010). In Africa, social cohesion is severely hindered by ethnic tensions, demographic pressures, resource competition, religious conflicts, weak governance and cross-border armed activities. Although not all African conflicts are purely ethnic, many involve a combination of ethnicity, competition over land and natural resources, political exclusion, religion and struggles for political authority. Recent statistics demonstrate the increasing scale and persistence of these conflicts. The Armed Conflict Location & Event Data Project (ACLED) recorded nearly 200,000 conflict events in 2024, compared with 104,371 in 2020, representing an increase of approximately 92%, while political violence increased by 25% between 2023 and 2024. In West Africa, 685 areas experienced conflict in 2023, with 23% becoming newly violent compared with the previous year, while Burkina Faso, Mali, Niger and Nigeria accounted for 68% of newly violent areas. Conflict has also spread from the Sahel towards the Gulf of Guinea, with Benin, Côte d'Ivoire, Ghana, Guinea and Togo experiencing newly affected areas, where 67% of violent events

involved attacks against civilians. Nigeria was classified as having an “Extreme” level of conflict in the 2024 ACLED Conflict Index and ranked fifth globally, demonstrating the persistence of communal, insurgent and resource-related violence. Similarly, the Democratic Republic of Congo (DRC) was classified as having a “High” level of conflict, particularly in North Kivu, where violence has been associated with political rivalries, land disputes, mineral interests, ethnic tensions and foreign intervention. Cross-border consequences are also increasingly evident, particularly in the Sudan conflict, which began in April 2023 and has forced more than 2.7 million Sudanese to flee to neighboring countries, including Chad, South Sudan, Egypt, Ethiopia and the Central African Republic. By June 2024, more than 600,000 Sudanese refugees and 180,000 Chadian returnees had crossed into Chad, illustrating the humanitarian, demographic and social pressures created by conflict across national boundaries.

The devastating impact of ethnic conflict is underscored by the widespread suffering and loss of life it causes, underscoring the urgent need for stronger social cohesion to prevent such tragedies Gurr (2017). Africa's youthful population, while a demographic asset, also represents a potential liability when young people lack employment, education, or meaningful participation in civic life. Churches across the continent have responded by creating youth programs, vocational training, and peace clubs, yet these efforts remain underfunded and inconsistently implemented.

In conflict-prone border regions, the role of churches in promoting social cohesion and managing conflicts is particularly vital. However, implementing cohesive strategies and integrating diverse communities remain significant challenges for churches. Linssen & Schmeets (2019) note that despite government efforts to promote social cohesion, conflicts persist, underscoring the need for more robust church-led initiatives to address these issues effectively. Leff (2019) adds that while churches have made strides in promoting peace and

unity among border communities, more concerted efforts are required to address the underlying tensions that continue to fuel conflicts. Border regions are especially challenging because they often fall between administrative jurisdictions, leaving communities without clear lines of authority or accountability. Churches operating across these boundaries must navigate not only ethnic tensions but also differing legal frameworks and local governance structures.

In Kenya, ethnic conflicts have been driven by historical grievances, social injustices, and political manipulation Manji (2020). The Kenyan government has established commissions and initiatives to promote social cohesion, yet achieving lasting peace remains a significant challenge Kinyanjui (2015). The involvement of churches in peacebuilding efforts is crucial, particularly in fostering understanding and unity among border communities. However, as Hartoyo et al. (2017) points out, more targeted and sustained efforts are needed to address the deep-seated issues that continue to undermine social cohesion in these areas. Kenya's post-election violence in 2007-2008 served as a wake-up call, revealing how quickly ethnic animosities could be weaponized for political gain. Since then, churches have been at the forefront of national reconciliation efforts, though their impact at the local border level remains under examined.

The Borabu-Sotik border region in Kenya exemplifies these challenges. The area has experienced prolonged conflict between the Abagusii and Kipsigis communities, marked by cattle rustling, land disputes, unemployment, and idleness among youth. Despite government interventions, peace committees, and community policing efforts, conflicts persist. This study focuses on this region to examine the church's role in conflict management, leading directly to the statement of the problem below. The Borabu-Sotik border is a microcosm of Kenya's broader ethnic and resource-based tensions, making it an ideal case for understanding how religious institutions can contribute to sustainable peace. By examining this specific context,

the study aims to generate lessons applicable to other conflict-prone borderlands across Kenya and beyond.

1.2 Statement of the problem

Cross-border conflicts have long posed a significant challenge at both the global and local levels. The Borabu-Sotik border in Kenya is a particularly notorious hotspot, where tensions between the Abagusii and Kipsigis communities have led to a polarized relationship marked by violence, property loss, deaths, and socio-economic and political challenges (Hartoyo et al., 2017). The severity of these conflicts was underscored on 31st May 2018, when the President of Kenya appointed a task force under the Building Bridges Initiative (BBI) to evaluate national challenges, including those affecting the Borabu-Sotik border. The task force report, submitted on 27th November 2019, highlighted divisive elections, ethnic antagonism, competition, and safety and security as key issues fueling conflicts across Kenya. Among the recommendations were the formation of peace committees, the involvement of elders, and the implementation of community policing as mechanisms for conflict resolution. Despite the multiple interventions, including government peace initiatives, the BBI recommendations, peace committees, elders' involvement, and community policing, conflicts along the Borabu-Sotik border persist unabated. The Borabu-Sotik border region continues to experience recurring conflicts, characterized by cattle rustling, intolerance, and deep-seated animosities. This shows that existing conflict management strategies have proven ineffective. This study sort to explore the potential role of the Church in addressing this situation. In this context, the Church's role in conflict management has emerged as a critical yet underexplored factor. The Church has responded to these ongoing conflicts by organizing prayers, fostering dialogue among the affected communities, and engaging in mediation efforts. However, the extent and effectiveness of the Church's role in preventing, managing, and resolving these conflicts remain

insufficiently studied. This study therefore aims to examine the Church's contributions to conflict management between the Abagusii and Kipsigis communities along the Borabu-Sotik border, with the goal of understanding how religious institutions can enhance stability and harmony in conflict-prone areas.

1.3 Justification of the Study

The findings of this research are expected to have significant academic and practical implications, benefiting researchers, church leaders, professionals, and government officials. Academically, the study will help fill existing knowledge gaps and provide a robust foundation for future research in related fields. The results will also serve as a valuable resource for scholars conducting literature reviews and seeking references on similar topics.

Practically, the study will be useful to policymakers, stakeholders, academics, church members, and teachers in communities bordering the Borabu-Sotik region in Kenya. It will particularly benefit Christians by enhancing their understanding of how conflicts are interpreted and managed in these communities and by offering valuable insights into the church's role in conflict resolution along the Borabu-Sotik border.

Furthermore, the findings will be instrumental for religious, community, political, and institutional leaders, offering them a deeper understanding of how the church can contribute to conflict management and peacebuilding in border regions. The government could also leverage the outcomes of this study to strengthen its efforts to promote peace and social cohesion through informed policy formulation and implementation.

Ultimately, this study is especially important to the Christian communities living along the Borabu-Sotik border, as it provides them with crucial data and analysis on the church's role in fostering peace and social cohesion. In addition, the study will be relevant to various

stakeholders, including parents, religious leaders, school managers, policymakers, Christian theologians, and scholars, by deepening their understanding of conflict management dynamics and the potential of religious institutions to resolve such conflicts. In summary, this study aims to shed light on the church's pivotal role in conflict management along the Borabu-Sotik border, offering insights to guide current and future efforts to build lasting peace in the region.

1. 4 Purpose of the Study

The purpose of this study was to examine the church's role in enhancing conflict management in the Borabu-Sotik border region, Kenya.

1.5 Specific Objectives of the study

The study sought to assess the following specific objective.

- i. To establish the nature and causes of conflicts among neighboring communities along the Borabu-Sotik border in Kenya
- ii. To analyze church strategies for conflict management at the Borabu-Sotik border, Kenya
- iii. To assess the role of local church initiatives in conflict management at the Borabu-Sotik border, Kenya
- iv. To evaluate the extent to which the communal Organized Prayer Group initiatives in conflict management at the Borabu-Sotik border in Kenya

1.6 Research Questions

The study sought to answer the following study question.

- i. What were the nature and causes of conflict among neighboring communities along the Borabu-Sotik border in Kenya?
- ii. What are church strategies for conflict resolution in Borabu-Sotik, the border region of Kenya?
- iii. What are the roles of local church initiatives in conflict management at the Borabu-Sotik border in Kenya?
- iv. To what extent do communal Organized group prayer initiatives in conflict management apply at the Borabu-Sotik border in Kenya?

1.7 Significance of the study

The study's findings have profound implications for diverse stakeholders, enriching both academic understanding and practical applications in conflict resolution. The beneficiaries of this study include: academic researchers, church leaders, government officials, policymakers, community members (parents, teachers, youth), religious leaders (Christian theologians and clergy), political leaders, and institutional leaders. This study highlights the church's pivotal role in conflict management, particularly in border regions such as Borabu-Sotik, and addresses critical knowledge gaps while laying a robust foundation for future research. The researcher chose this study because of persistent, unresolved conflicts along the Borabu-Sotik border despite numerous government and non-governmental interventions, and because of the need to explore the underexamined potential of the church as a peace actor in the region.

Practically, the study offers invaluable insights for a wide range of stakeholders, including church leaders, professionals, government officials, policymakers, and community members living along the Borabu-Sotik border. It informs religious, community, political, and institutional leaders about the church's potential contributions to border conflict management,

providing a basis for informed decision-making and policy formulation to promote peace and social cohesion.

Moreover, the research deepens understanding of how conflict is interpreted and of the church's roles in fostering peace and social unity within Christian communities. Parents, religious leaders, educators, policymakers, theologians, and researchers within these communities can derive significant benefits from the study's findings, which identify avenues for further exploration and improvement. By addressing identified gaps, such as a comprehensive understanding of conflict dynamics and the need for diversified church strategies, both researchers and practitioners can refine their approaches to conflict management, including the development of standardized tools and the integration of Christian teachings into conflict resolution frameworks.

Additionally, the study underscores the importance of addressing the root causes of conflict within religious communities, such as socioeconomic disparities, historical grievances, and political manipulation. By adopting holistic approaches to conflict resolution and empowering local churches, stakeholders can work together to build more cohesive and peaceful societies. In conclusion, this study's implications extend to informing academic discourse, guiding policy formulation, and empowering communities to manage conflicts effectively, thereby contributing to peace-building efforts and fostering social cohesion in border regions and beyond.

1.8 Assumption of the Study

The study was based on the following assumptions: that the respondents answered the research question items honestly; that they cooperated and were willing to provide information as per the study questions or statements given; that the research instruments used were understood by

the respondents in relation to the research variables concerning the role of the church; and that the data collected were accurately analyzed both scientifically and thematically.

1.9 Scope of the study

The research was conducted at the Borabu-Sotik border. This was because there has been a prolonged breakdown of peace, with fighting, animosity, and aggression persisting despite government efforts to bring peace and manage conflicts. The study investigated the relationship between the church and the enhancement of peace and conflict management along the Borabu-Sotik border. The study was limited to a few variables, including the causes of conflict, church strategies for conflict management, and local church initiatives and communal activities that led to conflict management along the Borabu-Sotik border. The study used a descriptive design, dividing religious members into groups. The study targeted only church leaders and members, who were interviewed and given questionnaires.

1.10 Limitations of the Study.

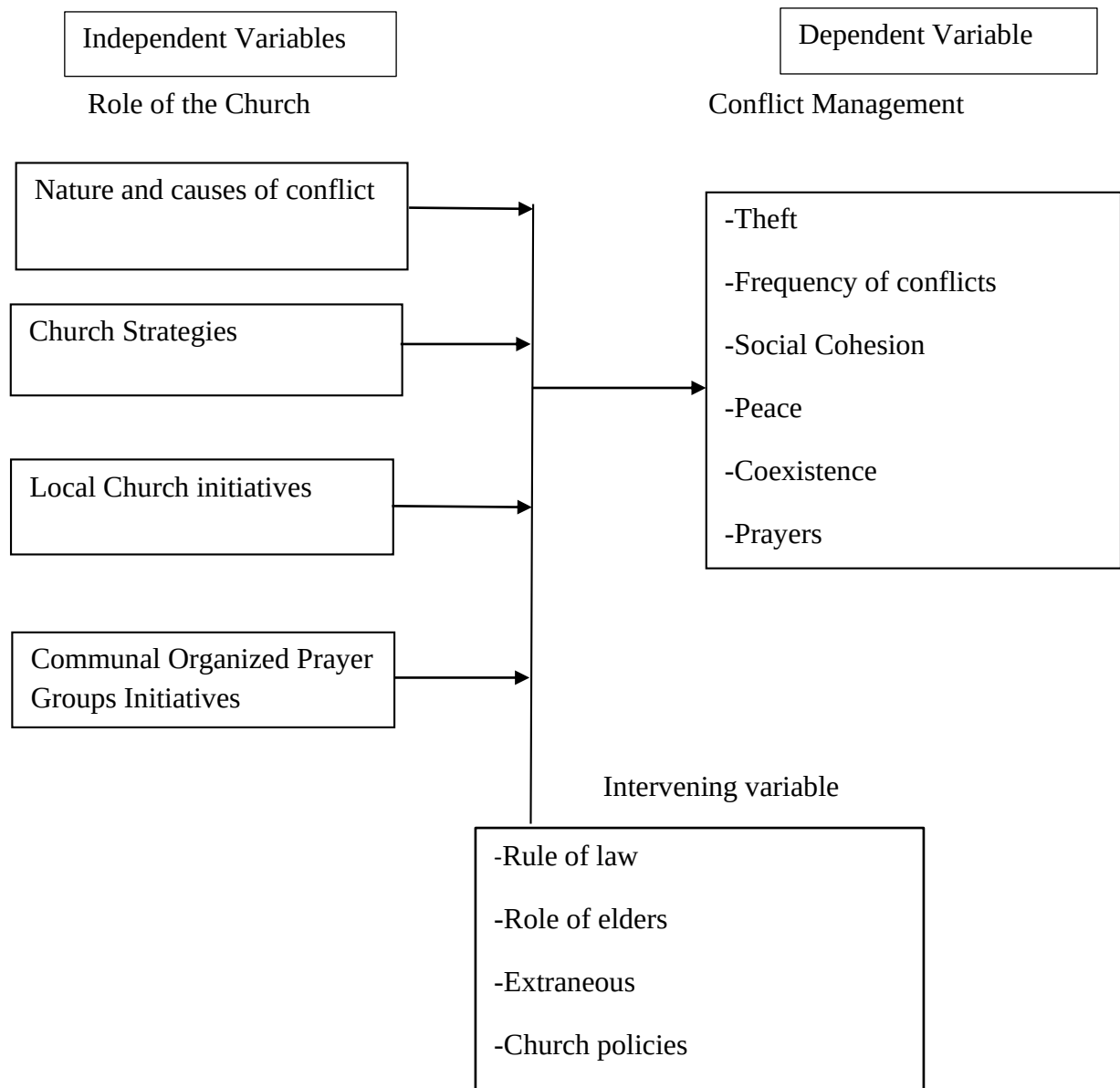
The use of statistical instruments to measure variables may not be analyzed accurately; thus, the research employed other techniques, such as probability sampling. During the study, hostile respondents who may fear religious profiling could be encountered. However, the scholar assured respondents of confidentiality and explained the items captured in the questionnaires. According to Cui (2016), limitations of the study may include weaknesses beyond the scholar's ability to address, avoid, or minimize, such as those associated with the nature of self-reports, instruments, and sample size. In the planned research, the study was limited to a few Christian centers along the Borabu-Sotik border; therefore, the results may not be generalized to a population with similar research features. The scholar relied on the opinions of Christian leaders and church members in the border area.

1.11 Conceptual framework

The conceptual framework postulates a relationship between the church and the enhancement of peace and social cohesion through conflict management. A variable is a distinctive attribute that takes different values among subjects in a defined population. An independent variable is one that a scholar employs to control its influence on another variable. The independent variable is also referred to as a conjectural variable. Dependent variables attempt to indicate the total influence of the independent variable. Intervening variables are those that are likely to intervene in the cause-and-effect relationships between the dependent and independent variables. However, these intervening variables were controlled through purposeful and stratified sampling of the respondents.

Figure 1.1

Conceptual framework



Source: Researcher (2021)

The conceptual framework outlined the relationships between the church and the enhancement of peace and social cohesion through conflict management. The variables used were categorized into independent, dependent, and intervening variables, each playing a distinct role in the framework.

1.12 Operational Definitions of Terms

Actors: A participant in an action or process.

Bible: It is the written word of God; God's message to man through which He communicates with them.

Charity: An organization for helping people in need

Christian Involvement: Participation or engagement of Christians in activities related to their faith, such as worship, community service, or evangelism.

Christian: A follower of Christianity, a monotheistic Abrahamite religion based on the life and teachings of Jesus Christ.

Church: A building used for Christian religious activities, or the community of Christians as a whole

Co-Existence: The state of existing peacefully alongside others, despite differences in beliefs, cultures, or backgrounds

Cohesion: The action or state of sticking together, often referring to social unity or a sense of togetherness within a group or society

Conflict Management: The process of identifying, addressing, and resolving conflict in a constructive manner to achieve a positive outcome.

Conflict: A disagreement or clash between an individual and a group, often arising from differing interests, values, or perspectives

Forgiveness: The act of pardoning or letting go of resentment or anger towards someone who has wronged you, often seen as a virtue in many religions, including Christianity

Interdenominational Activities: Activities that involve members of different Christian denominations, regardless of their specific beliefs or practices

Agape Love: An intense feeling of affection, care, and compassion for others, often considered a central tenet of Christian teaching.

Obedience: Compliance with authority or adherence to rules, instructions, or laws, often emphasized as important in Christian ethics and theology.

Peace: A state of tranquility, harmony, and absence of conflict, often sought after and promoted in Christian teachings.

Prayer: Communication with a deity or divine being, often involving supplication, thanksgiving, or worship, is central to many religious practices, including Christianity

Reconciliation: The restoration of friendly relations between individuals or groups after a period of conflict or estrangement, often emphasized in Christian teachings as a path to forgiveness and healing.

Social Cohesion: The willingness of members of a society to cooperate with each other to achieve shared goals, fostering a sense of unity and solidarity.

Theft: The act of taking someone else's property without permission or legal right, considered a moral and legal transgression in many societies, including those influenced by Christian principles.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter, the study explores the dynamics of conflict and conflict management among communities along the Borabu-Sotik border in Kenya, focusing on specific objectives. These include analyzing the nature and causes of conflict, evaluating church strategies for conflict management, examining the role of local church initiatives, and assessing the effectiveness of communal efforts in mitigating conflict. The research is grounded in two theoretical perspectives: Christian-based recovery theory and social conflict theory, which together provide a comprehensive framework for understanding the complex interplay of religious and social factors in conflict resolution within this region. The chapter concludes with a summary that prepares the reader for the next chapter.

2.1 Theoretical Framework

This study was guided by the following relevant theories: Christian-based recovery theory and social conflict theory. The candidate first states each theory, explains it, and then discusses its strengths and weaknesses before applying it to the study.

2.1.1 Christian-based recovery theory

The theory originated with Kohlberg in 1945 and has since evolved into Christian-based recovery theory, integrating Kohlberg's principles with Christian principles to enhance social cohesion activities. This theory finds parallels in Biblical teachings, which discuss practical applications for evangelism. Christian teachings emphasize religion and spirituality, and church programs elucidate the mechanisms underlying the process of fostering social cohesion among communities (Cui, 2016).

Strengths of the Theory: One strength of this theory is its emphasis on faith's role in overcoming challenges such as addiction and in fostering spiritual growth. The Christian belief in God's healing power, forgiveness, and strength offers hope and resilience to those facing adversity (Health, 2023). Faith-based treatment programs that integrate spiritual and religious elements can be especially effective for individuals with strong spiritual or religious convictions, highlighting the significance of faith in nurturing social cohesion. Effective counseling approaches recognize the interconnectedness of body, mind, and spirit and acknowledge the importance of addressing spiritual and religious dimensions in individuals' lives (Health, 2023).

Weaknesses of the Theory: A weakness of this theory is its explanation of traditional religious practices at ethnic borders, which are increasingly blurred. Individuals grappling with addiction often find faith-based treatment beneficial for their recovery journey. Learning about Christian resources and participating in religious support groups can aid this process. However, the field of Christian involvement has been slow to fully recognize the importance of integrating spiritual and religious aspects into counseling and support services.

According to Na'eem Raza, President of the Muslims Society of Britain (Glasgow), the demographic makeup of Scottish Muslims is projected to shift by 2050, with a majority being white missionaries. This projection prompts inquiries into the effects of secularization on religious demographics and the potential for changes in religious affiliations among diverse communities (Health, 2023). As secularization progresses, individuals from various faith backgrounds, including Christians, may deepen their commitment to their religious beliefs, fostering spiritual renewal within certain communities. However, the pace of this Christian revival may vary, and its impact on peace and social cohesion remains uncertain.

How This Theory Has Informed the Study: This theory informs the present study by providing a framework for understanding how Christian principles and church programs can enhance social cohesion and conflict management along the Borabu-Sotik border. By integrating faith-based approaches into counseling and community support initiatives, Christian organizations can better address individuals' holistic needs and strengthen social cohesion within communities. This study applies the theory to examine how local church initiatives, including prayer meetings and charitable activities, foster reconciliation and peace among the Abagusii and Kipsigis communities.

2.1.2 Social Conflict Theory

According to Prometheus (2015), social conflict theory originated in Lewis Coser's functionalist perspective and was subsequently developed by Randall Collins and Ralf Dahrendorf. Jack Szymanderski examines ethnic conflicts, distinguishing between social and ethnic conflicts, the latter typically arising from religious or cultural differences. Szymanderski's argument leads to the concept of ethnic social conflict, aligning with Kwasniewski's view that ethnic conflicts are fundamentally social conflicts among groups with opposing interests.

Strengths of the Theory: This theoretical framework provides valuable tools for understanding ethnic conflicts, clarifying underlying conditions and the roles of social actors, regardless of their motivations. Applying social conflict theory can help analyze border conflicts, such as those at Borabu-Sotik, to develop conflict management strategies based on the findings. The theory explains how competition over scarce resources, political power, and social status generates conflict between groups.

Weaknesses of the Theory: The theory has been criticized for overemphasizing conflict at the expense of stability and cooperation. It may also neglect the role of shared values and

interdependence in maintaining social order. Additionally, the theory does not adequately account for the positive functions of conflict, such as social renewal and adaptation, nor does it fully explain how conflicts can be resolved without fundamentally restructuring society.

How This Theory Has Informed the Study: This theory informs the study by providing a lens for analyzing the underlying causes of conflict between the Abagusii and Kipsigis communities, including competition over land, resources, and political representation. It helps explain why conflicts persist despite peace efforts and guides the study's examination of how church interventions can address these structural drivers of conflict. The theory is also used to analyze communal initiatives and power dynamics that influence conflict management along the Borabu-Sotik border.

2.2 Causes of Conflicts and Conflicts Management

Inter-ethnic conflicts have persisted across regions worldwide for an extended period. This pattern holds in Sub-Saharan Africa, including Kenya, where social and economic factors contribute to their recurrence despite efforts by the church, local communities, and governmental bodies to address them. Specifically, the Borabu–Sotik border region has experienced inter-ethnic violence, prompting interventions from multiple stakeholders. These efforts, however, have often fallen short of providing lasting solutions due to underlying issues such as cattle rustling, border disputes, and electoral tensions. Enhancing existing peace-building initiatives, supported by governmental authorities and traditional councils of elders, is a crucial step in resolving these conflicts effectively. Moreover, community-driven initiatives led by women and youth forums can play a significant role in promoting positive cultural exchanges between affected communities. This research contributes not only to academic knowledge but also offers insights for policymakers and security practitioners (Hartoyo et al., 2017). The dynamics of interdenominational conflicts, particularly regarding the choice of

marriage partners, remain insufficiently understood, highlighting potential shifts in the role of faith within societies (Luca, 2025).

