WITCHCRAFT BELIEFS AND THE PSYCHOLOGICAL WELL-BEING OF ELDERLY PEOPLE IN MASABA SOUTH, SUB-COUNTY, KISII COUNTY, KENYA.

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DECLARATION

This is my original work and has been submitted to the Catholic University of Eastern Africa for the award of a degree of master in counseling psychology and so far it has not been submitted in any other University.

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DEDICATION

I dedicate this work to my lovely parents my mother Billiah Kwamboka and my late father Maurice Nyakweba.

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First of I would like to give thanks to the almighty God who gave me good health, grace and strength as I worked on this thesis. I give Him all the glory and honor for enabling me to come this far.

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ABSTRACT

This study assessed witchcraft beliefs and the psychological well-being among the elderly in Nyakumbati, Sub-location, Masaba South, Sub-County, Kisii County, Kenya. The research objectives were four: to identify the prevalence of Witchcraft Beliefs. To evaluate levels of psychological wellbeing on elderly people; to determine influence of Witchcraft Beliefs on Psychological Well-Being of the elderly people; to identify the possible interventions to improve the Psychological Well-Being of the elderly people in Nyakumbati Sub-location in Masaba South, Sub-County, Kisii County, Kenya. Two theories were adopted in the study. They involve: Cognitive Behavioral Theory of Albert Ellis and Aaron Beck (1960) and Self-Determination Theory (STD) of Ryan and Deci (2000). Convergent parallel research design was used. The target population was 280 elderly people who are over 70 years and above in Nyakumbati sub location. The study used a simple random sampling to select samples for the study. An additional of 7 key informants for qualitative data was selected purposively among the 21 clan elders using Mugenda Mugenda (2003) of 30% of 2003. The sample size was determined from the entire population of 280 persons using Yamane Taro's (1967) sampling formula. The study was conducted using 164 respondents as its sample size. There were a total of 171 samples. Two research instruments were used. Questionnaires and interviewing techniques were used as the instruments. SPSS version 22 was used for correlational analysis, while content analysis was used for qualitative data. Tables and figures were used to display the findings. The findings on the relationship between psychological well-being and witchcraft beliefs showed that there was: a weak relationship of 0.061 on self-acceptance, a moderate relationship of 0.331 on positive relations and a moderate relationship of 0.530 on purpose in life, on influence of witchcraft beliefs there was a weak relationship of 0.035. On possible interventions: Government 58.3% strongly agreed, Church 70.9% strongly agreed and on Academic field 59.6% strongly agreed. The study recommended that to: The County Government as policy makers to come up with means and ways to create awareness on issues related to witchcraft; Church as an institution should come up with spiritual coping mechanisms to address challenges faced by the elderly people due to witchcraft beliefs; Academic field as a learning institution they should come up with proper mechanisms to assist learners from the early age to accept and care for the elderly people without discrimination from issues related to witchcraft beliefs.

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LIST OF ABBREVIATION AND ACRONYMES

CBT: Cognitive Behavioral Therapy

CNN: Cable News Network

SPSS: Statistical Package for the Social Sciences.

NACOSTI: National Commission for Science, Technology and Innovation.

HIV/AIDS: Human Immunodeficiency Virus/ Acquired Immunodeficiency Syndrome.

DRC: Democratic Republic of Congo

UNHCR: United Nations High Commission for Refugees

OPERATIONAL DEFINITION OF KEY TERMS

Beliefs

Beliefs involve having an affirmation on something that is good or bad. Beliefs in one way or the other they explain the affirmation on certain truth concerning people in a community and their surroundings.

Bisahi

This term refers to both men and women who are involved in witchcraft.

Cash Transfer on Old People

This refers to the money offered by the Kenyan Government to the citizens who have attained 70 years of age and above especially those who have never been on the government's payroll. This cash (money) is meant for each individual not as a family system.

Experience

Experience involves skills or knowledge that one has gained after undergoing a certain activity, process or event for a long time. Experience usually it focuses on the past events, knowledge and feelings.

Influence

This involves both negative and positive effects on the individual's character, development or behavior considering the environment that one is living or where he or she has been brought up

Prevalence

Refers to the total number of cases that exist in the population who beliefs in something common at a given point in time or during a specified period. This involves the total number of prevalent cases for a given unit of a population.

Psychological Well-being

This is refers to the concept of functioning effectively and wholly in life. Typically, it entails realizing one's potential for developing a sense of purpose that entails working for important life objectives and forming meaningful connections with other people while also realizing one's potential for having some control over one's life.

Witchcraft

It involves claims that people have supernatural abilities and use them for bad or antisocial reasons in the community with the aim of making people fearful to pave way for the owners gain wealth and other possessions in the society.

Witchcraft Beliefs

This is the ability of people to affirm that supernatural powers for anti-social and evil powers are real and can cause harm to people and their environment.

CHAPTER ONE

INTRODUCTION

1.1 Introduction

Witchcraft Beliefs are inherent aspect of human existence; they have been encountered by people from many different cultures and geographical locations. This has frequently been demonstrated to be one of the causes of disturbances to peoples' psychological well-being and this has resulted into depression, anxiety and fear among people regardless of their gender, class, or age. At least no group will assert its lack of witchcraft beliefs. In actuality, people's attitudes about witchcraft beliefs vary, and given the environments in which they were raised, these attitudes have had varying degrees of effects on their psychological well-being. The researcher will discuss the study's background in this chapter, starting with its global, regional, and local contexts. The problem statement, the study's objective, its importance and justification, and eventually its scope and delimitation will come after that.

1.2 Background of the Study

The purpose of the study was to establish the relationship between witchcraft beliefs and the psychological well-being of elderly people. According to Gershman (2018), witchcraft beliefs which are the notions that some people have the power to employ supernatural methods to inflict harm on others or amass fortune at their expense are very common in the contemporary world. Millions of people throughout the world have such beliefs, which are not only merely relics of the past but rather a cultural phenomenon with far-reaching effects that range from impeding economic advancement and wealth accumulation to degrading social relations and inciting murder. Also Bauer (2017) notes that the term Witchcraft is often associated with supernatural activities that are believed to bring about negative or evil consequences for individuals and families. There is an

equally strong view about witchcraft that defines it in terms of a benign supernatural power or the exercise or employment of esoteric power for a definite purpose, good or evil in the community.

In its broadest sense, witchcraft is an attempt to make sense of, and deal with, the afflictions of a world dominated by unpredictable occult forces, and to secure an agreeable personal and social life. It is part of a magic worldview. This worldview sees man as embedded in a cosmic universe of invisible forces, spirits, demons, and the souls of the departed. Unlike the typical Western man, his African counterpart does not experience nature as 'dead': he feels living forces all around him – in rivers, fountains, trees, rocks, everywhere. Witchcraft appears in diverse forms. The Venda, for example, distinguishes the following. A witch may ritually curse someone or cast a spell on him. On the other hand, any person who does not regard himself/herself as a witch and is motivated by jealousy or hatred may curse another and, if harm befalls the cursed person, that shows that the one who cursed is in