The global prevalence of conflicts, especially in regions such as Asia, Eastern Europe, and Africa, underscores the imperative for action by international organizations such as the United Nations (UN). As the primary body responsible for upholding global peace and security, the UN has taken proactive measures to mitigate inter-ethnic conflicts worldwide and has advocated for sustainable peace initiatives (Trade & (UNCTAD), 2025). Recognizing the need to prevent conflict-ridden communities from relapsing into violence, the UN established the Peace Building Commission to anticipate peace-building challenges and identify potential threats, thereby fostering conflict prevention within societies (Manojlovic, 2017).

The roots of contemporary conflicts trace back to the post-Cold War era, particularly evident in the surge of ethnic tensions across Africa. Sub-Saharan Africa, in particular, grapples with ethnic conflicts driven by power struggles, resource competition, political manipulation, and ethnic divisions aimed at gaining political dominance (Kameri-Mbote & Kindiki, 2017). In Kenya, the advent of political pluralism in the 1990s intensified ethnic tensions, exacerbated by land disputes, electoral fraud, weak institutions, and biased security forces (S. O. Oyugi, 2025). The ongoing land disputes between the Abagusii and Kipsigis communities exemplify the complexities surrounding inter-ethnic conflicts, underscoring the need for comprehensive approaches to conflict resolution. Efforts by both state and non-state actors aim to prevent the recurrence of conflicts along the border and foster sustainable peace (S. O. Oyugi, 2025). To effectively analyze the nature and causes of conflict, a multifaceted approach is essential. This involves examining historical contexts, socio-economic factors, political dynamics, and cultural influences that contribute to tensions.

2.2.1. Historical contexts to conflict management

Past injustices and historical animosities can perpetuate conflicts. Colonial boundaries and policies often ignored ethnic distributions, creating lasting resentments and rivalries. Historical analyses by La Porte (2019) show that colonial histories and policies have left deep-seated divisions that continue to affect contemporary societies. The legacy of arbitrary boundaries and divide-and-rule tactics remains evident in many African conflicts.

During colonial rule, arbitrary borders were often drawn without regard for ethnic, cultural, or linguistic boundaries, leading to fragmented societies (Horowitz, 2015). Postcolonial states inherited these divisions, which have frequently been sources of tension and conflict. In Africa, the 1994 Rwandan Genocide is a poignant example in which historical ethnic divisions between Hutus and Tutsis, exacerbated by colonial rule, erupted into violent conflict (La Porte, 2019).

Colonial authorities often employed a "divide and rule" strategy to maintain control over diverse populations. This involved fostering divisions among ethnic groups to prevent unified resistance. For instance, the British in Nigeria amalgamated diverse ethnic groups with different languages, religions, and cultures into a single administrative unit, leading to enduring tensions (History, 2022). Colonial administrators often favored one group over another, creating imbalances that persisted after independence and led to conflicts such as the Nigerian Civil War (1967-1970) (History & 2022, 2022).

The partition of India in 1947 is another significant example of how colonial decisions led to lasting conflict. The British decision to partition India into India and Pakistan was based on religious lines, which ignored the region's complex ethnic and cultural landscape. This resulted in massive migrations, violence, and animosity between India and Pakistan that continue to this

day (Soumya Bhattacharya & Khan, 2017). The Kashmir conflict is a direct consequence of this partition and remains one of the most militarized and contentious regions in the world.

Postcolonial states often struggled to build national unity within the artificial borders imposed by colonial powers. The misalignment between political boundaries and ethnic territories led to numerous conflicts. For example, in Sudan, the imposition of a centralized government in Khartoum over diverse regions with distinct ethnic and religious identities contributed to the protracted civil war and to South Sudan's eventual secession in 2011 (Long et al., 2011). The impact of colonial boundaries extends beyond Africa and South Asia. In the Middle East, the Sykes-Picot Agreement of 1916, which divided the Ottoman Empire's Arab provinces between Britain and France, created states with little regard for the ethnic and sectarian composition of the population. This has contributed to ongoing conflicts in countries like Iraq and Syria, where arbitrary borders have exacerbated Sunni-Shia tensions and Kurdish aspirations for autonomy (Jenkins, 2015). Historical analysis reveals that many contemporary conflicts have deep roots in colonial histories. The arbitrary borders, divide-and-rule policies, and favoritism practiced by colonial powers have left legacies that continue to fuel conflicts in many parts of the world. Understanding these historical factors is crucial for addressing the underlying causes of conflicts and working toward lasting peace.

2.2.2 Socio-Economic Factors Affect Conflict Management

Struggles over resources such as land, water, and minerals often spark conflicts, as seen in the Kipsigis-Abagusii conflict in Kenya. Environmental scarcity and resource competition, as highlighted by studies such as Homer-Dixon (2010), exacerbate tensions, particularly in Kenya, where disputes over fertile land and water sources fuel inter-ethnic clashes. Economic disparities, as posited by Gurr (2017) and supported by Collier and Collier & Hoeffler (2004),

are also key. In Nigeria, the Niger Delta conflict stems from inequitable oil revenue distribution, leading to socioeconomic grievances and violence.

Similarly, in Kenya, historical land injustices fuel conflicts such as the Kipsigis-Abagusii clashes. Governance and corruption further exacerbate disparities, as seen in resource-rich countries where misallocation of resources fuels conflict, according to Politics & 2011 (2011). Socio-economic disparities intersect with ethnic tensions, as seen in Sri Lanka's civil war and India's caste and religious conflicts. Understanding these factors is crucial for effective conflict resolution and requires equitable resource distribution, good governance, and comprehensive approaches that address socio-economic and identity issues.

2.2.3 Political Dynamics and Conflict Management

The interplay between ethnic tensions and political dynamics is complex. Political leaders often exploit these divisions to consolidate power, especially during elections, leading to heightened tensions and instability. For instance, under the Moi regime in Kenya, unequal distribution of resources favored certain ethnic groups, exacerbating tensions between the Kipsigis and Abagusii communities (Thesis et al., 2016). Despite some individuals benefiting from government initiatives, perceptions of unequal distribution fueled competition and bitterness, perpetuating interethnic tension. This politics of exclusion, documented by scholars such as Bates and Horowitz, deepened mistrust and led to violent conflicts as marginalized groups challenged entrenched power structures. By manipulating ethnic identities, political elites consolidate power at the expense of interethnic harmony, as evidenced by the 2007-2008 electoral violence in Kenya (S. O. Oyugi, 2025). Addressing these grievances requires equitable resource distribution and inclusive governance to foster trust and cooperation among diverse ethnic communities.

2.2.4 Cultural Influences in Conflict Management

Understanding how cultural influences shape conflict is complex, as traditions, beliefs, and practices can unite or divide societies. Scholars such as Barth (2019) argue that ethnic identities are fluid and shaped by ongoing social interactions. In multicultural societies, cultural narratives can foster cohesion or deepen divisions. For instance, India's caste system has long fueled social stratification and conflict, as documented by V. K. Transcience (2014) in the struggles of Dalits for equality and social justice. Cultural dynamics can bridge divides or exacerbate them, depending on interpretation. While some traditions promote inclusivity, others reinforce exclusivity, highlighting the intricate relationship between culture and conflict. Despite efforts to promote cohesion, deeply ingrained cultural norms persist, shaping social relations and tensions. Recognizing this complexity calls for nuanced approaches that respect diversity while addressing inequalities arising from cultural hierarchies. By understanding cultural dynamics, societies can strive for inclusivity and harmony while addressing sources of conflict rooted in cultural divisions.

2.2.5 Environmental Factors

The role of environmental factors in shaping conflict is profound and increasingly recognized in scholarly discourse. Homer-Dixon (2010) highlights how environmental scarcities, such as water shortages and land degradation, can amplify preexisting tensions and escalate into violent conflicts. Evidence from regions like the Sahel in Africa supports this assertion, as climate change-induced resource scarcities have exacerbated conflicts between herders and farmers over access to water and grazing land (Ndimbo & Sanga, 2026). These conflicts are rooted in competition for dwindling resources amid environmental degradation, leading to clashes over land use and livelihoods.

Furthermore, environmental factors can interact with political and social dynamics to exacerbate conflicts. For example, governance failures and unequal resource distribution can compound environmental pressures, fueling grievances and violence (Ndimbo & Sanga, 2026). When evaluating the impact of environmental factors on conflict, it's crucial to consider the interconnectedness of ecological, social, and political systems. Environmental degradation not only threatens livelihoods and intensifies resource competition but also undermines community stability and deepens existing tensions. Scholars continue to explore the complex relationships between environmental change and conflict, underscoring the need for proactive measures to address environmental challenges and build resilience within communities. By adopting sustainable resource management practices and promoting equitable access to resources, societies can mitigate the risk of conflict driven by environmental pressures and work toward fostering peace and stability in vulnerable regions.

2.2.6 Identity and Psychological Factors

An in-depth understanding of conflicts requires a deeper exploration of identity and psychological factors, which are pivotal in shaping individual perceptions and relationships. Tajfel et al. (2019) Social Identity Theory examines how people derive identity and self-esteem from group affiliations, shedding light on the intensity and duration of intergroup conflicts. Consider the Balkan conflicts of the 1990s, where entrenched ethnic identities and historical grievances fueled violence and ethnic cleansing, illustrating the profound impact of identity defense.

Furthermore, psychological factors such as prejudice and in-group favoritism exacerbate intergroup tensions, fostering cycles of conflict and the dehumanization of perceived out-groups. Recognizing these influences is crucial for interventions aimed at addressing underlying grievances and fostering intergroup empathy.

To fully grasp the complexity, holistic approaches are needed that address both the material and psychological aspects of conflict resolution. Through inclusive identities and dialogue, societies can mend divisions and cultivate lasting peace. Case studies across varied contexts, such as land disputes in Kenya and oil revenue distribution in Nigeria, offer insights into how local dynamics intersect with conflicts.

A multidisciplinary approach that integrates environmental factors is also crucial. By studying cases such as resource conflicts in the Sahel and environmental degradation in the Niger Delta, comprehensive solutions can be proposed that bridge environmental sustainability with socioeconomic and governance issues. Pilot programs that leverage Social Identity Theory for conflict resolution and use psychological assessments to understand the impacts of conflict can inform targeted interventions, fostering mental health and community cohesion.

By addressing these research gaps, a more nuanced understanding of conflicts emerges, offering practical insights for policymakers and practitioners. Through interdisciplinary methods and detailed case studies, effective and sustainable conflict-resolution solutions can be developed, tailored to diverse contexts.

2.3 Church strategies on the mitigation of conflicts

The church has employed a number of strategies to mitigate conflicts, but this study will focus more on Christian giving through charitable activities as a strategy and on Interdenominational activities.

2.3.1. Promoting Interfaith Dialogue and Collaboration:

Promoting interfaith dialogue and collaboration is a strategic approach that harnesses the power of religion to foster understanding and reconciliation among conflicting groups. Facilitating partnerships among different religious communities enables the church to play a pivotal role in

addressing shared concerns and bridging divides. Khalid et al. (2023) highlighted the transformative potential of interfaith initiatives to promote peace and trust among conflicting groups. These initiatives provide a platform for dialogue, allowing members of diverse religious backgrounds to explore common ground and seek solutions to shared challenges.

In the Borabu-Sotik border region, where tensions between Abagusii and Kipsigis Christians may be high, interfaith dialogue offers a valuable opportunity to build mutual respect and understanding. Joint prayer sessions and peace forums organized by churches provide platforms for members of both communities to engage in constructive dialogue, fostering empathy and reconciliation. Additionally, interfaith collaboration amplifies the voices of religious leaders who advocate for peace and reconciliation. By working together, clergy from different backgrounds leverage their moral authority to promote tolerance, forgiveness, and coexistence (Tshaka, 2014).

However, the effectiveness of interfaith dialogue depends on several factors, including the willingness of conflicting parties to engage in good faith and the presence of conducive environments for peaceful interaction. Moreover, while interfaith initiatives can foster grassroots understanding, sustainable peace requires broader structural changes that address underlying grievances and inequalities (Tshaka, 2014).

When evaluating the strategic importance of promoting interfaith dialogue and collaboration, it's essential to recognize potential limitations and challenges. Despite its transformative potential, interfaith dialogue alone may not suffice to address deep-seated conflicts rooted in political, economic, and social factors (Rosario, 2024). Scholars and practitioners emphasize complementing dialogue with broader peace-building interventions, such as inclusive governance, economic development, and social justice initiatives. By addressing the structural drivers of conflict alongside promoting interfaith dialogue, the church can help build

sustainable peace and reconciliation in the Borabu-Sotik border region and beyond (Nyang'au et al., 2024).

In conclusion, strategically promoting interfaith dialogue and collaboration leverages the church's moral authority to foster understanding and reconciliation among conflicting groups (Nyang'au et al., 2024). While interfaith initiatives offer valuable opportunities to bridge divides, their effectiveness depends on addressing broader structural factors that perpetuate conflict. By complementing dialogue with comprehensive peace-building interventions, the church can play a transformative role in promoting sustainable peace and reconciliation in diverse communities.

While the potential of interfaith dialogue to promote peace and trust is well documented, empirical evidence on its effectiveness in regions such as the Borabu-Sotik border, where Abagusii and Kipsigis Christians are in conflict, remains limited. This study will provide empirical data on the outcomes of interfaith dialogue initiatives in the Borabu-Sotik region and assess their impact on reducing tensions and fostering mutual understanding between the conflicting groups.

2.3.2. Advocating for Justice and Reconciliation:

Advocating for justice and reconciliation is a strategic imperative for the church in conflict management because it addresses the root causes of conflict and promotes healing and accountability. By drawing on biblical principles of forgiveness and restoration, the church can play a vital role in fostering peace and reconciliation among conflicting groups (Tolera, 2019).

Tolera (2019) highlights the significant role of churches in Kenya in advocating for truth and reconciliation commissions to address historical grievances and promote national healing. These commissions provide a platform for acknowledging past injustices, fostering

accountability, and promoting reconciliation. In the Borabu-Sotik border region, churches have likewise been instrumental in facilitating dialogues between Abagusii and Kipsigis Christians and in advocating for inclusive and transparent conflict resolution processes.

Additionally, the church's commitment to justice and reconciliation extends beyond formal channels, encompassing grassroots efforts to address grievances and foster healing within communities (Tshaka, 2014). By facilitating dialogue and providing spaces for reflection, churches enable individuals to share experiences, seek forgiveness, and mend relationships fractured by strife. However, the church's advocacy is most effective when it adeptly navigates complex socio-political dynamics and engages conflicting parties in ways that nurture trust and inclusivity. Furthermore, sustaining the drive for reconciliation requires ongoing dedication and investment in building enduring peace at the community level (Nyang'au et al., 2024). To bolster the effectiveness of its advocacy, the church can forge partnerships with civil society groups, governmental bodies, and international stakeholders to amplify its influence and instigate systemic changes. Moreover, by investing in grassroots peace-building initiatives and capacity-building efforts, communities can be empowered to lead their reconciliation processes and cultivate sustainable peace organically (Mwagiru, 2016).

In conclusion, championing justice and reconciliation is a strategic priority for the church in conflict resolution, addressing the root causes of discord while promoting healing and accountability. By anchoring actions in biblical principles and engaging with conflicting factions, the church plays a pivotal role in nurturing peace and reconciliation within communities. Through persistent advocacy and grassroots interventions, the church helps build resilient, unified communities capable of resolving conflicts peacefully.

2.3.3. Providing Humanitarian Assistance and Support

Providing humanitarian assistance and support is a strategic imperative for the church in conflict management, as it addresses the immediate needs of communities affected by violence while fostering resilience and solidarity. Churches demonstrate compassion for vulnerable populations by offering initiatives such as food aid, healthcare services, and psychosocial support, fostering a sense of community and belonging (Mwagiru, 2016). These efforts are crucial in conflict-affected regions, addressing not only physical needs but also providing emotional and practical assistance to those grappling with the aftermath of violence (Wessells, 2017). In the Borabu-Sotik border region, churches have established relief programs and counseling services, serving as a lifeline for displaced families and trauma survivors.

Furthermore, churches go beyond immediate relief, investing in long-term initiatives to promote resilience and recovery. By empowering individuals and communities, they contribute to sustainable progress (Luca, 2025). However, the success of these efforts hinges on factors such as access to resources, coordination, and security. Given the strategic importance of humanitarian aid, it's clear that churches play a pivotal role in alleviating suffering and upholding human dignity in conflict zones (Mwagiru, 2016). Strengthening partnerships with local entities, governments, and international donors can enhance the effectiveness of these efforts. Additionally, investing in capacity-building and community-led programs empowers affected regions to chart their path to recovery.

In conclusion, providing humanitarian assistance is integral to the church's conflict management strategy. By extending compassion and solidarity to vulnerable populations, the church alleviates suffering and instills hope in affected areas. Continued collaboration and engagement with stakeholders ensure that the church remains an influential force in promoting peace and recovery worldwide.

2.3.4. Facilitating Conflict Transformation and Peace Education

Facilitating conflict transformation and peace education is a strategic approach that empowers individuals and communities to address conflicts peacefully and promote reconciliation. By offering training programs and workshops in nonviolent communication, conflict resolution, and reconciliation, the church equips its members with the tools and resources for constructive engagement (Nyang'au et al., 2024).

Nyang'au et al. (2024) emphasizes the effectiveness of peace education initiatives in fostering sustainable peace and preventing violence across diverse contexts. These initiatives create opportunities for individuals to learn conflict resolution strategies, develop empathy and understanding toward others, and explore pathways to reconciliation. In the Borabu-Sotik border region, churches organize peacebuilding workshops and seminars, engaging community leaders, youth, and women in dialogue and capacity-building activities to foster understanding and reconciliation.

In conclusion, facilitating conflict transformation and peace education is a strategic approach that empowers individuals and communities to address conflicts peacefully and promote reconciliation. By providing training programs and workshops in nonviolent communication and conflict resolution, the church equips its members with the tools to build resilient, cohesive communities capable of resolving disputes through dialogue and cooperation (Nyang'au et al., 2024). Through sustained engagement and collaboration with other stakeholders, the church can continue to make a meaningful impact by promoting peace and reconciliation in diverse communities affected by conflict.

2.3.5. Engaging in the Mediation and Reconciliation Process

Engaging in mediation and reconciliation harnesses the church's moral authority and teachings to resolve conflicts and foster social cohesion. Church leaders, serving as mediators and reconcilers, facilitate dialogue and negotiation between conflicting parties, promoting mutual understanding and forgiveness (Studies, 2018).

Studies (2018) underscores the importance of church-mediated reconciliation in Africa, drawing on biblical principles of peacemaking and forgiveness. In the Borabu-Sotik border region, churches have played a pivotal role in mediating disputes between Abagusii and Kipsigis Christians, organizing reconciliation meetings and arbitration sessions to address grievances and restore harmony within the community.

The church's involvement in mediation is instrumental in promoting peace and reconciliation across diverse communities affected by conflict. Although its mediating role is recognized, detailed case studies on the mechanics and long-term impact of church-led mediation remain scarce. By documenting and analyzing church-mediated reconciliation efforts in the Borabu-Sotik border region, this research aims to provide a nuanced understanding of their dynamics and effectiveness.

2.4 Local Church Initiative on Social Cohesion

Local churches serve as vital hubs that nurture social cohesion within communities and cultivate deep connections among individuals and with God. This cohesion, defined as society members' willingness to collaborate for mutual benefit, yields positive outcomes such as better health, economic growth, and reduced conflict (Tshaka, 2014). Grounded in the Christian ethos of compassion, these churches often spearhead community outreach efforts. For example,

organizations like Housing Justice extend a hand to ensure everyone has access to secure housing (Nyang'au et al., 2024), echoing the biblical call to serve others (1 Peter 4:10).

Christian teachings on forgiveness are pivotal to conflict resolution, offering a framework for reconciliation and harmony within communities (Mwagiru, 2016). Recognizing religious freedom as a cornerstone of social well-being underscores forgiveness's role in fostering social cohesion. Christian principles not only address poverty and economic growth but also instill the moral values essential to tackling societal challenges (Maclure & Taylor, 2019)

In Kenya's Borabu-Sotik border region, home to the Abagusii and Kipsigis communities, local churches exemplify how to foster social cohesion amid ethnic tensions. Historically marked by conflicts over resources and political influence, the region has found solace in the churches' mediation efforts. Notably, interdenominational peace committees, comprising members from both communities, actively mediate conflicts, promote dialogue, and organize community-building activities centered on shared values and mutual respect. These initiatives, rooted in biblical teachings on forgiveness and reconciliation, help heal historical wounds and foster trust.

2.4.1 Role of Religion in Social Cohesion

Numerous studies underscore the pivotal role of religion in fostering social cohesion. Eccles et al. (2010) contend that religious communities exhibit higher levels of social capital, which fosters greater community engagement and support. Likewise, Linssen & Schmeets (2019) found that religious involvement correlates with enhanced psychological well-being and social integration.

Church initiatives have proven effective in conflict resolution. In Nigeria, churches mediate conflicts between ethnic groups, reducing tensions through dialogues facilitated by

organizations such as the Christian Council of Nigeria (Development, 2014). Similarly, in Rwanda, churches support post-genocide reconciliation by promoting forgiveness and healing (Laue, 2010). Local churches are pivotal in promoting social cohesion and conflict management through forgiveness frameworks, community support, and intergroup dialogue. Nonetheless, gaps remain in sustainability and leadership training (Eccles et al., 2010), which this research aims to address.

2.4.2 Interdenominational activities

Enhancing discourse on interfaith dialogue and interdenominational cooperation is crucial for fostering unity and understanding among people of various religious traditions. These practices, operating at both individual and institutional levels, aim to bridge gaps between faith communities and promote mutual respect and understanding. While interfaith dialogue focuses on interactions among individuals from different religious backgrounds, interdenominational cooperation involves collaboration among various Christian denominations (Tshaka, 2014).

Interfaith disputes, conversely, stem from differences among religions and can lead to conflicts or boundaries between faith communities, often due to theological disagreements, cultural disparities, or historical tensions. Despite these challenges, interfaith dialogue seeks to promote mutual respect, understanding, and cooperation among adherents of different faith traditions. In the United States, Christianity has historically dominated, yet there are significant variations in congregational involvement across Christian denominations (Tshaka, 2014). Christianity's cultural influence extends beyond religious practices, shaping various societal aspects such as social welfare, education, art, literature, and politics. Christian institutions have historically provided vital social services, contributing to community well-being. Moreover, Christian values and ethics influence moral principles, personal conduct, and societal norms, shaping the fabric of Western civilization.

Interdenominational networks and partnerships facilitate collaboration among Christian denominations, particularly in church planting and ministry initiatives. Despite distinct theological beliefs, interdenominational cooperation enables denominations to work together toward common goals, fostering unity and cohesion within the broader Christian community (Nyang'au et al., 2024). Ecumenism, central to interdenominational cooperation, emphasizes seeking common ground and promoting solidarity among Christians, transcending theological distinctions (Nyang'au et al., 2024). Through ecumenical efforts, churches strive to overcome divisions and embrace a shared vision of Christian unity.

Interdenominational churches play a unique role by bringing together individuals from diverse denominational backgrounds under one roof. Unlike nondenominational churches, they draw on multiple denominational strengths and traditions in worship and ministry, fostering inclusivity (Nyang'au et al., 2024). Despite their autonomy, interdenominational churches face challenges, particularly in leadership and sustainability. Yet they offer valuable spaces for collaboration and dialogue among Christians of different traditions, promoting unity within the body of Christ (Humanities, 2024). In New Zealand, interdenominational collaboration has a rich history dating back to the 19th century, contributing to societal unity despite historical tensions (Lineham, 2021).

In conclusion, interdenominational churches exemplify Christian unity and collaboration, offering spaces where diverse believers can worship and serve together. Despite unique challenges, they foster dialogue, cooperation, and mutual support among believers, embodying the inclusive and diverse nature of the Christian faith.

2.5 Communal prayer group initiative

Regarding communal prayer groups, Simmons et al. (2025) emphasizes regular attendance and active participation, highlighting the role of influential individuals in fostering cohesion. Single-gender groups, according to P. E. Becker & Dhingra (2019), often foster stronger bonds, while P. Smith et al. (2021) notes the emotional and psychological benefits of communal prayer in combating loneliness and depression.

Group prayers also reinforce cultural and religious identities, as Nyang'au et al. (2024) suggested. However, empirical evidence on their practical impacts, particularly in conflict mitigation and community support, remains scarce. This study seeks to fill this gap through field research in the Borabu-Sotik border region, documenting the tangible outcomes of communal prayer initiatives for conflict resolution and community cohesion.

2.5.1 Christian giving through charitable activities

In Christian thought, charity represents the highest form of love, reflecting the reciprocal bond between humanity and the divine, as seen in Paul's New Testament writings. Recent research indicates that Muslims are among the most generous in charitable giving. However, concerns have been raised about how funds are allocated within the Catholic Church. Despite diverse religious traditions, the essence remains consistent: voluntary assistance to those in need. Christians view charitable giving as integral to their faith, reflecting their belief in blessings from a benevolent God and their participation in God's mission to bless the world and combat injustice. This holistic approach seeks to address poverty and injustice globally, going beyond mere almsgiving. Charitable acts are fundamental expressions of love, compassion, and service in Christianity, embodying core principles rooted in religious teachings. Through acts of giving

and service, Christians emulate God's love and generosity, fostering social cohesion and personal growth within their communities.

2.5.2. Social Capital and Networking

Another significant aspect of group prayers is the development of social capital. Eccles et al. (2010) argues that participation in communal activities, including religious gatherings, can enhance social capital by building networks of trust and reciprocity. These networks can provide practical support, such as job opportunities and assistance during times of need, thereby improving the overall well-being of community members. In this way, group prayers not only serve spiritual purposes but also contribute to the socioeconomic resilience of communities.

Several case studies illustrate the diverse ways group prayers contribute to community building. For instance, Wilkins et al. (2017) found that prayer groups in urban settings often serve as informal support groups, providing emotional and practical assistance to members facing personal challenges. Similarly, Al-Mutair et al. (2014) found that prayer groups in hospitals offer comfort and hope to patients and their families, thereby creating a supportive community within a stressful environment.

2.5.3 Social Activities and Communal Bonds

Beyond the act of prayer, communal group prayers serve as focal points for social activities that strengthen community bonds. Baharuddin (2014) highlights that these gatherings, including daily congregational prayers, weekly Friday prayers, and annual festive seasons, not only reinforce religious teachings but also foster mutual assistance and collective action, such as maintaining places of worship and organizing celebrations. These social functions are vital for nurturing social cohesion and instilling a sense of belonging among participants.

Nyang'au et al. (2024) theory further underscores the importance of communal prayers in modern industrial societies marked by individualism and materialism. By promoting social integration and collective responsibility, communal prayers counterbalance these societal tendencies, fostering a close-knit community where individuals share activities and values. Pargament (2017) also supports this perspective, emphasizing that religious rituals, including communal prayers, play a pivotal role in integrating individuals into a community and providing them with a sense of identity and belonging.

Beyond their religious functions, social activities tied to communal prayers often extend to charitable events and community service projects. For instance, during Ramadan, communal prayers are accompanied by heightened charitable activity and community gatherings (Idris et al., 2022). Similarly, Christian congregations organize community dinners and outreach programs alongside prayer meetings (Ammerman, 2013). These initiatives not only strengthen social bonds but also empower individuals to contribute to their communities' well-being, fostering a sense of collective responsibility and mutual support.

Although existing literature, such as P. E. Becker & Dhingra (2019), briefly addresses differences between single-gender and mixed-gender prayer groups, there remains a gap in understanding how these dynamics influence conflict mitigation and community support. This study aims to address this gap by comparing the dynamics and outcomes of single-gender and mixed-gender prayer groups in the region, offering a comprehensive analysis of how gender composition affects the group's ability to foster intimacy, trust, and communal support.

2.5.4 Social Cohesion and Conflict Management

Beyond the act of prayer, communal group prayers serve as focal points for social activities that strengthen community bonds. (Baharuddin, 2014) highlights that these gatherings,

including daily congregational prayers, weekly Friday prayers, and annual festive seasons, not only reinforce religious teachings but also foster mutual assistance and collective action, such as maintaining places of worship and organizing celebrations. These social functions are vital for nurturing social cohesion and instilling a sense of belonging among participants.

Bocock (2020) theory further underscores the importance of communal prayers in modern industrial societies marked by individualism and materialism. By promoting social integration and collective responsibility, communal prayers counterbalance these societal tendencies, fostering a close-knit community where individuals share activities and values. Maton et al. (2014) also supports this perspective, emphasizing that religious rituals, including communal prayers, play a pivotal role in integrating individuals into a community and providing them with a sense of identity and belonging.

Beyond their religious functions, social activities tied to communal prayers often extend to charitable events and community service projects. For instance, during Ramadan, communal prayers are accompanied by heightened charitable activity and community gatherings (Idris et al., 2022). Similarly, Christian congregations organize community dinners and outreach programs alongside prayer meetings (Ammerman, 2015). These initiatives not only strengthen social bonds but also empower individuals to contribute to their communities' well-being, fostering a sense of collective responsibility and mutual support.

Although existing literature, such as P. E. Becker & Dhingra (2019), briefly addresses differences between single-gender and mixed-gender prayer groups, there remains a gap in understanding how these dynamics influence conflict mitigation and community support. This study aims to address this gap by comparing the dynamics and outcomes of single-gender and mixed-gender prayer groups in the region, offering a comprehensive analysis of how gender composition affects the group's ability to foster intimacy, trust, and communal support.

2.5.5 Prayers and Social Demographics

Rosario (2024) examines the relationship among prayers, social cohesion, and demographic factors across societies. His research highlights significant differences in prayer participation and trust across religious denominations and social groups. For instance, in the Netherlands, Protestant and Catholic populations exhibit higher levels of social cohesion than non-religious groups. This pattern can be attributed to the structured nature of communal prayers and the emphasis on collective responsibility within these religious traditions.

Furthermore, Rosario's (2024) study shows that social cohesion is shaped by socio-economic factors, with higher cohesion among individuals with stable incomes and lower cohesion among those relying on social benefits. This suggests that economic stability facilitates participation in communal prayers and, consequently, fosters social cohesion. This aligns with the findings of Sowa et al. (2016), who argue that socio-economic security is a significant predictor of religious participation. Their research indicates that individuals with greater socio-economic security are more likely to participate in religious activities, including communal prayers, which, in turn, enhances social cohesion.

Additionally, Rosario (2024) notes that demographic factors such as age, gender, and educational background can influence participation in communal prayers. For example, older individuals and women are often more active in communal prayers than younger individuals and men. This demographic trend is significant because it highlights the role of communal prayers in addressing the social and emotional needs of specific groups within the community, thereby enhancing overall social cohesion.

While Eccles et al. (2010) and others have discussed the role of communal activities in building social capital, there remains a need for more detailed analysis of how group prayers specifically

contribute to socioeconomic resilience in conflict-affected areas. This study will investigate the socioeconomic benefits derived from communal prayers, such as job opportunities and mutual aid, with particular attention to how these benefits support community members during and after conflicts.

2.5.6 Theoretical Perspectives on Social Cohesion

Beauvais & Jenson (2002) explore the theoretical underpinnings of social cohesion in the context of communal prayers. They argue that social cohesion encompasses various levels of participation that generate social relations within the community. These include civic participation, political engagement, and the strength of social networks. Prayers, they contend, enhance these aspects by providing a platform for individuals to engage in collective activities and build trust within the community.

Berger (2023) offers a framework for assessing quality of life and social cohesion through the lens of communal prayers. He distinguishes among three levels of participation: social, civic, and political. Social participation involves supporting and helping one another through prayers; civic participation includes organizational memberships and volunteering; and political participation encompasses activities that influence political decisions. Berger-Schmitt's framework highlights the multifaceted nature of social cohesion and the integral role of communal prayers in fostering it.

Similarly, Theology (2023) emphasizes that religious practices, including communal prayers, contribute to the development of social capital by fostering networks that provide emotional and practical support. Wuthnow's research suggests that these networks are critical to creating a sense of community and belonging, both of which are essential components of social cohesion.

Furthermore, Ammerman (2013) argues that religious congregations often serve as important venues for civic engagement. His research indicates that individuals who participate in communal prayer are more likely to engage in civic activities, such as volunteering and political participation. This civic engagement not only enhances social cohesion but also strengthens democratic processes by encouraging active citizenship and community involvement.

Empirical studies offer concrete evidence that communal prayers foster social cohesion and communal bonds. For instance, a 2019 Pew Research Center study found that individuals who regularly participate in communal prayers are more likely to engage in community service and charitable activities. This correlation suggests that communal prayers not only reinforce religious teachings but also inspire participants to contribute positively to their communities.

In another study, Ladd et al. (2008) found that communal prayers are linked to greater psychological well-being and social support. Their research indicates that individuals who participate in communal prayers report lower stress and higher life satisfaction, suggesting that the social support derived from communal prayers plays a significant role in enhancing individual and collective well-being. Case studies also illustrate the impact of communal prayers on social cohesion. For example, in the aftermath of natural disasters, religious communities often organize communal prayers and provide relief efforts. These activities not only offer spiritual comfort but also help mobilize resources and support for affected individuals (Revheim et al., 2007). Such responses highlight the role of communal prayers in fostering resilience and solidarity in times of crisis.

The role of communal group prayers in fostering social activities and communal bonds is well documented in the literature. These practices provide a structured environment for social interaction, mutual support, and collective action, all essential for maintaining social cohesion and managing conflicts. Scholars such as Baharuddin (2014), Bocock (2020), and Bauman

(2013) emphasize the transformative power of communal prayers in promoting social integration and collective responsibility. Empirical studies by Rosario (2024), the Pew Research Center (2019), and Ladd et al. (2008) further demonstrate the positive impact of communal prayers on social trust, cohesion, and well-being.

Theoretical perspectives from Beauvais & Jenson (2002), Berger (2023), and Theology (2023) offer a comprehensive understanding of how communal prayers contribute to social participation and community building across multiple levels. These perspectives highlight the multifaceted nature of social cohesion and the integral role communal prayers play in strengthening it. Overall, communal prayers are a vital practice for sustaining and strengthening communal bonds across diverse social contexts. By providing a platform for collective engagement and mutual support, communal prayers foster a sense of belonging and shared purpose essential to building resilient, cohesive communities.

J. M. Smith (2019) and other scholars highlight the emotional and psychological benefits of communal prayers, but data on how these benefits specifically help in conflict-ridden regions remain limited. The study will document the psychological and emotional impacts of communal prayers on individuals in the Borabu-Sotik border region and examine how these benefits contribute to overall community resilience and peacebuilding efforts.

In conclusion, the role of group prayers in community building is multifaceted, spanning social, emotional, cultural, and economic dimensions. Through regular attendance and participation, individuals can build strong, supportive networks that foster belonging and mutual aid. The presence of effective leaders and the structured environment of prayer groups further enhance their ability to overcome challenges to social cohesion and promote communal well-being. As such, group prayers remain a vital practice for sustaining and strengthening community bonds across diverse social contexts.

2.6 Justification of the Choice of Study Area

The Borabu-Sotik border was selected as the study area because it has experienced prolonged, recurrent inter-ethnic conflicts between the Abagusii and Kipsigis communities despite multiple government and non-governmental interventions. Other border regions in Kenya, such as those in Turkana, West Pokot, or Marsabit, experience different conflict dynamics related to pastoralism and resource nomadism, whereas Borabu-Sotik represents an agricultural borderland with unique historical grievances, land disputes, and political manipulation. Additionally, Homabay County borders Borabu through the Suba and Mbita regions, creating a complex ethnic interface among Luo, Abagusii, and Kipsigis communities that differs from the Borabu-Sotik dynamics. The researcher chose this area because of the active presence of churches along the border and the opportunity to assess their role in conflict management, which has not been systematically studied in this location. Other areas were excluded to maintain focus and depth of analysis.

2.7 Summary of Literature Review

The literature review examines the historical and contemporary dynamics of inter-ethnic conflicts between the Kipsigis and Abagusii communities along the Sotik-Borabu border in Kenya. It traces the origins of these conflicts across the pre-colonial, colonial, and post-independence periods, highlighting how political manipulation, resource competition (such as land disputes and electoral tensions), and historical injustices have perpetuated tensions. The review integrates theoretical perspectives, including Collins' conflict theory and Stuart's symbolic/emotional choice theory, to analyze the underlying causes of these conflicts.

Key findings underscore the role of colonial legacies in drawing arbitrary boundaries and fostering divide-and-rule tactics, which continue to influence contemporary ethnic tensions. Moreover, socioeconomic factors, including resource scarcity and unequal distribution, are

exacerbated by governance failures and further fuel conflicts. Political dynamics, particularly the exploitation of ethnic divisions for electoral gains, further fuel instability. Cultural and psychological dimensions, such as identity formation and perceptions of marginalization, also play significant roles.

The literature review examines the strategic roles churches play in mitigating conflicts, focusing on interfaith dialogue, justice advocacy, humanitarian assistance, peace education, and mediation in the Borabu-Sotik border region between the Abagusii and Kipsigis communities in Kenya. Interfaith dialogue is highlighted as a pivotal approach to fostering understanding and reconciliation among conflicting groups. It draws on the moral authority of religious leaders to promote tolerance and mutual respect through joint prayer sessions and peace forums. However, its effectiveness depends on genuine engagement and conducive environments for peaceful interaction.

Advocating for justice and reconciliation addresses the root causes of conflict and emphasizes biblical principles of forgiveness and accountability. The church's role in truth and reconciliation commissions is pivotal in acknowledging historical grievances and promoting healing, especially in regions like Borabu-Sotik. Humanitarian assistance from churches addresses the immediate needs of conflict-affected communities, including food aid, healthcare, and psychosocial support. These efforts not only alleviate suffering but also foster resilience and community solidarity.

Peace education equips individuals with conflict-resolution skills and promotes nonviolent communication, empowering communities to manage disputes constructively. This approach is critical to building sustainable peace and preventing violence. By engaging in mediation, church leaders serve as facilitators of dialogue and negotiation between conflicting parties,

promoting mutual understanding and reconciliation grounded in biblical peacemaking teachings.

The literature review examines how local churches and communal prayer initiatives contribute to social cohesion, particularly in conflict-affected regions such as the Borabu-Sotik border area in Kenya. Local churches are identified as key agents in fostering social cohesion through community outreach grounded in Christian principles of compassion and forgiveness. These efforts include mediating conflicts, advocating for justice, providing humanitarian aid, and promoting peace education.

The review underscores the role of communal prayer groups in strengthening social capital and community resilience. It highlights that regular participation in communal prayer not only strengthens social bonds but also provides emotional and psychological support, particularly in addressing loneliness and depression. Furthermore, communal prayer reinforces cultural and religious identities, contributing to a sense of belonging and collective responsibility within communities.

Theoretical perspectives discussed include the social cohesion framework, which emphasizes how communal prayers foster civic engagement, political participation, and the formation of social networks. The review also addresses demographic factors that influence participation in communal prayers, such as age, gender, and socioeconomic status, noting their implications for community cohesion and conflict management.

Despite the documented benefits of communal prayers, gaps remain in understanding their specific effects on conflict resolution and community support across diverse socio-political contexts. The review calls for empirical research to address these gaps, particularly by

examining the outcomes of single-gender versus mixed-gender prayer groups and documenting their contributions to socio-economic resilience in conflict-affected areas.

In conclusion, the review advocates comprehensive approaches to conflict resolution, emphasizing the need for inclusive governance, equitable resource distribution, and community-driven initiatives. It offers valuable insights for policymakers and practitioners seeking sustainable peace-building strategies in ethnically diverse regions. The church's multifaceted conflict management strategies underscore its significant role in promoting sustainable peace and reconciliation in diverse communities. Ongoing empirical research is crucial to further evaluate the impact and effectiveness of these initiatives in specific conflict zones, such as the Borabu-Sotik border region. The literature review underscores the multifaceted role of local churches and communal prayer initiatives in promoting social cohesion and community resilience. It emphasizes the need for further empirical research to deepen our understanding of how these practices contribute to conflict management and sustainable peace-building efforts, particularly in regions experiencing ethnic or religious tensions.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

The methodology section of a research paper serves as a detailed roadmap, guiding the reader through the systematic process used to explore the research questions. It not only outlines the step-by-step approach to data collection, analysis, and interpretation but also supports the study's credibility and dependability. This pivotal section describes the research design, meticulous sample selection procedures, intricate data collection methods, and sophisticated analytical techniques used. By detailing the research methodology, readers gain insight into the robustness and integrity of the study's execution, empowering them to evaluate the trustworthiness of the findings. In this study, the researcher provides a comprehensive overview of the methodology used to examine the intricate dynamics of social cohesion within religious communities.

3.1 Study area

The research delved into the dynamic relationship between churches and conflict management within the Borabu-Sotik border region because the two locations share a common boundary that has been a battlefield for many years, making it the most appropriate location for the study. This area, situated beyond Sotik town, marks the intersection of administrative boundaries delineating land shared by the Kipsigis and Kisii ethnic groups, fostering cohabitation fraught with tensions. By examining the pivotal role of the church in fostering peace and social cohesion amidst prevalent discord, particularly along the Nyamira-Kisii, Homabay, Kericho, and Bomet borders, the study sheds light on avenues for effective conflict management within this intricate socio-cultural landscape. Borabu is located in Nyamira County and shares a border

with Homabay County to the west, Kericho County to the north, and Bomet County to the east, making this region strategically important for understanding cross-border conflicts.

3.2 Research Design

In the research described, a descriptive research design was employed to investigate the church's impact on social cohesion and conflict management along the Borabu-Sotik border. Descriptive research designs aim to systematically describe and analyze a phenomenon or subject, focusing on 'who, what, where, and how'. This approach is structured and allows researchers to quantify and statistically analyze a population sample using various research techniques. The choice of a descriptive design aligns with Blessing et al. (1998)'s framework, which provides a structured method for examining phenomena in detail. This framework was further supported by Gale et al. (2013), who emphasized the systematic examination of the subject matter through comprehensive data collection and analysis.

In this study, both qualitative and quantitative data collection methods were used. Qualitative methods could include interviews or focus groups to gather nuanced insights, while quantitative methods might involve surveys to analyze trends and patterns statistically. This combination of methods, as advocated by Nyang'au et al. (2024) allows for a thorough exploration of how the church influences social dynamics and conflict resolution in the Borabu-Sotik region. Overall, the descriptive research design chosen for this study facilitated a comprehensive exploration of the research questions, providing insights into the nature and characteristics of the church's role in social cohesion and conflict management.

3.3 Population of Study

In the research conducted along the Borabu-Sotik border on the church's impact on social cohesion and conflict management, the unit of analysis, or target population, comprised 7738 respondents selected from various churches. According to Lohr (2021), the population is the entire group from which a sample is drawn. The unit of observation, as defined by Tromp and Kombo (2009), is the individual or object under study in a research project. Specifically, the target population in this study included individuals affiliated with several churches in the Borabu-Sotik border region. The source of these statistics was individual church records obtained from church administrators and verified through church membership registers in January 2019. The church consisted of 6551 respondents from the Seventh-day Adventist Church, 148 from Christian Family Church International, 98 from Deliverance Church International Nyansiongo, 123 from the Anglican Church of Kenya, 87 from Faith and Hope Ministers Church, 100 from Sotik Full Gospel Church, 126 from FGCK Rogena L.C.A, 302 from St. Joseph Catholic Church Sotik, and 203 from Sotik Pastoral Centre.

Selecting Christian leaders and church members as the primary units of observation was intentional. Christian leaders were chosen for their significant roles in church activities, communal prayers, and interdenominational engagements, which made them knowledgeable about the church's broader impact on social dynamics. Church members were targeted for their direct experiences and insights into how church activities contribute to social cohesion and conflict resolution in the Borabu-Sotik border area, ensuring that the study captures firsthand perspectives and reliable information.

Table 3. 1*Target Population of the study*

Name Of Church	No. Of Respondents
Riomanga SDA	500
Ebenezer SDA	818
Mwongori SDA	1500
Amakara SDA	533
Mecheo SDA	745
Rigoko SDA	567
Matunu SDA	400
Isoge SDA	590
Kineni SDA	898
Total	6551
Christian Family Church International	148
Deliverance Church International Nyansiongo	98
Anglican Church Of Kenya	123
Faith And Hope Ministers Church	87
Sotic Full Gospel Church	100
Fgck Rogena L.C.A	126
St. Joseph Catholic Church Sotik	302
Sotic Pastoral Centre	203
Subtotal	1187
Total	7738

*Source: Individual Church (January, 2019)***3.4 Sample and the Sampling techniques**

In the context of sampling procedures and sample size determination, the sample refers to the subset of individual entities or objects drawn from the population for measurement and study, while sampling techniques refer to the systematic procedures used to select that subset in a way that ensures it appropriately represents the population.

According to Morgan et al. (2017), the unit of observation is the specific entity that serves as the primary focus of the research investigation. Sample size, as defined, is the number of individuals selected from a population for research purposes. Sampling procedures, on the other hand, encompass the systematic steps undertaken to select this sample from the larger population. Tipton et al. (2014) highlight that random sampling methods, such as stratified

random sampling, help ensure that the sample closely represents the characteristics of the entire population under study.

In this study, a stratified random sampling procedure was employed. This method involves dividing the population into distinct groups or strata based on relevant characteristics pertinent to the study, such as church affiliation or geographical location along the Borabu-Sotik border. Each stratum was then sampled independently using simple random sampling methods, as outlined by Tipton et al. (2014). This approach guarantees that every member of the population within each stratum has an equal opportunity to be selected for inclusion in the sample, thereby enhancing the representativeness and validity of the findings. By defining and implementing clear sampling procedures and determining appropriate sample sizes, the study aimed to systematically gather data from diverse segments of the population, ensuring robust insights into the church's role in fostering social cohesion and managing conflicts in the specified region. Within each stratum, simple random sampling was adopted. Asenahabi & Ikoha (2023) formula, adapted from the Yamane formula, was applied for the sample size $(n) = 392$, as shown in table 3.2. The distribution of the sample sizes was determined by the proportionate sampling method, as presented in table 3.2.

Table 3. 2*Sample Size Distribution*

Category	Of Church Respondents	Target	Sample Size
SDA		6551	125
Christian Family Church International		148	35
Deliverance Church International Nyansiongo		98	25
Anglican Church Of Kenya		123	32
Faith And Hope Ministers Church		87	24
Sotik Full Gospel Church		100	25
Fgck Rogena L.C.A		126	33
St. Joseph Catholic Church Sotik		302	53
Sotik Pastoral		203	40
Total		7738	392

Source: Researcher (2020)

In this sample, Christian members and church leaders serve as key informants. The informants' ages ranged from 25 to 75 years. The researcher met them at their respective church premises after prior appointments arranged through church leaders. Meetings were held either after Sunday services or on weekdays by appointment, ensuring privacy and adequate time for data collection.

3.5 Research Instruments

These include an interview schedule for church leaders, questionnaires for church members, a survey, a focus group discussion, and a checklist for data collection. As (Greene & McClintock, 1985; Turner et al., 2017) note, using multiple tools is important in a study for triangulation purposes. The questionnaire was divided into 2 sections. The first section covered demographic information, while the second contained items on the variables measured on a Likert scale. The interview schedule for church leaders also had two sections, with the first covering preliminary

information and the second containing questionnaire items based on the study variables, presented in equal measure. In addition to interviews, the researcher conducted two focus group discussions (FGDs) comprising 8-10 participants each, drawn from church members and community elders. These FGDs were held at neutral venues within the community to encourage open dialogue. The interviews and focus group discussions were audio-recorded with participants' consent and later transcribed for thematic analysis.

3.5.1 Instrument Validity

Instrument validity is the extent to which the tools used in a study accurately measure what they are intended to measure, thereby reflecting the true nature of the study's outcomes. According to Greene & McClintock (1985), validity ensures that the results obtained from data analysis genuinely represent the phenomenon under investigation. Frost et al. (2007) emphasizes that validity assesses the precision with which an instrument captures the expected data, which is crucial to achieving the study's objectives. To enhance the content validity of the research instrument, expert judgment is essential. Following the guidance of Greene & McClintock (1985), the researcher sought the expertise of a university supervisor to ensure that the content of the study instrument was valid and aligned with the research goals. Specifically, the researcher submitted the draft questionnaires and interview schedules to the university supervisor at Kisii University, who reviewed the instruments for clarity, relevance, and alignment with the study objectives. Based on the supervisor's feedback, ambiguous questions were reworded, and irrelevant items were removed. This process was conducted at the university over a two-week period in February 2020.

3.5.2 Reliability of the Instruments

Reliability, as defined by Mugenda (2018), is the consistency with which a study instrument produces reliable data across repeated trials, often assessed using the test-retest method. After

confirming the instrument's validity, the researcher conducted a reliability test to ensure its consistency. A pilot study was conducted at churches along the Borabu-Sotik border prior to the main data collection to test the validity and reliability of the research instruments, and necessary adjustments were made based on the results. This preliminary testing was vital in fine-tuning the instrument to meet the study's requirements.

3.6 Data Collection Procedure

The data collection process began with the researcher obtaining an introductory letter from Kisii University and securing permission from NACOSTI and the Ministry of Education to conduct the study. The researcher, with the assistance of a research assistant, distributed structured questionnaires to the selected respondents. The choice of data collection techniques was guided by the nature of the study and the type of data required. Mugenda (2018) noted that questionnaires are particularly advantageous because they are straightforward to administer and time-efficient compared to other methods. The data collection process involved both closed- and open-ended questionnaires, allowing for a comprehensive gathering of information from the participants.

3.7 Data Analysis Techniques

To assess the church's role in conflict management along the Borabu-Sotik border in Kenya, the collected data underwent rigorous analysis using the Statistical Package for the Social Sciences (SPSS). The analysis integrated descriptive statistics, including frequencies, percentages, means, and standard deviations, to provide a detailed summary of the data. Qualitative data were carefully transcribed and organized into themes aligned with the study's objectives. Quantitative data were analyzed using descriptive statistics and multiple correlation analyses to explore relationships among variables.

3.7.1 Descriptive Statistics

According to Mugenda (2018), the aim of descriptive statistics is to distill insights from the data deluge, with descriptive statistics serving as conduits for elucidating the essence of score distributions. Employing a blend of qualitative and quantitative techniques, the analysis aimed to distill insights from the data deluge, with descriptive statistics acting as conduits for elucidating the essence of score distributions. The resultant findings were presented through tables, charts, and figures, facilitating a lucid portrayal of the research outcomes. The computer spreadsheets and the statistics software for the social sciences (SPSS) were employed.

3.7.2 Inferential Statistics

In evaluating the church's impact on conflict management and social cohesion in the Borabu-Sotik border region, multiple correlations emerged as pivotal indicators of the relationship between independent and dependent variables. These correlations, as elucidated by Lin et al. (2017), served to gauge the strength of associations among variables, thereby shedding light on the structural dynamics of the relationship. As per Swargiary (2024), data analysis serves as the linchpin of research endeavors, facilitating the transformation of vast and seemingly meaningless datasets into coherent entities brimming with significance.

The table below shows the data analysis techniques.

Table 3. 3*Data analysis techniques*

Variables	Techniques
Christian teachings on peace and forgiveness	Pearson correlation coefficient
Causes of conflicts in the Borabu- Sotic border	Pearson correlation coefficient
The role played by church teachings in bringing social cohesion and peaceful conflict management	Pearson correlation coefficient
Christian giving through charitable activities	Pearson correlation coefficient

Source: Researcher (2020)

3.8 Ethical consideration

Ethical considerations were maintained through the use of consent letters. The researchers provided a letter of introduction from the university to enable the researcher to apply for a research permit from NACOSTI. The researcher informed the respondent prior to data collection about the need for the research to remain confidential for academic purposes. There are no correct or incorrect answers when responding to the questionnaire. The respondents did not provide their names in the questionnaire, which enabled them to answer honestly. This was facilitated by the research permit from NACOSTI after the presentation of the project.

CHAPTER FOUR

PRESENTATION OF FINDINGS AND INTERPRETATIONS

4.0 Introduction

This chapter presents the study's findings, based on field data and guided by the study objectives and research questions, organized under the following thematic subheadings: questionnaire return rate, demographic information, church strategy in conflict management, local church initiative in conflict management, and communal initiative in conflict management. The study sought to establish the role of the church in enhancing conflict management in the Borabu-Sotik border, Kenya. The results of the analysis are based on the following objectives:

- i. To establish the nature and causes of conflict among neighboring communities along the Borabu-Sotik border in Kenya
- ii. To analyze church strategies for conflict management at the Borabu-Sotik border, Kenya
- iii. To assess the role of local church initiatives in conflict management at the Borabu-Sotik border, Kenya
- iv. To evaluate the extent to which the communal organized group prayer initiatives in conflict management at the Borabu-Sotik border in Kenya

The demographic characteristics of the respondents are presented, followed by an analysis of each objective.

The analysis's results were presented using tables, pie charts, and bar charts, and they were then discussed in relation to the literature reviewed.

4.1 Questionnaire return rate

According to the sample frame, 392 respondents were expected: 35 church leaders and 357 church members. However, not all respondents returned completed questionnaires. The return rate was 74.23% for church members and 77.14% for church leaders. According to Lohr (2021), a 50% response rate is adequate for analysis, and 60% is good enough. Mugenda (2018) also note that response rates over 70% are excellent. Therefore, the questionnaire return rate was considered suitable for analysis.

4.1.1 Demographic Information of Respondents

The study collected demographic information about the church members, which was analyzed and presented in tables.

The gender distribution of the church members involved in the study is shown in Table 4.1 below.

Table 4. 1

Gender of the respondents

Gender

		Value	Count	Percent
Valid Values	1	Male	111	41.9%
	2	Female	154	58.1%

Source: Field data (2024)

From Table 1 above, it can be noted that the majority of respondents were female (58.1%), and there was a shortage of males in churches, which resulted in a male response rate of 41.9%, implying that the kind of response attributed to the management of conflict was affected.

4.1.2 Education of the respondents

The research results further sought to analyze the education levels of the respondents. This was presented in Table 4.2.

Table 4. 2

Respondents' Level of Education

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Postgraduate	17	6.4	6.4	6.4
	Degree	117	44.2	44.2	50.6
	Certificate	45	17.0	17.0	67.5
	Form four	49	18.5	18.5	86.0
	Others	12	4.5	4.5	90.6
	6	25	9.4	9.4	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Table 4.2: Shows the responses. According to the findings, 44.2% had attained a degree, 17% had a certificate, 18.5% completed Form Four, and 6.4% had postgraduate qualifications. This implied that all respondents were qualified enough to provide relevant information on the role of the church in enhancing conflict management in the Borabu-Sotik border, Kenya.

The study sought to determine how long the respondents have lived at the Borabu-Sotik border in Kenya. Table 4.3 presents the results.

4.1.3 The residents of the respondents

The research results further sought to inquire of the respondents how long they had been residents. This was presented in Table 4.3.

Table 4. 3

How Long the Respondents Have Been Residents

			Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 1 Year	39		14.7	14.7	14.7
	2-5 Years	86		32.5	32.5	47.2
	Above 6 Years	140		52.8	52.8	100.0
	Total	265		100.0	100.0	

Source: Field data (2024)

From Table 4.3, the research established that (14.7%) had been residents for less than one year, (32.5%) had been residents for 2-5 years, and (52.8%) had been residents for more than six years. This implied that a good number were qualified to provide information on the role the church can play in establishing peaceful conflict management in the area of study. The study sought to determine how long the respondents had lived in the area of study. Table 4.4 shows the results of the findings.

Table 4. 4

Number of Respondents have been on the area of study

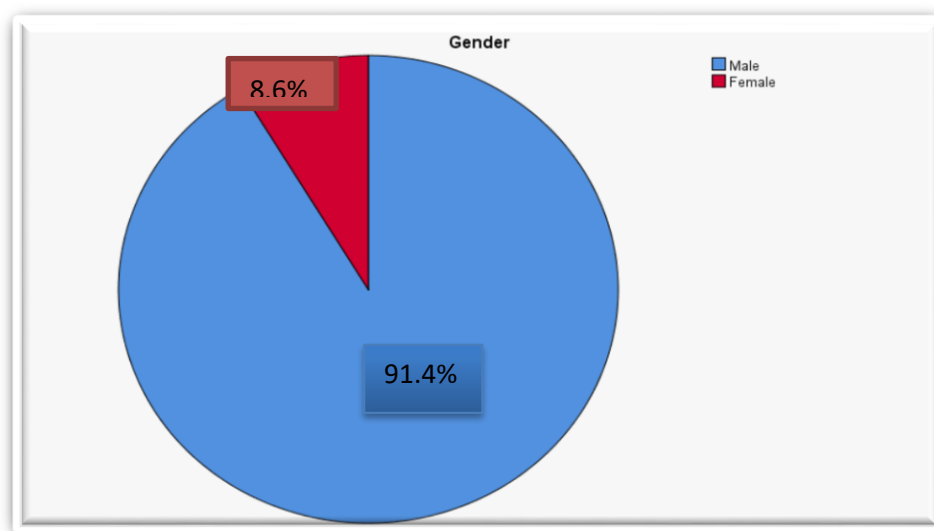
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	SDA	131	49.4	49.4	49.4
	PAG	57	21.5	21.5	70.9
	CATHOLIC	69	26.0	26.0	97.0
	OTHER INDICATOR	8	3.0	3.0	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

The results in Table 4 show that of 265 respondents, 49.5% were from SDA; 21.5% were from PAG; 26.0% were from Catholic; and 3% were from other denominations. This indicates that all sampled churches were well represented. Figure 4.1 shows the gender of the interviewed church leaders based on the findings.

Figure 4. 1

Gender of the interviewed church leaders



Source: Field data (2024)

Figure 4.1 above shows that 91.4% of the church leaders interviewed were male, and 8.6% were female.

4.2 Causes of Conflicts

The respondents provided their views on questions about the causes of conflicts affecting social cohesion. Their responses were analyzed and presented in tables. Respondents were asked to rank their agreement as strongly agree, agree, undecided, disagree, or strongly disagree by ticking. Table 4.5 presents the findings.

Table 4. 5

Idle youths initiate cross-border conflicts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	24	9.1	9.1	9.1
	disagree	36	13.6	13.6	22.6
	undecided	46	17.4	17.4	40.0
	Agree	103	38.9	38.9	78.9
	strongly agree	54	21	21	100
	Total	265	100.0	100.0	

Source: Field data (2024)

Study findings indicate that a significant proportion of respondents agree that idle youths are a primary cause of cross-border conflicts along the Borabu-Sotik border. Specifically, 38.9% of respondents agreed, and 21% strongly agreed with this assertion, suggesting that idle youths could indeed be a catalyst for such conflicts. This perspective aligns with the views of scholars such as (Aluko, 2016; Ikelegbe, 2006), who have similarly argued that unemployment and a lack of productive engagement among youths often lead to their involvement in violence and conflict, particularly in regions with a history of ethnic and resource-based tensions.

Furthermore, the findings align with research by Adan (2005), who emphasize that idle youth, especially in border regions, are easily manipulated by political actors or criminal networks to perpetrate violence. They argue that in the absence of meaningful employment opportunities, these youths are more likely to be involved in conflict, either as participants or instigators, thereby exacerbating tensions in already volatile areas. However, other scholars, such as Schilling et al. (2010), offer a nuanced view, suggesting that while idle youth contribute to conflict, the root causes are often more complex, involving land disputes, competition for resources, and historical grievances. This view is reflected in the 17.4% of respondents who were undecided, indicating that while youth idleness is a factor, it is not the sole cause of conflicts. The diversity of responses underscores the multifaceted nature of conflict causation in this region, necessitating a comprehensive approach to conflict management that addresses not only youth idleness but also the underlying structural and socio-economic issues. Table 4.6 shows responses regarding the causes of border conflict over land.

Table 4. 6

The cause of border conflict is land

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	33	12.5	12.5	12.5
	Disagree	35	13.2	13.2	25.7
	Undecided	38	14.3	14.3	40.0
	Agree	78	29.4	29.4	69.4
	strongly agree	81	30.6	30.6	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Findings in Table 4.6 suggest that land disputes are perceived as a significant cause of border conflicts along the Borabu-Sotik border. A majority of respondents, 30.6% strongly agreed and 29.4% agreed, indicating that land issues are central to the ongoing tensions in the area. This aligns with the views of scholars such as Kameiri-Mbote & Kindiki (2017), who argues that competition for scarce resources, particularly land, is a fundamental driver of ethnic and border conflicts in sub-Saharan Africa. Kameiri-Mbote emphasizes that land is not just an economic asset but also a symbol of identity, culture, and political power, making it a highly contested resource in areas where different communities coexist.

Further supporting these findings, scholars such as C. B.-J. of C. A. Studies (2015) have noted that land disputes are often exacerbated by historical grievances, colonial legacies, and poorly defined or enforced land tenure systems. These factors create fertile ground for conflict, particularly in border regions where ethnic groups with distinct cultural identities often claim overlapping territories. The 14.3% of respondents who were undecided may reflect the complexity of land issues, in which the causes of disputes are not always straightforward and may involve multiple, intertwined factors.

However, the study also found that a minority of respondents did not see land as the primary cause of conflict. Specifically, 12.5% strongly disagreed and 13.2% disagreed. This dissenting view could be interpreted in light of scholars like W. O. Oyugi (2017), who argue that while land is a significant factor, other issues such as political incitement, socio-economic disparities, and inter-ethnic rivalries also play crucial roles in fueling conflicts. These scholars suggest that focusing solely on land might oversimplify the underlying dynamics that lead to violence, ignoring other critical elements such as governance failures and competition for political power. Table 4.7 shows the results of the Cattle rustling causes cross-border conflict.

Table 4. 7*Cattle rustling causes cross-border conflict*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	35	13.2	13.2	13.2
	Disagree	31	11.7	11.7	24.9
	undecided	42	15.8	15.8	40.8
	Agree	64	24.2	24.2	64.9
	strongly agree	93	35.1	35.1	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Findings in Table 4.7 indicate that cattle rustling is perceived by the majority of respondents as a significant cause of cross-border conflicts, particularly along the Borabu-Sotik border. Specifically, 35.1% of respondents strongly agreed, and 24.2% agreed, indicating a widespread belief that cattle rustling directly contributes to the escalation of conflicts in the region. This perception aligns with the views of scholars who have studied the dynamics of cattle rustling in conflict-prone areas.

For instance, Bah et al. (2026) argues that cattle rustling is not only a traditional practice among pastoralist communities but has also evolved into a highly violent, commercialized activity that often exacerbates tensions between neighboring ethnic groups. Bah notes that modern cattle rustling is frequently linked to organized crime, the proliferation of small arms, and the weakening of traditional conflict-resolution mechanisms, all of which contribute to the intensity and frequency of cross-border conflicts.

Schilling et al. (2010) suggest that cattle rustling is closely tied to economic survival, especially in arid and semi-arid regions where livestock is a primary source of wealth and livelihood. The

competition over cattle, therefore, becomes a competition for survival, often leading to violent confrontations between communities that share borderlands. The high percentage of respondents who agreed that cattle rustling causes cross-border conflict reflects this reality, in which the theft of cattle not only causes immediate economic losses but also triggers cycles of revenge and further violence.

On the other hand, a minority of respondents (13.2% strongly disagreed and 11.7% disagreed) did not believe cattle rustling is a primary cause of cross-border conflict. This perspective may be influenced by scholars such as Eaton (2010), who argue that while cattle rustling is a significant factor, it often interacts with other underlying issues, including political manipulation, land disputes, and historical grievances. Eaton posits that cattle rustling is sometimes used by political actors as a tool to mobilize ethnic groups for their own ends, making it difficult to address as a standalone issue.

The 15.8% of respondents who were undecided might reflect the complex nature of cattle rustling, whose causes and effects are not always clear-cut and are intertwined with a range of social, economic, and political factors. This complexity is echoed in studies such as Witsenburg et al. (2014), which emphasize the need for a holistic approach to understanding and addressing cattle rustling, taking into account the broader socio-political context in which these activities occur.

In summary, the majority consensus among respondents that cattle rustling is a major cause of cross-border conflict is well supported by existing literature. However, the presence of dissenting and undecided views underscores the need for a comprehensive approach to conflict resolution that accounts for the multifaceted nature of cattle rustling and its interaction with other conflict drivers. Table 4.8 shows the results of the Suspicion that between communities is the cause of conflict.

Table 4. 8*Suspicion between communities is the cause of conflict*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	24	9.1	9.1	9.1
	Disagree	32	12.1	12.1	21.1
	undecided	42	15.8	15.8	37.0
	Agree	81	30.6	30.6	67.5
	strongly agree	86	32.5	32.5	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Findings in Table 4.8 show that a significant majority of respondents believe that suspicion between communities is a major cause of conflict, with 32.5% strongly agreeing and 30.6% agreeing. In contrast, a smaller proportion of respondents, 9.1% strongly disagreeing and 12.1% disagreeing, did not view suspicion as a primary cause of conflict. This suggests that mistrust and fear between communities play a critical role in fueling tensions and conflicts, particularly in border regions.

These findings align with the perspectives of several scholars who have examined the role of suspicion and mistrust in intergroup conflicts. For instance, Horowitz (2015) argues that ethnic conflicts are often rooted in deep-seated fears and suspicions, which are exacerbated by historical grievances, competition for resources, and political manipulation. Horowitz contends that these fears can trigger a cycle of distrust, in which each community perceives the other as a threat, thereby increasing the likelihood of conflict.

Supporting this view, Fearon et al. (1996) suggest that intergroup suspicions often stem from past experiences of violence and betrayal, creating a sense of insecurity and vulnerability among communities. This insecurity can lead to preemptive aggression, in which communities take hostile actions against one another out of fear of being attacked first. The high percentage of respondents who agreed that suspicion is a cause of conflict reflects this dynamic, in which mutual mistrust can easily escalate into open conflict.

Moreover, scholars such as Brewer (1999) highlight the role of suspicion in driving conflicts, discussing the concepts of "ingroup favoritism" and "outgroup hostility." Brewer argues that when communities view each other with suspicion, they are more likely to favor their own group and be hostile toward the other group. This can manifest in various forms, including social exclusion, discriminatory practices, and even violence, all of which contribute to the breakdown of social cohesion.

On the other hand, respondents who disagreed with the statement that suspicion is a cause of conflict may be influenced by the argument that, while suspicion is a factor, it is often a symptom rather than a root cause. Scholars such as Rothchild & Lake (1998) emphasize that suspicion and mistrust are frequently the result of deeper underlying issues, such as economic inequalities, political exclusion, and competition for scarce resources. In this view, addressing the root causes of these inequalities and exclusions would be more effective in preventing conflicts than merely focusing on reducing suspicion.

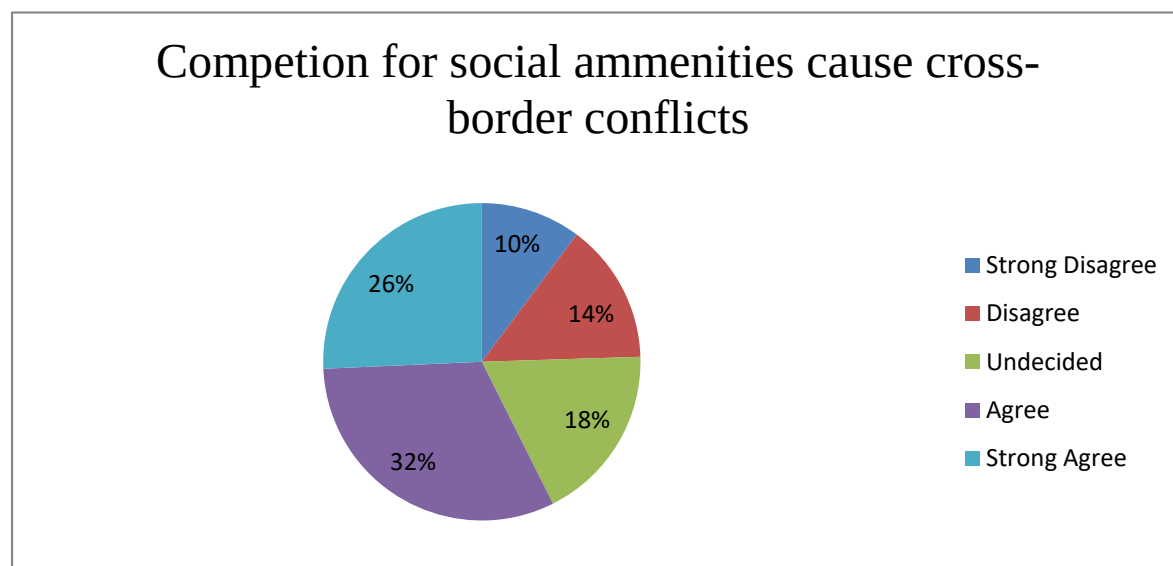
The 15.8% of respondents who were undecided might reflect the issue's complexity, in which suspicion is both a cause and a consequence of conflict. This complexity is acknowledged by Posen (1993), who notes that in conflict-prone areas, suspicion and fear are often intertwined with other factors, such as security dilemmas, in which the actions taken by one community to ensure its safety are perceived as a threat by the other, leading to a cycle of escalating tensions.

In summary, the findings indicate a strong consensus that suspicion between communities is a significant cause of conflict, supported by extensive scholarly research. However, dissenting views suggest that suspicion is part of a larger, more complex web of factors that drive conflicts, necessitating a multifaceted approach to conflict resolution.

Overall, the questionnaire findings demonstrate that 63.1% of respondents agreed or strongly agreed that suspicion between communities is a cause of conflict along the Borabu-Sotik border. The findings therefore suggest that mistrust and fear between communities are important factors in the conflict situation. However, the responses also indicate that suspicion should be considered alongside other underlying factors, such as historical grievances, competition for resources, political exclusion, and socioeconomic inequalities, when developing conflict-management strategies.

Figure 4. 2

Competitions for social amenities cause cross-border conflicts



Source: Field data (2024)

Figure 4.2 shows that a notable share of respondents believe competition for social amenities contributes to cross-border conflicts, with 31.7% strongly agreeing and 25.7% agreeing.

Conversely, 10.2% strongly disagreed and 14.3% disagreed, indicating that a minority did not view competition for social amenities as a significant cause of conflict. The majority view (57.4%) that inadequate social amenities can contribute to conflicts aligns with scholars' findings that resource scarcity, particularly in regions with limited access to essential services, can exacerbate tensions and lead to conflict.

For instance, Collier & Hoeffler (2004) argue that competition over scarce resources, including social amenities such as water, healthcare, and education, can lead to conflict, particularly in border regions where such resources may be unevenly distributed or scarce. Competition intensifies in areas where populations from different communities must share limited resources, leading to disputes and, eventually, conflicts. This is especially true in developing countries, where the distribution of social amenities often reflects broader socioeconomic inequalities.

Similarly, Brown (2010) supports the view that competition over social amenities can lead to conflicts, particularly in regions where state institutions are weak or absent, leaving communities to fend for themselves. In such contexts, competition for resources can quickly turn violent, especially when compounded by ethnic divisions or historical grievances. The findings in Figure 4.2 align with this perspective, suggesting that respondents recognize the role of social amenities in either mitigating or exacerbating tensions.

However, some scholars dispute the claim that competition over social amenities alone is a primary cause of cross-border conflicts. For example, Buhaug et al. (2008) argue that while resource scarcity, including social amenities, can contribute to tensions, it is often the interplay of multiple factors, such as political exclusion, economic inequalities, and social fragmentation, that ultimately leads to conflict. According to this view, competition for social amenities is just one of many factors that contribute to conflict, and the broader socio-political context determines whether competition leads to conflict.

The minority of respondents who disagreed with the assertion that competition for social amenities causes cross-border conflicts might align with a more nuanced view, in which they perceive other factors as more significant drivers of conflict. Additionally, the 13.8% who were undecided could reflect the complexity of this issue, in which the role of social amenities in driving conflict is recognized but seen as part of a larger constellation of contributing factors. Table 4.9 shows the results of the Unemployment which has contributed to cross-border conflicts.

Table 4. 9

Unemployment has contributed to cross-border conflicts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	30	11.3	11.3	11.3
	disagree	33	12.5	12.5	23.8
	undecided	36	13.6	13.6	37.4
	agree	66	24.9	24.9	62.3
	strongly agree	100	37.7	37.7	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Table 4.9 shows that a significant share of respondents (37.7% strongly agreed, 24.9% agreed) believe unemployment contributes to cross-border conflicts. This suggests that a substantial majority (62.6%) view unemployment as a key factor in exacerbating regional tensions. This perception is supported by numerous scholars who argue that economic instability, particularly high unemployment, can increase the likelihood of conflict. For example, Collier & Hoeffler

(2004) argue that high unemployment rates, particularly among young men, can lead to greater participation in violent activities, including cross-border conflicts. Unemployed individuals may be more susceptible to recruitment by militant groups or may engage in criminal activities, such as cattle rustling or smuggling, which can fuel cross-border tensions. Similarly, Urdal (2006) highlights the "youth bulge" theory, in which countries or regions with large youth populations and high unemployment rates are more prone to conflict. This is because unemployed youth may feel marginalized and disenfranchised, making them more likely to engage in violence as a means of expressing their grievances or as an alternative source of income. The findings in Table 4.9 align with this perspective, suggesting that respondents view unemployment as a significant driver of cross-border conflict.

However, the 23.8% of respondents who disagreed that unemployment is a significant cause of cross-border conflicts might be influenced by the argument that unemployment, while important, is not the sole driver of conflict. Some scholars, such as J. D. Fearon & Laitin (2003), argue that the relationship between unemployment and conflict is complex and mediated by other factors, including the strength of state institutions, the availability of social safety nets, and the presence of ethnic or religious divisions.

The 13.6% of respondents who were undecided may reflect the complexity of this issue, in which unemployment is recognized as a contributing factor but not necessarily the primary cause of conflict. This ambivalence aligns with the broader scholarly debate on the role of economic factors in driving conflicts, in which unemployment is seen as one of many potential triggers, depending on the broader socio-political context. Table 4.10 shows the differences in cultural beliefs that contributed to cross-border conflicts.

Table 4. 10*Differences in cultural beliefs have contributed to cross-border conflicts*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	31	11.7	11.7	11.7
	disagree	38	14.3	14.3	26.0
	undecided	43	16.2	16.2	42.3
	agree	65	24.5	24.5	66.8
	strongly agree	88	33.2	33.2	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Table 4.10 presents respondents' views on how differences in cultural beliefs affect cross-border conflicts. The findings show that a significant share of respondents (33.2% strongly agreed, 24.5% agreed) believe that cultural differences have contributed to such conflicts. Conversely, 11.7% strongly disagreed, 14.3% disagreed, and 16.2% were undecided. Overall, 57.7% of respondents view cultural differences as a contributing factor to cross-border conflicts, whereas 26.0% do not consider these differences influential, and 16.2% are uncertain. These findings align with scholarly debates about the role of cultural differences in conflict. Scholars such as Rosecrance (1996) have argued that cultural and civilizational differences are a fundamental source of conflict in the post-Cold War world. According to Huntington's "Clash of Civilizations" theory, cultural differences, particularly those involving deeply held beliefs and practices, can lead to misunderstandings, mistrust, and ultimately, conflict. In cross-border regions, where cultural boundaries often overlap with political borders, these differences can exacerbate tensions and contribute to conflict.

Similarly, Horowitz (2015) argues that ethnic and cultural identities are potent sources of division, particularly in regions where different cultural groups compete for political power and resources. In such contexts, political elites can mobilize cultural differences to create divisions and justify conflict, especially in border areas where identities are often contested and fluid. The findings in Table 4.10 support this perspective, showing that a majority of respondents view cultural differences as a significant factor in cross-border conflicts. However, some scholars challenge the notion that cultural differences alone are sufficient to cause conflict. J. D. Fearon & Laitin (2003) argue that while cultural differences can contribute to tensions, they do not inevitably lead to conflict. Instead, it is the interaction between cultural differences and other factors, such as political exclusion, economic disparities, and weak state institutions, that determines whether these differences will result in conflict. According to this view, cultural differences are just one of many factors that can lead to conflict, and their impact is mediated by the broader socio-political context.

The 26.0% of respondents who disagreed with the assertion that cultural differences contribute to cross-border conflicts may align with a more nuanced perspective, recognizing that while cultural differences are present, they do not necessarily lead to conflict without other aggravating factors. Additionally, the 16.2% who were undecided may reflect the complexity of this issue, in which cultural differences are recognized as important but not necessarily determinative of conflict. The findings also align with the work of Barth (2019), who argues that cultural differences often become salient in contexts where groups seek to distinguish themselves from others, particularly when resources are scarce or competition is intense. In such scenarios, cultural differences can serve as markers of identity and rallying points for group solidarity, which can then be mobilized in conflicts over resources, political power, or territory. The responses in Table 4.10 suggest that many respondents view cultural differences

as a key factor in cross-border conflicts, reflecting the broader scholarly consensus that, while not always determinative, cultural differences can play a significant role in conflict dynamics. Table 4.11 shows the religious differences in prayers that cause cross-border conflicts.

Table 4. 11

Religious differences in prayers causes cross- border conflicts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	57	21.5	21.5	21.5
	Disagree	35	13.2	13.2	34.7
	Undecided	48	18.1	18.1	52.8
	Agree	77	29.1	29.1	81.9
	strongly agree	48	18.1	18.1	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Table 4.11 presents respondents' views on whether religious differences in prayer contribute to cross-border conflicts. The findings reveal a divided opinion: while a slight majority of respondents (47.2%) agree (29.1%) or strongly agree (18.1%) that religious differences in prayer play a role in causing cross-border conflicts, a significant portion of respondents (34.7%) disagrees (13.2%) or strongly disagrees (21.5%) with this assertion. Additionally, 18.1% of respondents were undecided on the issue.

This data suggests that religious differences, particularly those related to practices such as prayer, are seen by some as contributing to cross-border conflicts. The findings align with views that religion can be a source of conflict when it intersects with identity and politics. For instance, Chirot (2012) argues that religious differences can exacerbate tensions, especially in regions where religion is closely tied to ethnic or national identity. In such contexts, religious

practices, including differences in prayer, can become markers of identity that distinguish "us" from "them," potentially leading to conflict.

Similarly, Juergensmeyer (2000) argues that religion, particularly when intertwined with politics, can be a powerful motivator of conflict. He suggests that religious differences, especially those involving deeply held beliefs and practices, can create a sense of threat or competition between groups, which may escalate into violence. The findings in Table 4.11, with nearly half of respondents perceiving religious differences in prayers as a cause of conflict, reflect this potential for religious practices to contribute to intergroup tensions.

However, other scholars caution against overemphasizing religion's role in conflicts. According to Gurr (2017), while religion can be a factor in conflicts, it is often not the primary cause. Instead, religious differences may serve as a mobilizing factor for groups already in conflict over other issues, such as political power, resources, or territorial disputes. This perspective may be reflected in the 34.7% of respondents who disagreed that religious differences in prayers are a significant cause of cross-border conflicts. They may view these differences as secondary to other, more immediate causes of conflict.

Moreover, Haynes (2009) argues that while religion can contribute to conflicts, it can also be a source of peacebuilding. In many cases, religious leaders and institutions play a crucial role in conflict resolution and in promoting social cohesion. The 18.1% of undecided respondents may reflect this complexity, recognizing that religious differences can lead to conflict but also provide avenues for dialogue and reconciliation.

Overall, the findings indicate a divided perception among respondents regarding the impact of religious differences in prayers on cross-border conflicts. This division aligns with scholarly debates on the role of religion in conflict, in which some emphasize its potential to exacerbate

tensions, while others highlight its role in broader social and political contexts or its potential for peacebuilding. Table 4.12 shows that a lack of conflict mediation causes conflicts.

Table 4. 12

Lack of conflict mediation cause conflicts

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	44	16.6	16.6	16.6
	Disagree	30	11.3	11.3	27.9
	Undecided	45	17.0	17.0	44.9
	Agree	67	25.3	25.3	70.2
	strongly agree	79	29.8	29.8	100.0
	Total	265	100.0	100.0	

Source: Field data (2024)

Table 4.12 presents respondents' views on the impact of a lack of conflict mediation on the occurrence of conflicts. The findings reveal that a significant portion of respondents (29.8%) strongly agree and (25.3%) agree that the absence of effective conflict mediation contributes to the escalation of conflicts. Conversely, (16.6%) strongly disagree and (11.3%) disagree with this assertion, while (17.0%) remain undecided.

These results suggest a widespread belief among respondents that effective conflict mediation is crucial for preventing conflicts. The combined 55.1% of respondents who agree or strongly agree with this statement underscores the importance of mediation as a tool for maintaining peace and resolving disputes before they escalate into more serious conflicts. This view aligns with the perspectives of several scholars who emphasize the role of mediation in conflict resolution. For instance, Fisher et al. (2009) argue that mediation is an essential process in conflict resolution, particularly in contexts where direct negotiation between conflicting parties

may be challenging. Mediation provides a neutral platform where parties can express their grievances and work toward a mutually agreeable solution. The absence of such mechanisms, as highlighted by respondents, can lead to the prolongation and intensification of conflicts.

Similarly, Lederach (2010) emphasizes the importance of building sustainable peace by establishing culturally sensitive, community-oriented mediation processes. He suggests that mediation should not only address the immediate causes of conflict but also work toward transforming the underlying social and structural issues that contribute to disputes. The data in Table 4.12 reflect this understanding, as the majority of respondents recognize the significance of mediation in preventing conflicts.

However, the disagreement or uncertainty expressed by 27.9% and 17.0% of respondents, respectively, suggests that some individuals may question the effectiveness of mediation in certain contexts or may have had experiences in which mediation failed to produce desired outcomes. This perspective is reflected in the work of Bercovitch & Jackson (2009), who argue that while mediation can be effective, its success depends on various factors, including the willingness of parties to negotiate, the skill of the mediator, and the context of the conflict. In situations where these conditions are not met, mediation may be less effective, leading to skepticism about its role in conflict resolution. Moreover, the undecided respondents may reflect the complexity of conflict situations, where multiple factors, including power imbalances, cultural differences, and historical grievances, can influence the outcome of mediation efforts. This complexity is discussed by Zartman (2008), who notes that while mediation is a valuable tool, it is not a panacea and must be carefully tailored to the specific context of the conflict.

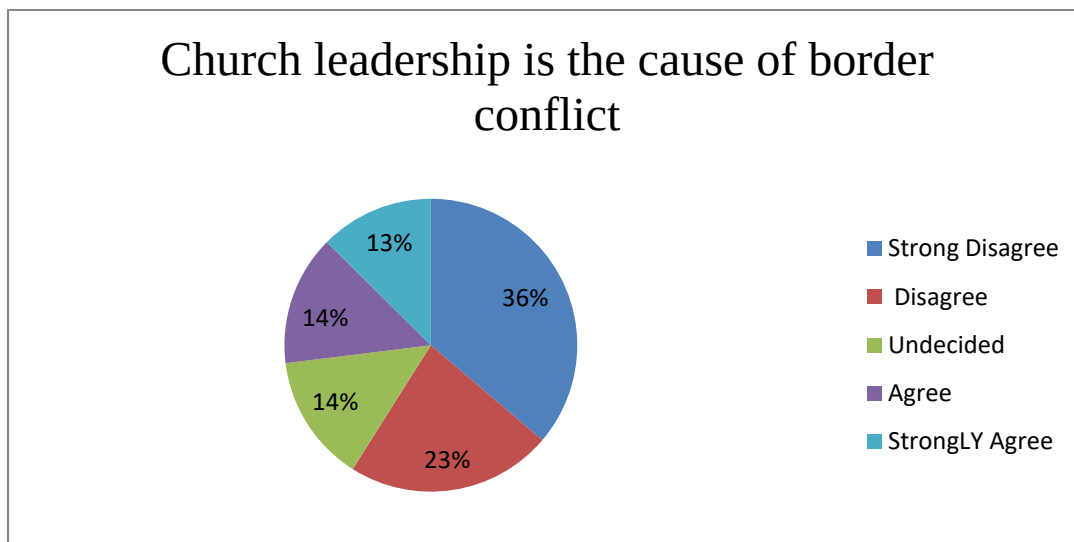
Overall, the findings in Table 4.12 indicate a general consensus among respondents that the lack of conflict mediation is a significant factor in conflicts. However, dissenting and

undecided opinions suggest that while mediation is widely regarded as important, its effectiveness may vary depending on the specific circumstances and challenges associated with each conflict.

A significant portion of respondents either disagree or are unsure about this relationship, as shown in Figure 4.3.

Figure 4. 3

Church leadership is the cause of border conflicts.



Source: Field data (2024)

Figure 4.3 presents data on respondents' views of church leadership as a cause of border conflicts. The findings reveal that a majority of respondents do not see church leadership as a significant factor in border conflicts. Specifically, (36.6%) strongly disagreed, and (12.5%) disagreed with the idea that church leadership contributes to border conflicts. In contrast, (14.0%) agreed, and (22.6%) strongly agreed, suggesting that only a minority views church leadership as a contributing factor. Overall, (49.1%) of respondents did not support the notion that church leadership causes border conflicts, while (36.6%) were in agreement.

This perception aligns with the broader scholarly view that religious institutions, including churches, often play a constructive rather than a destructive role in conflict situations. For instance, Laue (2010) argues that religious leaders can be instrumental in promoting peace and reconciliation rather than exacerbating conflicts. He notes that religious institutions generally aim to foster community and moral values that counteract conflict. Similarly, MacCulloch (2011) highlights that while religious leaders may sometimes be involved in conflicts, they are more often engaged in mediating and resolving disputes. This aligns with the data in Figure 4.3, which shows that church leadership is not widely perceived as a major cause of border conflicts.

4.3 Local church initiatives in conflict management

Table 4.13 below presents respondents' reactions regarding the extent to which Christian's involvement enhances conflict management.

Table 4. 13

Local church initiatives in conflict management

	N	Minimum	Maximum	Mean	Std. Deviation
The church hold camp meetings and rallies	265	1	5	4.29	1.173
Christian are always represented in community boards and committees	265	1	5	3.85	1.129
Needy students are sponsored by the church	265	1	5	4.21	1.036
The church offers to cloth the needy members of the community	265	1	55	4.23	3.311
The church facilitates building and running of schools	265	1	5	3.88	1.183
The church builds and runs ministry hospitals	265	1	5	3.53	1.276
Church leaders are often invited to the press to discuss conflict management strategies to enhance social cohesion	265	1	5	3.62	1.409
Valid N (listwise)	265				

Source: Field data (2024)

Table 4.13 offers insight into the role of local church initiatives in conflict management. The data indicate that various church activities are viewed positively for their contributions to conflict management and social cohesion. The highest mean score (4.29) reflects respondents' agreement that the church holding camp meetings and rallies is an effective conflict management strategy. The church's involvement in sponsoring needy students and providing clothing for community members also received high ratings, with means of 4.21 and 4.23, respectively. These findings align with Stagg (2019), who emphasizes the church's role in promoting social cohesion through initiatives such as education and community support. Stagg argues that such activities not only address immediate needs but also build long-term relationships that contribute to social stability.

Kilonzo et al. (2014) also supports this view, highlighting that church involvement in social initiatives, such as operating schools and hospitals, can enhance social cohesion and peace-building efforts. Lyon notes that churches, by engaging in community service and advocacy, help create a more harmonious social environment. However, the lower mean score for church-run hospitals (3.53) suggests that respondents may perceive this initiative as less directly impactful on conflict management than other activities. This reflects the complexity of assessing the impact of different types of church initiatives on conflict resolution.

4.4 Role played by Community Organized communal prayer Initiatives

The informants were asked to suggest roles communal prayers play in fostering social cohesion and managing conflicts along the Borabu-Sotik border.

Table 4. 14*Role played by communal prayer in bringing social cohesion*

	N	SA	A	UD	D	SD	Mean	Std. Deviation
The church has strengthened inter-communal relationships through inter-domination prayers	265	57.4%	32.1%	4.9%	1.9%	3.8%	4.37	0.950
Church leadership has been involved in settling cross-border disputes	265	37.0%	34.0%	17.4%	4.9%	6.8%	3.89	1.160
The church has initiated prayer meetings between communities	265	49.1%	24.2%	14.0%	7.5%	5.3%	4.04	1.188
The church has been actively involved in charitable activities targeting peaceful co-existence between Kisii and Kipsigis	265	30.6%	39.2%	17.4%	6.4%	6.4%	3.81	1.132
The youth have been engaged in missionary activities along the border	265	34.3%	29.8%	17.7%	11.3%	6.8%	3.74	1.233
The church has initiated prayer sessions in schools and hospitals to improve peace and harmony along the border	265	47.9%	27.5%	13.2%	6.4%	4.9%	4.07	1.144
The church discourages Christian from engaging in inter-communal disputes	264	34.7%	26.4%	12.1%	9.4%	17.0%	3.53	1.472

Church members from Kisii and Kipsigis visit one another regularly and hold prayers together	265	23.4%	24.2%	21.5%	20.0%	10.9%	3.29	1.318
Church leadership is representatives of both communities along the border	265	33.6%	26.8%	20.4%	10.6%	8.7%	3.66	1.278
Prayers in church have transformed society into cohesiveness	265	44.2%	25.7%	15.8%	7.9%	6.4%	3.93	1.223
Congregational prayers offered in the church have led to cultural integration	265	40.0%	32.5%	11.3%	7.2%	9.1%	3.87	1.267
Valid N (listwise)	264							

N/B Numbers (N), Strong Agree (SA), Agree (A), Undecided (UD) Decided (D), Strong Disagree (SD), Mean (M)

Source: Field data (2024)

Table 4.14 outlines the perceived roles of communal prayer in fostering social cohesion and managing conflicts along the Borabu-Sotik border. According to the data: Strengthening Inter-Communal Relationships: The highest mean score (4.37) indicates that most respondents believe the church has effectively strengthened inter-communal relationships through inter-denominational prayers. This finding is supported by research from Abu-Nimer et al. (2018), who argues that interfaith and inter-denominational prayer can bridge divides between communities by fostering mutual understanding and cooperation. Church Leadership in Dispute Resolution: With a mean score of 3.89, respondents generally agree that church leadership has been involved in settling cross-border disputes. This aligns with findings from Sider et al. (2005), who highlights the role of religious leaders in mediating conflicts and facilitating reconciliation within and between communities.

Initiating Prayer Meetings: The church's role in initiating prayer meetings between communities also received strong support (mean = 4.04). According to Ammerman (2013), such initiatives create spaces for dialogue and reconciliation, contributing to peaceful coexistence. Charitable Activities: The church's involvement in charitable activities aimed at peaceful coexistence had a mean score of 3.81. This aligns with Uslaner (2012), who notes that charitable actions by religious organizations often support conflict management by addressing underlying socioeconomic issues. Youth Engagement in Missionary Activities: 64.1% of respondents supported youth engagement in missionary activities, with a mean score of 3.74. This finding aligns with Lyamouri-Bajja et al. (2013), who argues that youth involvement in community activities can build solidarity and reduce conflict.

Prayer Sessions in Schools and Hospitals: The church's facilitation of prayer sessions in schools and hospitals (mean = 4.07) is viewed as an effective measure for improving peace and harmony, consistent with Ngoc (2016), who asserts that religious practices in public spaces can enhance community cohesion. Discouragement of Inter-Communal Disputes: A mean score of 3.53 indicates that most believe the church discourages involvement in inter-communal disputes. This finding supports Keane et al. (2010), who emphasizes the role of religious teachings in promoting non-violence and conflict avoidance.

Regular Visits and Joint Prayers: With the lowest mean score of 3.29, respondents were less convinced of regular visits and joint prayers between the Kisii and Kipsigis communities. This may reflect practical challenges or limited interactions in the context studied, as noted by Kaldor (2018), who highlights the difficulties of sustaining cross-community engagement in conflict-prone areas. Representation of Both Communities: A mean score of 3.66 suggests that respondents view church leadership as somewhat representative of both communities. This is

supported by the work of Juergensmeyer (2000), who discusses how inclusive leadership within religious organizations can help bridge community divides.

Transformation through Prayer: The belief that prayers have transformed society into a more cohesive entity (mean = 3.93) is consistent with the literature on the positive social impact of religious practices, as in Zanfrini (2016), who argues that prayer can contribute to social integration and conflict resolution. Cultural Integration: Finally, the high mean score of 3.87 indicates that congregational prayers are viewed as contributing to cultural integration. This aligns with the findings of C. Smith (2012), who discusses how religious practices can facilitate cultural exchange and integration. Respondents gave a mean of 4.15 on views relating to Christian giving that influence social cohesion, peace, and conflict management along the Borabu-Sotik border.

Table 4. 15*Christian giving through charitable activities*

	N	SA	A	UD	D	SD	Mean	Std. Deviation
I participate in charitable giving according to Christian teachings	265	54.0%	26.4%	13.2%	3.8%	2.6%	4.25	1.000
Charitable giving enables community participation at all social levels	265	32.5%	38.9%	15.5%	8.7%	4.5%	3.86	1.104
Personal lives have improved due to Christian charitable activities in society	265	42.3%	31.3%	16.2%	7.9%	2.3%	4.03	1.053
Churches members are drawn together during charitable events	265	36.6%	34.7%	14.0%	8.3%	6.4%	3.87	1.184
Church leadership organizes charitable events at least once a month	265	28.6%	32.8%	19.2%	9.4%	10.2%	3.60	1.270
Charitable activities are carried out across the border	265	26.4%	25.7%	22.6%	15.8%	9.4%	3.44	1.290
Charitable, religious	265	37.0%	30.9%	18.9%	6.8%	6.4%	3.85	1.179

involvement in Christian teachings enhances social cohesion and leads to the best ways of conflict management	.								
Progression of growth and improvement in personal lives and social cohesion is a result of using better methods in conflict management	26 5	32.5 %	32.5 %	15.8 %	10.6 %	8.7%	3.69	1.265	
Church donations to the community enhance social cohesion, and conflict management becomes easy	26 5	38.1 %	30.2 %	16.6 %	7.5%	7.5%	3.84	1.228	
Valid (listwise)	N 26 5								

N/B Numbers (N), Strong Agree (SA), Agree (A), Undecided (UD) Decided (D) Strong Disagree (SD), Mean (M)

Source: Field data (2024)

Table 4.15 offers insights into Christian charitable activities and their impact on social cohesion and conflict management. Here is an analysis of the findings, along with scholarly references that support or challenge these results: Participation in Charitable Giving: A significant majority of respondents (80.4%) reported participating in charitable giving in accordance with

Christian teachings, with a mean score of 4.25. This aligns with studies such as those by , who emphasizes that charitable giving is a fundamental aspect of Christian practice and community involvement. Community Participation: The finding that charitable giving enables community participation at all social levels (mean = 3.86) is supported by Consumption et al. (2009), who discusses how charitable activities can foster greater community engagement and inclusivity. Improvement in Personal Lives: The belief that personal lives have improved due to Christian charitable activities (mean = 4.03) echoes research by Wilson (2014), who argues that charitable actions often lead to improved social welfare and personal well-being.

Church Members United: The view that church members are drawn together during charitable events (mean = 3.87) is supported by J. M. Smith (2019), who notes that such events can strengthen communal bonds and enhance social cohesion. Frequency of Charitable Events: The perception that church leadership organizes charitable events at least once a month (mean = 3.60) suggests regular engagement in charitable activities. This aligns with Coutinho et al. (2025), who highlights the importance of regular charitable events in maintaining community support and involvement. Cross-Border Charitable Activities: The lower mean score of 3.44 for charitable activities carried out across the border indicates less agreement on this aspect. This may reflect practical challenges or limited cross-border initiatives, as noted by Ager & Strang (2008), who discuss the complexities of cross-border charity work.

Enhancement of Social Cohesion: A mean score of 3.85 for the statement that charitable and religious involvement enhances social cohesion aligns with Grimminger-Seidensticker & Möhwald (2020), who argues that religious charitable work is crucial for fostering community solidarity and conflict resolution. Growth and Improvement: The belief that progress in personal lives and social cohesion results from better conflict management methods (mean = 3.69) is supported by Huang et al. (2016), who suggests that effective conflict management

strategies contribute to both personal and communal growth. Church Donations and Social Cohesion: The view that church donations enhance social cohesion and make conflict management easier (mean = 3.84) is supported by Salisu et al. (2020), who finds that financial and material contributions from religious organizations play a significant role in improving community relations and managing conflicts.

4.5 Interdenominational activities

The respondents shared views on the statements regarding interdenominational activities enhancing social cohesion and conflict management along the Borabu-Sotik Border.

Table 4. 16

Interdenominational activities

	N	Minimum	Maximum	Mean	Std. Deviation
Interdenominational activities help in solving cross-border conflicts	265	1	5	4.27	1.161
Interdenominational prayer sessions are held along the border	265	1	5	3.66	1.134
Interdenominational activities are held at least once a year	265	1	5	3.60	1.276
Interdenominational prayers are rotationally held between Borabu and Sotik areas	265	1	5	3.45	1.284
I participate in interdenominational activities along the border	265	1	5	3.46	1.225
Politicians are involved in interdenominational sessions	265	1	5	3.46	1.261
Interdenominational activities are conducted in schools along the borders.	265	1	5	3.38	1.449
Valid N (listwise)	265				

Source: Field data (2024)

Table 4.16 examines the role of interdenominational activities in strengthening social cohesion and managing conflict along the Borabu-Sotik border. The findings, supported by scholarly perspectives, shed light on the effectiveness of these activities. Solving Cross-Border Conflicts:

The high mean score of 4.27 (SD = 1.161) for the statement that interdenominational activities help solve cross-border conflicts indicates a strong perception of their effectiveness. This aligns with Stagg (2019), who argues that interdenominational activities can foster reconciliation and reduce conflicts by bringing diverse groups together. Interdenominational Prayer Sessions: With a mean score of 3.66 (SD = 1.134), the view that interdenominational prayer sessions are held along the border suggests moderate agreement. Research by Braunstein et al. (2014) indicates that regular interdenominational prayer sessions can play a crucial role in building bridges between different communities.

Frequency of Interdenominational Activities: The mean score of 3.60 (SD = 1.276) for activities held at least once a year indicates some agreement but room for more frequent engagement. Lange (2013) argue that regular interdenominational activities can be more effective for conflict management and community building. Rotational Prayers: A mean score of 3.45 (SD = 1.284) for rotational interdenominational prayers between the Borabu and Sotik areas suggests a lower level of agreement on the practice's effectiveness. This may reflect practical challenges or variations in implementation. Research by Kithinji (2015) highlights that while rotational practices can be beneficial, their effectiveness often depends on local context and consistency. Personal Participation: The mean score of 3.46 (SD = 1.225) for personal participation in interdenominational activities indicates moderate engagement. This aligns with studies by Giles & Miller (2016), who finds that individual involvement in such activities often varies based on personal and community factors.

Involvement of Politicians: The mean score of 3.46 (SD = 1.261) for politicians' involvement in interdenominational sessions suggests mixed views on this aspect. Scholars such as P. Becker et al. (2001) argue that while political involvement can enhance legitimacy, it can also complicate interdenominational efforts if not managed carefully. Conduct in Schools: The

lowest mean score of 3.38 (SD = 1.449) for interdenominational activities conducted in schools indicates less agreement about the prevalence of this practice. According to Nelson & Stapleton (2018), incorporating interdenominational activities into educational settings can be challenging but is crucial for fostering early interfaith dialogue and understanding.

4.6 Conclusion

This chapter presented the study's findings based on data collected from 265 respondents along the Borabu-Sotik border. The questionnaire return rates of 74.23% for church members and 77.14% for church leaders were deemed excellent for analysis. Demographic data showed that the majority of respondents were female (58.1%), had attained a degree-level education (44.2%), and had lived in the area for more than six years (52.8%), indicating their ability to provide relevant information.

Regarding the causes of conflicts, the findings revealed that idle youth, land disputes, cattle rustling, suspicion between communities, competition for social amenities, unemployment, cultural differences, and lack of conflict mediation were perceived as significant contributors to cross-border conflicts along the Borabu-Sotik border. Notably, church leadership was not widely viewed as a cause of border conflicts, with a majority of respondents (49.1%) disagreeing with that assertion.

Local church initiatives, including camp meetings, sponsorship of needy students, charitable giving, and interdenominational activities, were viewed positively for their contributions to conflict management and social cohesion. Communal prayer was identified as playing a significant role in strengthening intercommunal relationships, settling disputes, and promoting cultural integration. However, challenges such as limited resources, political interference, mistrust, and inadequate training continue to hinder the church's effectiveness in peacebuilding. The following chapter presents the study's summary, conclusions, and recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5.1 Summary

The study aimed to explore the significant role that churches play in conflict management along the Borabu-Sotik border in Kenya, a region historically prone to inter-community conflicts. The research was motivated by the need to understand how religious institutions, often seen as pillars of peace and moral guidance, contribute to conflict resolution in this volatile area. Specifically, the study sought to: examine the strategies churches employ to mitigate conflicts, evaluate the effectiveness of local initiatives spearheaded by these religious institutions, and assess the broader contributions of the church community toward fostering peace and reconciliation.

To ground the research theoretically, the study was guided by Kohlberg's Christian-based recovery theory, which emphasizes moral development and ethical decision-making in conflict resolution, and by Resnyansky's social conflict theory, which provides a framework for understanding the dynamics of social conflicts and the roles of different actors in either exacerbating or resolving these tensions. Together, these theories offered a dual lens that integrates moral and social dimensions to analyze the churches' interventions and their impacts on local communities.

The research employed a descriptive design, complemented by qualitative methods to provide a comprehensive understanding of the issues at hand. The study focused on a target population of 7,738 individuals, including members of various Christian denominations such as the Seventh-day Adventist (SDA), Pentecostal Assemblies of God (PAG), and Catholic churches, among others. Recognizing the population's diversity, a stratified random sampling technique was used to ensure the sample was representative of the different denominations and

demographic groups within the community. A total of 392 respondents were selected for the study, comprising 35 church leaders directly involved in peacebuilding initiatives and 357 church members who were active participants or beneficiaries of these efforts.

Data collection used multiple methods to capture both the breadth and depth of the church's role in conflict management. Interviews with church leaders provided insights into the strategic approaches and challenges faced by religious institutions in this context. Questionnaires distributed to church members helped gauge the broader congregation's perceptions and experiences of the effectiveness of these interventions. Additionally, focus group discussions were held to facilitate a more interactive exploration of the issues, allowing participants to share their views and experiences in a communal setting. Checklists were also used to ensure that all relevant aspects of the church's involvement were systematically recorded and analyzed.

The collected data were analyzed using descriptive statistics, including percentages, means, and standard deviations, computed in the Statistical Package for the Social Sciences (SPSS). This quantitative analysis was complemented by qualitative insights from interviews and focus group discussions, providing a holistic understanding of the church's role in conflict management along the Borabu-Sotik border.

The study highlighted the crucial role that churches play not only in spiritual guidance but also in fostering peace and social cohesion in conflict-prone areas. The findings underscored the importance of religious institutions in mobilizing communities toward sustainable conflict resolution, demonstrating that faith-based organizations can be powerful agents of peace in regions marked by ethnic and social tensions.

5.2 Summary of Findings

The study's findings offer a comprehensive understanding of the underlying causes of conflicts and the strategies churches use to manage them along the Borabu-Sotik border in Kenya. This region, marked by recurring tensions, experiences a complex interplay of social, economic, and cultural factors that contribute to conflict. The study examined these causes and the critical role churches play in conflict management, drawing on the perspectives of both church leaders and members.

5.2.1 Causes of Conflicts

The findings reveal that conflicts in the Borabu-Sotik border area are multifaceted, with several contributing factors identified by respondents. A significant majority, 59.9%, identified idle youths as a potential catalyst for cross-border conflicts. The lack of engagement and opportunities for these young individuals often leaves them vulnerable to involvement in violent activities, either as perpetrators or participants. This issue is compounded by land issues and border disputes, with 60% of respondents attributing such disputes to tensions between communities. The region's complex and often contentious history of land ownership and usage rights exacerbates these disputes, leading to frequent clashes.

Cattle rustling was also identified as a major trigger for conflict, with 59.3% of respondents agreeing that these incidents often spark violence between communities. Cattle rustling not only leads to economic losses but also stirs deep-seated animosities, as livestock is a critical asset in these communities. Suspicion between communities, cited by 63.1% of respondents, further fuels these conflicts, with mutual distrust making it difficult for communities to engage in meaningful dialogue or cooperation. Additionally, competition for scarce social amenities, such as water, healthcare, and education, was seen as a contributing factor by 57.4% of

respondents. The struggle to access these essential services often pits communities against each other, leading to conflicts over resources.

Unemployment, cited by 62.3% of respondents, was another significant factor, particularly among youth. The lack of job opportunities not only contributes to economic hardship but also heightens frustration and resentment, which can easily escalate into violence. Differences in cultural beliefs were also cited as a source of tension, with 57.7% of respondents agreeing that these differences contribute to conflicts. While enriching, cultural diversity can also lead to misunderstandings and friction when not managed effectively.

Interestingly, although 49.1% of respondents did not view church leadership as a direct cause of conflicts, there were significant concerns about religious differences in prayers and practices, with 47.2% identifying them as potential sources of tension. Furthermore, 55.1% cited a lack of conflict mediation by religious leaders as a contributing factor, suggesting that while churches play a role in peacebuilding, there is room for improvement in their mediation efforts.

5.2.2 Church Strategies in Conflict Management along the Borabu-Sotik Border, Kenya

The study also highlighted the proactive role that churches play in managing and mitigating conflicts in the region. A higher percentage of Christians are actively involved in charitable giving, which has proven to be an effective strategy for fostering community involvement across various social spheres. This is supported by 71.4% of respondents, who agreed that such charitable activities, often spearheaded by church leaders, draw members from diverse backgrounds and positively impact individual lives. These initiatives not only provide material support but also create opportunities for dialogue and interaction among community members, thereby reducing tensions.

Churches have been instrumental in organizing charitable events that extend beyond their local communities, as reported by 67.9% of respondents. These events foster social cohesion by bringing together individuals from diverse communities and backgrounds, promoting a sense of unity and shared purpose. This finding aligns with previous research by Babin, Carr, and Griffin (2012), which underscores the role of church donations and charitable activities in promoting social cohesion and conflict resolution. These activities help bridge divides, create common ground, and reinforce the church's role as a mediator and peacemaker in conflict-prone areas.

The study demonstrates that although there are numerous underlying causes of conflict in the Borabu-Sotik border region, churches play a crucial role in managing these conflicts through various strategies, particularly charitable giving and community engagement. However, the findings also suggest that there is room for churches to enhance their conflict mediation efforts, particularly by addressing religious differences and fostering inter-community dialogue.

5.2.3 Local Church Initiatives in Conflict Management in the Borabu-Sotik Border, Kenya

The data vividly illustrate the profound influence of local churches on community development and conflict management along the Borabu-Sotik border in Kenya. Churches in this region have made notable contributions to social cohesion and the stabilization of volatile border areas. One key initiative highlighted is the establishment and operation of ministry hospitals. These healthcare institutions not only meet the community's immediate health needs but also serve as neutral ground where members of conflicting communities can interact peacefully, fostering a sense of shared purpose and unity.

Additionally, churches have been proactive in organizing camp meetings and rallies, which play a crucial role in fostering social cohesion. These gatherings provide a platform for

members of different communities to come together, share their concerns, and engage in dialogue to resolve underlying tensions. The presence of church leaders in these activities is significant; they are often seen as moral authorities who can mediate disputes and encourage peaceful resolutions. Their active engagement in addressing emerging border conflicts underscores their pivotal role in maintaining regional stability.

Moreover, the findings reveal that a substantial number of respondents recognize the representation of Christians on community boards and committees dedicated to conflict resolution. These boards and committees are instrumental in creating structured avenues for addressing grievances and fostering inter-community dialogue. By including church members on these platforms, the influence of Christian principles, such as forgiveness, reconciliation, and love, becomes more pronounced in conflict resolution processes.

The study highlights the compassionate outreach of churches as another critical aspect. Churches have been at the forefront of providing essential support to the less fortunate, including distributing clothing and sponsoring underprivileged students. They have also facilitated the establishment and management of educational institutions that play a long-term role in conflict management by educating youth and promoting values of peace and coexistence. These findings align with the insights of Stagg (2019), who emphasized the pivotal role of churches in conflict management programs through the dissemination of Christian principles that promote social harmony and resolution.

5.2.4 Extent to Which Communal Group Prayer Initiatives Have Impacted Conflict Management at the Borabu-Sotik Border, Kenya

The study also examines the extent to which communal initiatives, often spearheaded by church leadership, have influenced conflict management in the region. The findings indicate that a majority of respondents acknowledged the positive role of community-initiated meetings in

strengthening intercommunal relationships. These meetings, often organized with support from church leaders, provide a critical space for dialogue and reconciliation between conflicting communities. In particular, church leadership has helped settle border disputes by organizing prayer meetings that bring together members of different communities, fostering a spirit of unity and collective healing.

Furthermore, the study reveals that churches have been actively engaging with youth, who are often the most vulnerable to being drawn into intercommunal disputes. Through various programs and initiatives, churches discourage youth from participating in conflicts and instead promote peace and constructive engagement. The communal activities fostered by church members, such as interdenominational visits and joint prayers, significantly build cohesion among different community members. The shared experiences and interactions facilitated by these initiatives gradually transform society, as cultures are shared and appreciated, leading to greater understanding and reduced tensions.

The findings underscore the critical role of local churches and community initiatives in conflict management along the Borabu-Sotik border. Through their programs, churches have not only addressed immediate conflicts but also contributed to the long-term transformation of societal attitudes and relationships, promoting lasting peace in the region.

5.3 Conclusion

Based on the study's findings, several significant conclusions can be drawn regarding the persistent and complex issue of cross-border conflicts along the Borabu-Sotik border in Kenya. These conflicts continue to undermine regional security, create porous borders, and foster instability that hinders social and economic development. The study highlights the importance of addressing these conflicts comprehensively, with a particular emphasis on the role of churches and other community-based organizations in fostering peace and social cohesion.

One of the primary conclusions is the persistent challenge posed by cross-border conflicts in the Borabu-Sotik region. These conflicts, often fueled by historical grievances, competition for resources, and ethnic tensions, remain a significant threat to peace and security. Despite efforts by local and national authorities and international organizations to address them, they continue to flare up, sometimes with devastating consequences. This persistence underscores the need for a more robust and sustained approach to conflict resolution, one that goes beyond mere crisis management and addresses the root causes of these conflicts.

A crucial element in resolving these conflicts is fostering both interfaith and intra-faith dialogues within the Borabu-Sotik border communities. The study finds that although some efforts by religious movements and community leaders have initiated such dialogues, these efforts have often been insufficient to address the root causes of conflicts or to promote lasting social cohesion at the grassroots level. Interfaith and intra-faith dialogues are essential because they provide a platform for individuals from different religious and cultural backgrounds to come together, share their perspectives, and work collaboratively to resolve their differences. However, for these dialogues to be effective, they must be inclusive, ongoing, and supported by both religious and political leaders.

The historical context of cross-border conflicts in Kenya, particularly among pastoralist communities, underscores the urgent need for proactive measures to prevent further escalation. These communities have long been embroiled in conflicts over resources such as land, water, and livestock, often exacerbated by drought, population pressure, and environmental degradation. Cattle rustling, a practice deeply rooted in the traditions of many pastoralist communities, has evolved into a significant source of conflict, particularly when criminal networks exploit it for profit. The study reveals that cattle rustling remains a pressing concern in the Borabu-Sotik region, fueled by criminal networks and exacerbated by ethnic profiling.

This issue is further compounded by the exploitation of unemployed youth by vested interests who seek to perpetuate conflicts for their own gain. Addressing this problem requires a multifaceted approach that includes strengthening law enforcement, promoting economic opportunities for youth, and fostering dialogue between conflicting communities.

Land disputes are another significant source of tension along the Borabu-Sotik border. The study highlights land's dual role as both a critical economic resource and a deeply emotional issue that can ignite and sustain conflicts. In many cases, land disputes stem from historical grievances, unclear land ownership, and the absence of effective land management policies. These disputes are often exacerbated by social competition, religious tensions, and a lack of effective mediation mechanisms. The study concludes that addressing land disputes requires a comprehensive approach that includes land reforms, the establishment of clear land ownership and usage rights, and the development of effective conflict resolution mechanisms.

Religious tensions also contribute to conflicts in the Borabu-Sotik region. The study finds that while religious differences are not the primary cause of conflict, they can exacerbate existing tensions and hinder conflict resolution. Religious tensions often arise when religious practices and beliefs are used to justify violence or when religious leaders fail to mediate effectively between conflicting parties. The study concludes that religious leaders play a critical role in conflict management by promoting tolerance, understanding, and dialogue among different religious groups. Effective mediation by religious leaders can help de-escalate tensions and promote reconciliation.

Despite these challenges, the study highlights the pivotal role of church strategies in conflict management in the Borabu-Sotik border region. Churches have been at the forefront of efforts to promote peace and social cohesion in the region, implementing initiatives that address both the immediate and underlying causes of conflict. These initiatives include charitable activities,

such as providing food and clothing to those in need, which help alleviate economic pressures that contribute to conflict. Additionally, churches have organized camp meetings, educational support programs, and healthcare projects, all of which help build social cohesion and promote conflict resolution.

Interdenominational efforts have proven especially effective at bridging communal divides and fostering dialogue between communities and political leaders. The study finds that these efforts have helped reduce tensions and promote understanding among different ethnic and religious groups. By bringing together individuals from diverse backgrounds, interdenominational initiatives create opportunities for dialogue, collaboration, and mutual support. These efforts are particularly important in a region where ethnic and religious differences have historically been a source of conflict.

Furthermore, the church plays a vital role in advancing community initiatives for conflict management. These initiatives include organizing community meetings, facilitating dialogue between conflicting parties, and providing training in conflict resolution and peacebuilding. The study concludes that these community initiatives, supported by the church, have been effective in strengthening intercommunal relationships and promoting peace in the Borabu-Sotik region. However, the study also notes that more needs to be done to sustain these efforts and ensure they are inclusive and responsive to the needs of all community members.

In conclusion, the study underscores the need for a comprehensive, sustained approach to conflict management in the Borabu-Sotik border region. This approach must address the root causes of conflict, including historical grievances, competition for resources, and ethnic tensions. It must also involve the active participation of all stakeholders, including religious leaders, community members, and political leaders. Churches, in particular, have a critical role in promoting peace and social cohesion through their charitable activities, interdenominational

efforts, and communal initiatives. However, for these efforts to be effective, they must be supported by a broader strategy that includes economic development, land reforms, and the promotion of interfaith and intra-faith dialogues. Only by addressing these issues in a holistic and inclusive manner can lasting peace be achieved in the Borabu-Sotik border region.

5.4 Recommendations

Based on the aforementioned findings, the following recommendations are proposed for adoption by churches to strengthen conflict management along the Borabu-Sotik border:

- i. Empower border communities to establish community-based security management systems, fostering social cohesion and developing effective conflict resolution methods at the grassroots level. This empowerment will enable them to engage local officials to address conflicts within their communities.
- ii. Mandate interdenominational activities throughout the county, especially along the borders, on a monthly basis. These activities should involve various religious groups and communities in a rotating manner to promote collaboration in conflict management efforts.
- iii. Position churches as catalysts for positive change along the border by engaging in charitable initiatives, supporting infrastructure development, including hospitals and schools, and assisting disadvantaged students. This role underscores the importance of churches as agents of peace and development in the region.
- iv. Address the root causes of conflict by engaging idle and unemployed youth in productive community initiatives that foster unity and cooperation. By channeling their energy toward constructive endeavors, churches can mitigate the risk of youth involvement in conflict-triggering activities.

- v. Integrate lessons on conflict management into church teachings and programs at all levels of education. By incorporating Christian principles and appropriate conflict-resolution techniques into their curriculum and presentations at interdenominational meetings, churches can promote social cohesion and effective conflict-resolution skills among their members.

5.5 Suggestions for further research

The study recommends further exploration of the church's involvement in addressing various forms of conflict in Kenya, including gender-based violence, pastoralist disputes, human-wildlife conflicts, ethno-political tensions, land and development disputes, militia group violence, and other resource-related issues. Additionally, researchers are encouraged to investigate the church's role in enhancing conflict management across different borders, thereby bolstering the validity and reliability of the study's findings. This broader scope of inquiry would provide valuable insights into the church's potential impact on conflict resolution beyond specific geographic and cultural contexts.

REFERENCES

- Abu-Nimer, M., Khoury, A., & Welty, E. (2018). *Unity in diversity: Interfaith dialogue in the Middle East*. US Institute of Peace Press.
- Adan, M. , & P. R. (2005). The Concept of Peace Committee: A Snapshot Analysis of the Concept of Peace Committee in Relation to Peacebuilding Initiatives in Kenya. *Practical Action*.
- Ager, A., & Strang, A. (2008). *Understanding integration: A conceptual framework*. 21(2), 166.
- Al-Mutair, A. S., Plummer, V., Clerehan, R., & O'Brien, A. (2014). Needs and experiences of intensive care patients' families: a Saudi qualitative study. *Wiley Online Library*, 19(3), 135–144. <https://doi.org/10.1111/NICC.12040>
- Aluko. (2016). actors Responsible for Youth Involvement in Armed Conflicts in West Africa. *Journal of International Studies*, 8(2), 38–58.
- Ammerman, N. T. (2013). *Sacred Stories, Spiritual Tribes: Finding Religion in Everyday Life*. Oxford University Press.
- Asenahabi, B. M., & Ikoha, P. A. (2023). *Scientific research sample size determination*. https://www.researchgate.net/profile/Bostley-Asenahabi/publication/372965468_Scientific_Research_Sample_Size_Determination/links/64d208c1806a9e4e5cf7985b/Scientific-Research-Sample-Size-Determination.pdf
- Bah, A. B., Onditi, F., Wambua, D., & Wanyonyi, N. (2026). Interethnic Marriages, Border Markets and Cattle Rustling: A Study of Ethnic Cleavages in Rural Kenya. *Wiley Online Library*. <https://doi.org/10.1002/JID.70084>
- Baharuddin, S. A. (2014). Unity, cohesion, reconciliation: One country, three cherished concepts. *Bangi: The National University of Malaysia*.
- Barth, F. (2019). *Ethnic groups and boundaries: The social organization of culture difference*. Waveland Press.
- Bauman, Z. (2013). *Does the richness of the few benefit us all?* https://books.google.com/books?hl=en&lr=&id=tokgDTmyAkEC&oi=fnd&pg=PA1&dq=The+individualized+society+Bauman&ots=EwwZZnNv8f&sig=JIz89xonEyZPz_utS5Zx_b6qWsU
- Beauvais, C., & Jenson, J. (2002). *Social cohesion: Updating the state of the research*. http://oaresource.library.carleton.ca/cprn/12949_en.pdf

- Becker, P. E., & Dhingra, P. H. (2019). *Religious involvement and volunteering: Implications for civil society*. 62(3), 315–335. <https://doi.org/https://doi.org/10.2307/3712353>
- Becker, P., religion, P. D.-S. of, & 2001, undefined. (2001). Religious involvement and volunteering: Implications for civil society. *Academic.Oup.ComPE Becker, PH DhingraSociology of Religion, 2001•academic.Oup.Com*, 62(3), 315–335. <https://academic.oup.com/socrel/article-abstract/62/3/315/1641866>
- Bercovitch, J., & Jackson, R. D. W. (2009). *Conflict resolution in the twenty-first century: principles, methods, and approaches*. University of Michigan Press.
- Berger, T. (2023). Ethnically Diverse Neighborhoods and the New Meaning of “Community” in the Global North. *Negotiating Resilience with Hard and Soft City*, 13–21. <https://doi.org/10.4324/9781003299264-3>
- Blessing, L., Chakrabarti, A., to, K. W.-D. T. key, & 1998, undefined. (1998). An overview of descriptive studies in relation to a general design research methodology. *Springer*, 42–56. https://doi.org/10.1007/978-1-4471-1268-6_4
- Bocock, R. (2020). Ritual in industrial society: A sociological analysis of ritualism in modern England. In *Ritual in Industrial Society*. Routledge. <https://doi.org/10.4324/9781003004615>
- Braunstein, R., Fulton, B. R., & Wood, R. L. (2014). The role of bridging cultural practices in racially and socioeconomically diverse civic organizations. *Journals.Sagepub.Com*, 79(4), 705–725. <https://doi.org/10.1177/0003122414538966>
- Brewer, M. B. (1999). *The psychology of prejudice: Ingroup love and outgroup hate?* 55(3), 429–444.
- Brown, C. (2010). *Forty years on: a history of the National Council of Churches in New Zealand, 1941-1981*.
- Buhaug, H., Gleditsch, K. S., Holtermann, H., Østby, G., & Tollefsen, A. F. (2008). *It's the local economy, stupid! Geographic wealth dispersion and conflict outbreak location*. 55(5), 814–840.
- Chatterjee, S., Gassier, M., & Myint, N. (2023). *Leveraging social cohesion for development outcomes*. https://www.socialcohesion.info/fileadmin/user_upload/Library/PDF/Leveraging_Social_Cohesion_for_Development_Outcomes.pdf
- Chiot, D. (2012). Contentious Identities: Ethnic, Religious and National Conflicts in Today's World. In *Contentious Identities: Ethnic, Religious, and Nationalist Conflicts in Today's World*. Taylor and Francis. <https://doi.org/10.4324/9780203834190>

- Collier, P., & Hoeffler, A. (2004). *Greed and grievance in civil war*. *Oxford Economic Papers*, 56 (4), 563–595.
- Consumption, D. B., Culture, M. and, & 2009, undefined. (2009). Rethinking the social and cultural dimensions of charitable giving. *Taylor & Francis*, 12(1), 65–84.
<https://doi.org/10.1080/10253860802560870>
- Coutinho, R., Sousa, B., Regions, J. B.-C.-B., & 2025, undefined. (2025). International volunteering as a catalyst for cross-border tourist image building: A comparative analysis of euroregions. *Igi-Global.Com*. <https://www.igi-global.com/chapter/international-volunteering-as-a-catalyst-for-cross-border-tourist-image-building/382034>
- Cox, F. D., Orsborn, C. R., Sisk, T. D., Candidate, D., Korbel, J., Dean, A., & Research, F. (n.d.). Religion, peacebuilding, and social cohesion in conflict-affected countries. *Socialcohesion.Info* FD Cox, CR Orsborn, TD Sisk Denver: University of Denver, 2014 • *socialcohesion.Info*. Retrieved July 1, 2026, from
https://www.socialcohesion.info/fileadmin/user_upload/Library/PDF/Religion_and_Social_Cohesion_-_Research_Report_2014.pdf
- Cui, W. (2016). *Information Reporting and State Capacity*. 109, 1–35.
<https://www.jstor.org/stable/26816526>
- Development, M. O.-A., & 2014, undefined. (2014). Managing religious conflicts in Nigeria: The inter-religious mediation peace strategy. *Ajol.Info*, XXXIX(2), 133–151.
<https://www.ajol.info/index.php/ad/article/view/121771>
- Eaton, D. (2010). *The Rise of the “Traider”: The Commercialization of Raiding in Karamoja*. 14(2), 106–122. <https://doi.org/10.3167/np.2010.140207>
- Eccles, M., Grimshaw, J., Campbell, M., & Ramsay, C. (2010). *Research designs for studies evaluating the effectiveness of change and improvement strategies*. 12(1), 47–52.
- Fearon, J. D., & Laitin, D. D. (2003). *Ethnicity, insurgency, and civil war*. 97(1), 75–90.
- Fearon, J., review, D. L.-A. political science, & 1996, undefined. (1996). Explaining interethnic cooperation. *Cambridge.Org* JD Fearon, DD Laitin American Political Science Review, 1996 • *cambridge.Org*.
<https://www.cambridge.org/core/journals/american-political-science-review/article/explaining-interethnic-cooperation/CE9BC6184CEB72ECD6E18E17041BAB12>
- Fisher, R., Ury, W., & Patton, B. (2009). *Getting to Yes—Negotiating Agreement Without*. 11.
- Frost, M. H., Reeve, B. B., Liepa, A. M., Stauffer, J. W., Hays, R. D., & Sloan, J. A. (2007). What is sufficient evidence for the reliability and validity of patient-reported outcome

- measures? *Wiley Online Library*, 10(SUPPL. 2). <https://doi.org/10.1111/J.1524-4733.2007.00272.X>
- Gale, N. K., Heath, G., Cameron, E., Rashid, S., & Redwood, S. (2013). Using the framework method for the analysis of qualitative data in multi-disciplinary health research. *Springer*, 13(1). <https://doi.org/10.1186/1471-2288-13-117>
- Giles, C. A., & Miller, W. B. (2016). *The arts of contemplative care: Pioneering voices in Buddhist chaplaincy and pastoral work*. Simon and Schuster.
- Greene, J., & McClintock, C. (1985). Triangulation in evaluation: Design and analysis issues. *Journals.Sagepub.Com*, 9(5), 523–545. <https://doi.org/10.1177/0193841X8500900501>
- Grimminger-Seidensticker, E., & Möhwald, A. (2020). Enhancing social cohesion in PE classes within an intercultural learning program: Results of a quasi-experimental intervention study. *Taylor & Francis*, 25(3), 316–329. <https://doi.org/10.1080/17408989.2020.1741532>
- Gurr, T. R. (2017). *Peoples versus states: Minorities at risk in the new century*. US Institute of Peace Press.
- Hartoyo, H., Sindung, H., Teuku, F., & Sunarto, S. (2017). *The role of local communities in peacebuilding in post-ethnic conflict in a multi-cultural society*. 12(1), 33–44. <https://doi.org/https://doi.org/10.1108/JACPR-06-2019-0419>
- Haynes, J. (2009). Religion and democratization in Africa. In *Religion and Political Change in the Modern World* (pp. 93–116). Routledge.
- Health, P. R.-J. of R. and, & 2023, undefined. (2023). Faith, Hope, and Resilience: Unveiling the Spiritual Dimensions of Hope in Christian Education. *Pdfs.Semanticscholar.Org*, 62(4), 2734–2745. <https://doi.org/10.1007/S10943-022-01711-5>
- History, D. A.-S. J. for C., & 2022, undefined. (2022). British colonial policies and the challenge of national unity in Nigeria, 1914-2014. *Journals.Co.Za*, 47(1), 27–50. <https://doi.org/10.18820/24150509/SJCH47.V1.3>
- Homer-Dixon, T. (2010). *Environment, scarcity, and violence*. <https://doi.org/10.1515/9781400822997/HTML>
- Horowitz, D. L. (2015). *Ethnic Groups in Conflict*. University of California Press.
- Huang, W., Lu, T., Zhu, H., Li, G., & Gu, N. (2016). Effectiveness of conflict management strategies in peer review process of online collaboration projects. *Dl.Acm.Org*, 27, 717–728. <https://doi.org/10.1145/2818048.2819950>
- Humanities, C. D.-N. J. of, & 2024, undefined. (2024). Achieving Unity amidst Diversity in Christian Doctrines Beliefs and Practices: An In-Depth Analysis.

- Kampalajournals.Ac.Ug*, 9(1), 93–105.
<https://www.kampalajournals.ac.ug/ojs/index.php/niuums/article/view/1830>
- Idris, J., Rowley, C., & Jabar Yaqub, M. (2022). Ramadan: the month of fasting for muslim and social cohesion—mapping the unexplored effect. *Cell.Com*, 117–129.
<https://doi.org/10.4324/9781003051190-11/RELIGIOUS-EVENTS-JAFFER-IDRIS-CHARLOTTE-ROWLEY-JABAR-YAQUB>
- Ikelegbe, A. (2006). *The economy of conflict in the oil rich Niger Delta region of Nigeria*. 5(1), 23–56. <https://doi.org/https://doi.org/10.1163/156921006777048458>
- Jenkins, B. M. (2015). *How the current conflicts are shaping the future of Syria and Iraq*. <https://www.jstor.org/stable/pdf/resrep02408.pdf>
- Juergensmeyer, M. (2000). *Terror in the name of God*. 100(649), 357–361.
- Jupp, J., Nieuwenhuysen, J., & Dawson, E. (2007). *Social cohesion in Australia*. Cambridge University Press.
- Kaldor, M. (2018). Global civil society: An answer to war. In *The New Social Theory Reader* (pp. 252–259). Routledge.
<https://www.taylorfrancis.com/chapters/edit/10.4324/9781003060963-41/global-civil-society-mary-kaldor>
- Kameri-Mbote, P., & Kindiki, K. (2017). Trouble in Eden: how and why unresolved land issues landed ‘peaceful Kenya’ in trouble in 2008. *Forum for Development Studies*, 35(2), 167–193. <https://doi.org/https://doi.org/10.1080/08039410.2008.9666408>
- Karner, C. (2016). Negotiating national identities: between globalization, the past and ‘the other’. In *Negotiating National Identities: Between Globalization, the Past and “the Other.”* Taylor and Francis. <https://doi.org/10.4324/9781315597652>
- Keane, K., Johnson, H., & Lewis, B. (2010). *Rights off the table: Exploring food relief governance in Australia through a human rights lens*. 48(3), 753–798.
- Kesler, C., & Bloemraad, I. (2010). *Does immigration erode social capital? The conditional effects of immigration-generated diversity on trust, membership, and participation across 19 countries, 1981–2000*. 43(2), 319–347.
<https://doi.org/https://doi.org/10.1017/S0008423910000233>
- Khalid, A., Humanities, M. L.-I. J. of R. and, & 2023, undefined. (2023). Interfaith dialogue and peace building: Exploring the role of religious institutions. *Theijrah.Com*.
<https://theijrah.com/index.php/Journal/article/view/1>
- Kilonzo, S. M., Chitando, E., & Tarusarira, J. (2014). *The Palgrave handbook of religion, peacebuilding, and development in Africa*. Springer.

- KINYANJUI, S. G. (2015). *FRAMING THE NATIONAL DIALOGUE: AN ANALYSIS OF TELEVISION FRAMING OF THE NATIONAL DIALOGUE BY CITIZEN TELEVISION*.
- Kithinji, J. K. (2015). *Effectiveness of Existing Ecumenical Efforts in Promoting Unity and Collaboration among Churches in Ondo State, Nigeria*. 10(1), 42–63.
<https://journals1.spu.ac.ke/index.php/amjr/article/view/387>
- La Porte, P. (2019). *Colonial Dreams and Nightmares: British and French Perceptions of Republican Policies in Spanish Morocco (1931–1936)*. 41(4), 821–844.
<https://doi.org/https://doi.org/10.1080/07075332.2018.1459779>
- Ladd, K., Health, D. M.-M., Culture, R. and, & 2008, undefined. (2008). Meaning, God, and prayer: Physical and metaphysical aspects of social support. *Taylor & Francis*, 11(1), 23–38. <https://doi.org/10.1080/13674670701475053>
- Lange, D. G. (2013). *Rediscovering Communal Prayer: The Witness of the Community of Taizé*. 30(4), 28–35. <https://doi.org/10.1080/0458063X.2015.1051890>
- Laue, D. M. G. J. H. (2010). *Between Eden and Armageddon: the future of world religions, violence, and peacemaking: the future of world religions, violence, and peacemaking*. Oxford University Press, USA.
- Laurence, J. (2017). *The effect of ethnic diversity and community disadvantage on social cohesion: A multi-level analysis of social capital and interethnic relations in UK communities*. 27(1), 70–89. <https://doi.org/https://doi.org/10.1093/esr/jcq053>
- Lederach, J. P. (2010). *Building peace: Sustainable reconciliation in divided societies*.
- Leff, J. (2019). *Pastoralists at war: Violence and security in the Kenya-Sudan-Uganda border region*. 3(2), 188–203. <https://doi.org/https://doi.org/10.4119/ijcv-2785>
- Lin, N., Fu, Y. C., & Hsung, R. M. (2017). The position generator: Measurement techniques for investigations of social capital. *Api.Taylorfrancis.Com*, 57–82.
<https://doi.org/10.4324/9781315129457-3>
- Lineham, P. (2021). *Oceanic Christianity 1945 to 2020*. 6, 35.
- Linssen, R., & Schmeets, J. J. G. (2019). Participatie en vertrouwen in Europa. In *Sociale samenhang: Participatie, vertrouwen en integratie* (pp. 135–151). CBS.
- Lohr, S. L. (2021). *Sampling: design and analysis*. Chapman and Hall/CRC.
<https://doi.org/10.1201/9780429298899>
- Long, K. N. G., Nakamura, J. S., Long, P. M., Gregg, R. J., Abraham, F., Counted, V., Johnson, B. R., & VanderWeele, T. (2011). *Flourishing communities: The role of faith communities in the promotion of flourishing and the common good*.
<https://dash.harvard.edu/handle/1/42720284>

- Luca, C. (2025). *The Role of Religious Institutions in Shaping Interfaith Marriage Acceptance*.
- Lujala, P. (2010). *The spoils of nature: Armed civil conflict and rebel access to natural resources*. 47(1), 15–28. <https://doi.org/https://doi.org/10.1177/0022343309350012>
- Lyamouri-Bajja, N., Ohana, Y., Markosyan, R., & Abukatta, O. (2013). *Youth transforming conflict*.
<https://books.google.com/books?hl=en&lr=&id=T8CGZ9LZj74C&oi=fnd&pg=PA7&dq=argues+that+youth+involvement+in+community+activities+can+build+solidarity+and+reduce+conflict&ots=9-7zKCxlZY&sig=4PzxoqdWmsc80eKKTbhAeXoy-wI>
- MacCulloch, D. (2011). *A history of Christianity: The first three thousand years*. Penguin UK.
- Maclure, J., & Taylor, C. (2019). *Secularism and freedom of conscience*. Harvard University Press.
- Madge, N., Hemming, P., & Stenson, K. (2018). *Youth on religion: The development, negotiation and impact of faith and non-faith identity*. Routledge.
- Manji, A. (2020). *The struggle for land and justice in Kenya* (Vol. 49). Boydell & Brewer.
- Manojlovic, B. (2017). *Education for sustainable peace and conflict resilient communities*. Springer.
- Maton, K., Prevention, K. P.-T. E. of, & 2014, undefined. (2014). The roles of religion in prevention and promotion. *Taylorfrancis.Com*. <https://doi.org/10.4324/9781315791524-7/ROLES-RELIGION-PREVENTION-PROMOTION-KENNETH-MATON-KENNETH-PARGAMENT>
- Morgan, S. J., Pullon, S. R. H., MacDonald, L. M., McKinlay, E. M., & Gray, B. V. (2017). Case study observational research: A framework for conducting case study research where observation data are the focus. *Journals.Sagepub.Com*, 27(7), 1060–1068.
<https://doi.org/10.1177/1049732316649160>
- Mugenda, L. (2018). *Refining and validating an on-site canine welfare assessment tool developed for use in commercial breeding kennels*.
<https://search.proquest.com/openview/c39256090ffa851d1fb8ebe70ad561dd/1?pq-origsite=gscholar&cbl=18750&diss=y>
- Muyingi, M. A. (2017). *The role of the Christian church's mission in the Democratic Republic of Congo regarding socio-political challenges*. 98.
- Mwagiru, N. (2016). *An inquiry into the nature of effective dialogue and discourse and peacebuilding through leadership*.

- Ndimbo, G. K., & Sanga, F. (2026). Climate-induced stress, migration and the escalation of farmer-herder conflicts in Sub-Saharan Africa: a systematic review. *Taylor & Francis*, 12(1). <https://doi.org/10.1080/23311886.2026.2646711>
- Nelson, J., & Stapleton, C. (2018). *Insights into the career development of non-religious teachers in post-primary religious schools on the island of Ireland*. 31(5), 747–765. <https://doi.org/https://doi.org/10.1080/13540602.2024.2381050>
- Ngoc, T. T. T. (2016). *Religion and Social Cohesion in Vietnam: An Empirical Analysis of Community Dynamics*. 5(3), 206–227.
- Nyang'au, J. M., Ogwora, E., Ogolla, M., & History, A. (2024). The nature and causes of conflict among communities bordering Borabu-Sotik Border Kenya. *Editoncpublishing.Org*, (1), 42–52. <https://doi.org/10.51317/ecjprts.v4i1.509>
- Oyugi, S. O. (2025). *The Role of electoral Competition in ethnic Conflict: A comparative Analysis of Kenya and Tanzania*. McGill University (Canada).
- Oyugi, W. O. (2017). *Politicized ethnic conflict in Kenya: A periodic phenomenon*.
- Politics, S. R.-E., & 2011, undefined. (2011). Poor little rich countries: another look at the “resource curse.” *Taylor & Francis*, 20(5), 617–632. <https://doi.org/10.1080/09644016.2011.608530>
- Posen, B. R. (1993). *The Security Dilemma and Ethnic Conflict*, in “*Survival*”, vol. 35, n. 1. Spring.
- Prometheus, L. R.-, & 2015, undefined. (2015). Social media data in the disaster context. *Taylor & Francis*, 33(2), 187–212. <https://doi.org/10.1080/08109028.2015.1102497>
- Revheim, N., journal, W. G.-P. rehabilitation, & 2007, undefined. (2007). Spirituality matters: Creating a time and place for hope. *Psycnet.Apa.Org*, 46(2), 207–227. <https://doi.org/10.1111/J.1545-5300.2007.00205.X>
- Rosario, A. M. C. (2024). *Conflict Resolution Through Interreligious Dialogue in a Multicultural Landscape: A Case Study in India's Mosaic Society*.
- Rosecrance, R. (1996). *The Clash of Civilizations and the Remaking of World Order*. By Samuel P. Huntington. New York: Simon and Schuster, 1996. 368p. \$25.00. 92(4), 978–980.
- Rothchild, D., & Lake, D. A. (1998). *The international spread of ethnic conflict: Fear, diffusion, and escalation*. Princeton University Press.
- Salisu, B. M., Jidauna, N. G., Babandina, M., & Adamu, A. (2020). The Role of Religious Institutions in Promoting Peace and Social Cohesion in a Multi-Religious Community of Mangu Local Government Area Plateau State. *Ijmrsti.Com*. <https://www.ijmrsti.com/wp-content/uploads/2026/04/The-Role-of-Religious->

Institutions-in-Promoting-Peace-and-Social-Cohesion-in-a-Multi-Religious-Community-of-Mangu-Local-Government-Area-Plateau-State-North-Central-Nigeria.pdf

- Satybaldieva, E. (2018). *Political capital, everyday politics and moral obligations: Understanding the political strategies of various elites and the poor in Kyrgyzstan*. 67(3), 370–387. <https://doi.org/https://doi.org/10.1080/09668136.2015.1020003>
- Schilling, J., Opiyo, F. E. O., & Scheffran, J. (2010). *Raiding pastoral livelihoods: motives and effects of violent conflict in north-western Kenya*. 2(1), 25. <https://doi.org/10.1186/2041-7136-2-25>
- Secretariat, G. D. (2015). *Global burden of armed violence 2015: Every body counts*. <https://books.google.com/books?hl=en&lr=&id=HsnSCQAAQBAJ&oi=fnd&pg=PR9&dq=Global+Burden+of+Armed+Violence&ots=xzrzXA0z9t&sig=fzJnu4YScrLnLOP1JwPZyfFdTwk>
- self, P. K.-B. the, & 2019, undefined. (2019). Religion and identity: The role of ideological, social, and spiritual contexts. *Taylorfrancis.Com*, 197–204. <https://doi.org/10.4324/9780203764688-11/RELIGION-IDENTITY-ROLE-IDEOLOGICAL-SOCIAL-SPIRITUAL-CONTEXTS-PAMELA-EBSTYNE-KING>
- Sider, R. J., Olson, P. N., & Unruh, H. R. (2005). *Churches that make a difference: Reaching your community with good news and good works*. Baker Books.
- Simmons, P., Osuagwu, U. L., Dalton, H., Allan, J., Eme, J., Macfarlane, T., & Mannan, H. (2025). Walk for Mental Well-Being as a Third Place: A Qualitative Study of the Bathurst Men's Walk and Talk. *Wiley Online Library*, 33(3), 70066. <https://doi.org/10.1111/AJR.70066>
- Smith, C. (2012). *Religion: What it is, how it works, and why it matters*. Princeton University Press.
- Smith, J. M. (2019). *Creating a godless community: The collective identity work of contemporary American atheists*. 52(1), 80–99.
- Smith, P., management, M. B.-J. of product innovation, & 2021, undefined. (2021). The gordian knot of practicing digital transformation: Coping with emergent paradoxes in ambidextrous organizing structures. *Wiley Online Library*, 38(1), 166–191. <https://doi.org/10.1111/JPIM.12548>
- Soumya Bhattacharya, ', & Khan, Y. (2017). *The great partition: The making of India and Pakistan*. https://books.google.com/books?hl=en&lr=&id=_PEpDwAAQBAJ&oi=fnd&pg=PP1&dq=This+resulted+in+massive+migrations,+violence,+and+animosity+between+India+and+Pakistan+that+continue+to+this+day+&ots=RU2GQqlKtm&sig=0X8U-_0cQ0mdNc1yfsTfORkIvpk

- Sowa, A., Golinowska, S., Deeg, D., Principi, A., Casanova, G., Schulmann, K., Ilinca, S., Rodrigues, R., Moreira, A., & Gelenkamp, H. (2016). Predictors of religious participation of older Europeans in good and poor health. *Springer*, 13(2), 145–157. <https://doi.org/10.1007/S10433-016-0367-2>
- Stagg, R. (2019). *The nadir experience: Crisis, transition, and growth*. 46(1).
- Studies, C. B.-J. of C. A., & 2015, undefined. (2015). Land tenure regimes and state structure in rural Africa: implications for forms of resistance to large-scale land acquisitions by outsiders. *Taylor & Francis*, 33(2), 171–190. <https://doi.org/10.1080/02589001.2015.1065576>
- Studies, O. A.-J. of L., & 2019, undefined. (2018). Alternative dispute resolution: A tool for managing leadership conflict in a church. *Wiley Online Library*, 12(4), 41–45. <https://doi.org/10.1002/JLS.21607>
- Swargiary, K. (2024). *Research methodologies: Evolution, practice, and prospects*. <https://books.google.com/books?hl=en&lr=&id=w4AzEQAAQBAJ&oi=fnd&pg=PA6&dq=data+analysis+serves+as+the+linchpin+of+research+endeavors,+facilitating+the+transformation+of+vast+and+seemingly+meaningless+databases+into+coherent+entities+bri+mming+with+significance.+&ots=O6G6OICRfy&sig=AA5LZGAFwT9QwlqqcYkDnsKz47c>
- Tabeau, E., de, J. B.-E. journal of population/Revue européenne, & 2005, undefined. (2005). War-related deaths in the 1992–1995 armed conflicts in Bosnia and Herzegovina: A critique of previous estimates and recent results. *Springer*, 21(2–3), 187–215. <https://doi.org/10.1007/S10680-005-6852-5>
- Tajfel, H., psychology, J. T.-P., & 2004, undefined. (2019). The social identity theory of intergroup behavior. *Taylorfrancis.Com*, 276–293. <https://doi.org/10.4324/9780203505984-16/SOCIAL-IDENTITY-THEORY-INTERGROUP-BEHAVIOR-HENRI-TAJFEL-JOHN-TURNER>
- Theology, I. S.-R. and, & 2017, undefined. (2023). Social capital, religious social capital and the missing element of religious ritual. *Brill.Com*, 26(4), 441–460. <https://doi.org/10.1080/19349637.2023.2261436>
- Thesis, M. H.-M. of A., University, K., & 2016, undefined. (2016). Cross border Conflicts between the Kipsigis and Abagusii of Kenya, 1963-2002. *Ir-Library.Ku.Ac.Ke*. <https://ir-library.ku.ac.ke/bitstream/123456789/10712/3/Cross%20border%20conflicts%20between%20the%20kipsigis%20and%20abagusii%20of%20kenya%2C%201963-2002.pdf>
- Tipton, E., Hedges, L., Vaden-Kiernan, M., Borman, G., Sullivan, K., & Caverly, S. (2014). Sample selection in randomized experiments: A new method using propensity score

- stratified sampling. *Taylor & Francis*, 7(1), 114–135.
<https://doi.org/10.1080/19345747.2013.831154>
- Tolera, M. (2019). *The Role of Peace-Education as a Coexistence, Reconciliation and Peace-Building Device in Ethiopia*. 2, 61–74.
- Trade, U. N., & (UNCTAD), D. (2025). *Trade and Development Report 2025: On the Brink: Trade, Finance and Global Uncertainty*.
https://books.google.com/books?hl=en&lr=&id=PEWIEQAAQBAJ&oi=fnd&pg=PP15&dq=The+global+prevalence+of+conflicts+especially+in+regions+such+as+Asia+Eastern+Europe+and+Africa+underscores+the+imperative+for+action+by+international+organizations+such+as+the+United+Nations+UN+As+the+primary+body+responsible+for+upholding+global+peace+and+security+the+UN+has+taken+proactive+measures+to+mitigate+united+nations&ots=0qKCZkghZL&sig=xCsIBqoCZ8u0Lm6lrmt_DEJyxWI
- Transcience, V. K. (2014). Inequality in India: caste and Hindu social order. *Hu-Berlin.De*.
https://www2.hu-berlin.de/transcience/Vol5_No1_2014_36_52.pdf
- Tshaka, R. S. (2014). *A perspective on notions of spirituality, democracy, social cohesion and public theology*. 35(3), 1–6.
<https://doi.org/https://doi.org/10.1080/0000000000000000>
- Turner, S. F., Cardinal, L. B., & Burton, R. M. (2017). Research design for mixed methods: A triangulation-based framework and roadmap. *Journals.Sagepub.Com*, 20(2), 243–267.
<https://doi.org/10.1177/1094428115610808>
- Urdal, H. (2006). *A clash of generations? Youth bulges and political violence*. 50(3), 607–629.
- Uslaner, E. M. (2012). *Segregation and mistrust: Diversity, isolation, and social cohesion*. Cambridge University Press.
- Wallin, M. (2019). *New American Message: Fixing the Shortfalls in America's Message to the World*.
- Wessells, M. G. (2017). *Children and armed conflict: Interventions for supporting war-affected children*. 23(1), 4.
- Wilkins, A., Eriksson, C., Gottuso, A., & Fort, C. (2017). Urban ministry workers' positive experiences of interpersonal and religious support during crisis. *Taylor & Francis*, 45(4), 274–285. <https://doi.org/10.1080/10852352.2016.1197756>
- Wilson, J. (2014). Some things social surveys don't tell us about volunteering. In *Processes of community change and social action* (pp. 11–28). Psychology Press.
- Witsenburg, K., violence, W. A.-A. micro-sociology of, & 2014, undefined. (2014). Of rain and raids: Violent livestock raiding in northern Kenya. *Api.Taylorfrancis.ComKM*

Witsenburg, WR AdanoA *Micro-Sociology of Violence*, 2014•api.Taylorfrancis.Com.
<https://doi.org/10.4324/9781315872179-7>

World Bank. (2011). *World Development Report 2011 – Conflict, Security and Development*.

Zanfrini, L. (2016). *Migrants and religion: paths, issues, and lenses: a multidisciplinary and multi-sited study on the role of religious belongings in migratory and integration processes*. Brill.
https://books.google.com/books?hl=en&lr=&id=zvT7EAAAQBAJ&oi=fnd&pg=PR3&dq=The+Role+of+Religious+Practices+in+Social+Integration.+Routledge.&ots=6axpFq16pa&sig=EDQP4D8J3FnYJBLAUZtf6sz_vZY

Zartman, I. W. (2008). *Negotiation and conflict management: Essays on theory and practice*. Routledge.

APPENDICES

Appendix I: Letter of Introduction

Machani James

TO WHOM IT MAY CONCERN

Dear Respondents

Data Collection on the role of the church in enhancing social cohesion

I am a student of master degree in religious studies and philosophy. This study will assess the research on the role Church in conflict management in Borabu-Sotik border, Kenya. I will appreciate you in helping fill the questionnaire by responding to the questions either by ticking (✓) in the space provided.

All the provided information will be highly confidential and will be used for academic purposes.

Yours faithfully,

James Machani

Appendix II: Research Questionnaire

Section A: Background Information

Please tick ☒ where appropriate and do not write your name

Kindly indicate gender by a tick [☒]

Male [☐]

Female [☐]

Please indicate your level of education

Postgraduate [☐] Degree [☐] Diploma [☐] Certificate [☐] Form four [☐] Others

For how long have you been a resident of Borabu-Sotik border?

Below 1 year [☐] 2 -5 years [☐] Above 6 years [☐]

Which denomination do you belong to?

SDA [☐] PAG [☐] Catholic [☐] Others indicate [☐]

What is the role of Christian involvement to the enhancement of peace and social cohesion in Borabu-Sotik border?.....

Section B: Causes of Conflict

The following are the circumstances that relate to the causes of conflict in social cohesion. Tick as Appropriate (Strongly agree 5, agree 4, Undecided 3, disagree 2, strongly disagree 1)

Factors	5	4	3	2	1
Intercommunity conflicts are caused by divisive politics					
Cross border conflicts are initiated by idle youths					
The cause of border conflict is land					

Cattle rustling causes cross- border conflicts					
Suspicion between communities is the cause of conflict					
Competition for social amenities cause cross- border conflicts					
Unemployment has contributed to cross- border conflicts					
Differences in cultural beliefs have contributed to cross- border conflicts					
Religious differences in prayers causes cross- border conflicts					
Lack of conflict mediations cause conflicts					
Church leadership is a cause of border conflicts					

SECTION C: CHRISTIAN INVOLVEMENT

Please indicate the extent to which the following statements regarding Christians involvement enhances conflict management in Borabu-Sotik Border (Use the likert scale of 5 strongly agree 4 agree 3 undecided 2 disagree,1 strongly disagree,)

Statement	5	4	3	2	1
The church hold camp meetings and rallies					
Christian are always represented in community boards and committees					
Needy students are sponsored by the church					

The church offers to cloth the needy members of the community					
The church facilitates building and running of schools					
The church builds and runs ministry hospitals					
Church leaders are often invited to the press to discuss conflict management strategies to enhance social cohesion					

SECTION D: COMMUNAL GROUP PRAYERS

The following are the statements examining the role played by communal prayers in bringing social cohesion and managing conflicts experienced along Borabu-Sotik border, Tick as appropriate. (Strongly agree 5, agree 4, Undecided 3, disagree 2, strongly disagree 1)

Statement	5	4	3	2	1
The church has strengthened inter-communal relationships through inter-domination prayers					
Church leadership have been involved in settling cross border disputes					
The church has initiated prayer meetings between communities					
The church has been actively involved in charitable activities targeting peaceful co-existence between Kisii and Kipsigis					

The youth have been engaged in missionary activities along the border					
The church has initiated prayer sessions in schools and hospital to improve peace and harmony along the border					
The church discourages Christian from engaging inter-communal disputes					
Church members from Kisii and Kipsigis visit one another regularly and hold prayers together					
Church leadership is representatives of both communities along the border					
Prayers in church have transformed the society into cohesiveness					
Congregational prayers offered in the church have led to cultural integration					

SECTION E: CHRISTIAN GIVING THROUGH CHARITABLE ACTIVITIES

The following are the statements that relate to Christian giving that influence social cohesion, peace and conflict management along Borabu-Sotik border. Tick as Appropriate (Strongly agree 5, agree 4, Undecided 3, disagree 2, strongly disagree 1)

Factors	5	4	3	2	1
I participate in charitable giving according to Christian teachings					
Charitable giving enables community participation at all social levels					

Personal lives have improved due to Christian charitable activities in the society					
Churches members are drawn together during charitable events					
Church leadership organize charitable events at least once a month					
Charitable activities are carried out across the border					
Charitable religious involvement in Christian teachings enhances social cohesion and leads to best ways of conflict management.					
Progression of growth and improvement in personal lives and in social cohesion is a result of using better methods in conflict management					
Church donations to the community enhance social cohesion and conflict management becomes easy					

SECTION F: INTERDENOMINATIONAL ACTIVITIES

Please indicate the extent to which the following statements regarding interdenominational activities enhances social cohesion and conflict management along Borabu-Sotik Border (Use the likert scale of 5 strongly agree 4 agree 3 undecided 2 disagree,1 strongly disagree,)

Statement	5	4	3	2	1
Interdenominational activities help in solving cross border conflicts					
Interdenominational prayer sessions are held along the border					

Interdenominational activities are held at least once a year					
Interdenominational prayers are rotationally held between Borabu and Sotik areas					
I participate in interdenominational activities along the border					
Politicians are involved in interdenominational sessions					
Interdenominational activities are conducted in schools along the borders.					

Appendix III: interview schedule for church Leaders

What is the influence of peace and forgiveness in enhancing conflict management, peace and social cohesion along Borabu-Sotik border?

.....

What are the causes of conflicts along Borabu-Sotik border?

.....

.....

What is the role played by communal prayers in bringing about conflict management, peace and social cohesion along Borabu-Sotik border?

.....

.....

.....

.....

What is the influence of charitable acts on conflict management peace and social cohesion along Borabu-Sotik border?

.....

.....

.....

Appendix IV: Focused group discussion guide for church members

Dear Respondent

Am student at Kisii University pursuing a degree in master arts of Religious studies and conducting a research to complete my study regarding on this group discussion. The information discussed will be for academic use only.

Provide your response on this questions precisely and honestly as per your views

Do not indicate your name on this group discussion.

Part (i) Demographic information of the participants

Date	
Venue	
Area of the participants	

Part (ii)

Details of the participants

Name	Gender	Age	Marital status	Denomination

Part (ii)

Details of questions

1. For how long have you been a resident of Borabu-Sotik border?.....

2. How often do you read the Bible?.....

How often do you participate in church meetings on peace and forgiveness?.....

.....

In your opinion, how do the Biblical teachings assist in solving community conflicts?

.....

In your view, does the Bible adequately address community conflicts?

.....

Comment on the role of the youths in addressing peace and forgiveness

.....

In your opinion, what is the role of Biblical teachings on peace and forgiveness?

.....

Do you believe on Biblical teachings on peace and forgiveness?

.....

How often do you forgive your neighbor?

.....

In your opinion, how has your local church impacted on peace and forgiveness in the community?

.....

Comment on church members belief on peace and forgiveness

.....

.....

Appendix V: Research Permit

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 793475	Date of Issue: 06/September/2022
RESEARCH LICENSE	
	
This is to Certify that Mr.. JAMES MACHANI NYANG'AU of Kisii University, has been licensed to conduct research in Nyamira on the topic: THE ROLE OF THE CHURCH IN CONFLICT MANAGEMENT: A CASE OF BORABU-SOTIC BORDER, KENYA for the period ending : 06/September/2023.	
License No: NACOSTI/P/22/20148	
793475	
Applicant Identification Number	Director General NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code
	
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	

Appendix VI: Letter from the University



KISII UNIVERSITY

Telephone: +254 20 2352059
Facsimile: +254 020 2491131
Email: research@kisiiversity.ac.ke

P O BOX 408 - 40200
KISII
www.kisiiversity.ac.ke

OFFICE OF THE REGISTRAR RESEARCH AND EXTENSION

REF: KSU/R&E/ 03/5/ 597

DATES: 29th August, 2022

The Head, Research Coordination
National Council for Science, Technology and Innovation
(NACOSTI) Utalii House, 8th Floor, Uhuru Highway
P. O. Box 20623- 00100
NAIROBI - KENYA.

Dear Sir/Madam

RE: JAMES MACHANI NYANG'AU MAS18/60385/16

The above mentioned is a student of Kisii University currently pursuing a Degree of Master of Arts in Religion. The topic of his research is, "*The role of the church in conflict management: A case of Borabu-Sotic border, Kenya*".

We are kindly requesting for assistance in acquiring a research permit to enable him carry out the research.

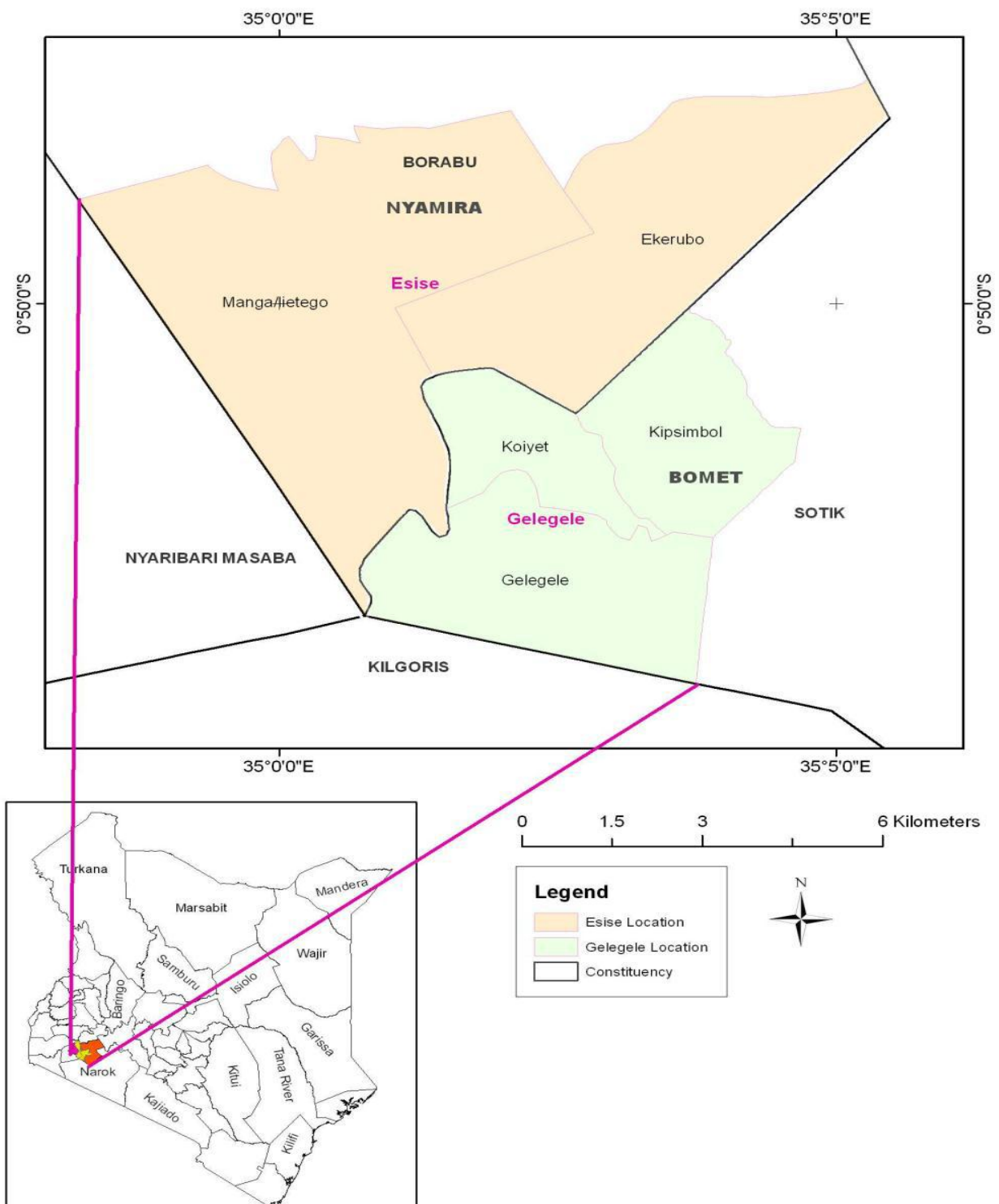
Thank you

for 
Prof. Anakalo Shitandi, PhD
Registrar, Research and Extension

Cc: DVC (ASA)
Registrar (ASA)
Director SPGS



Appendix VII: Map of Study Area





Article History
Received: 2024-05-10
Accepted: 2024-06-05
Published: 2024-07-26

Issue no: 1 | Vol no: 4 | July 2024: 42-52

The nature and causes of conflict among communities bordering Borabu-Sotik Border Kenya

James Machani Nyang'au⁽¹⁾

Eric Ogwora⁽²⁾

Maurice Ogolla⁽²⁾

(1,2,3) Kisii University, Kenya

Main author email: machanijames@gmail.com

Cite this article in APA

Nyang'au, J. M., Ogwora, E., & Ogolla M. (2024). The nature and causes of conflict among communities bordering Borabu-Sotik Border Kenya. *Editon consortium journal of philosophy, religion and theological studies*, 4(1), 42-52. <https://doi.org/10.51317/ecjprts.v4i1.509>

Abstract

This study sought to analyse the nature and causes of conflict among communities bordering Borabu-Sotik border Kenya. Cross-border conflicts have long existed worldwide, with recent ethnic and communal tensions affecting Africa, including Kenya. This study utilised descriptive statistics and a qualitative research design, focusing on churches at the Borabu-Sotik border, such as SDA, PAG, and Catholic, with a target population of 7,738 respondents. In the context of interfaith relations at Borabu and Sotik, churches play a significant role in conflict resolution through mediation and negotiations. Religious leaders actively mediate disputes and promote compromises between conflicting parties. Additionally, the church contributes to nation building by advocating for peace and supporting youth often involved in conflicts. The church collaborates with the government and other agencies to address social issues like land rights and ethnic discrimination, thus maintaining stability and security. The study used purposive and simple random sampling to select a sample size of 392 respondents, comprising 35 church leaders and 357 church members. Proportionate sampling methods were employed to categorize the sample according to churches. Stratified random sampling was used to select the respondents, who were then given questionnaires. Data collection tools included interview schedules for church leaders, questionnaires for church members, focus group discussions, and a checklist. Descriptive statistics such as percentages, means, and standard deviations were analysed using the Statistical Package for Social Sciences (SPSS).

Keywords: Cross-border conflicts, conflict resolution, interfaith relations, peace initiatives, and religious mediation.



This article is distributed under the license of a [Creative Commons Attribution-Non Commercial-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-nc-sa/4.0/). It is permitted to be used, reproduced and distributed in line with Editon Consortium Publishing guidelines. The work without further permission provided the original work is attributed as specified on the SAGE and Open Access pages

Appendix IX: Plagiarism Report

Page 1 of 179 - Cover PageSubmission ID trn:old:::1:3622938779

School Of Postgraduate

ROLE OF THE CHURCH IN CONFLICT RESOLUTION: A CASE OF ABAGUSII AND KIPSIGIS CHRISTIANS IN BORABU-SOTIK B...

 ROLE OF THE CHURCH IN CONFLICT RESOLUTION: A CASE OF ABAGUSII AND KIPSIGIS CHRISTIANS IN BORABU-SOTIK BORDER, KENYA

 Postgraduate

 Kisii University

Document Details

Submission ID	trn:old:::1:3622938779	165 Pages
Submission Date	Aug 5, 2026, 1:17 PM GMT+3	30,972 Words
Download Date	Aug 5, 2026, 1:52 PM GMT+3	197,109 Characters
File Name	MACHAMI_DR_OGWORA_CORRECTION_FINAL_1.docx	
File Size	3.2 MB	

Page 1 of 179 - Cover PageSubmission ID trn:old:::1:3622938779

18% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- Bibliography
- Quoted Text
- Submitted works

Exclusions

- 66 Excluded Matches

Match Groups

- 351 Not Cited or Quoted 16%**
Matches with neither in-text citation nor quotation marks
- 60 Missing Quotations 3%**
Matches that are still very similar to source material
- 0 Missing Citation 0%**
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted 0%**
Matches with in-text citation present, but no quotation marks

Top Sources

- 17% Internet sources
- 8% Publications
- 0% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.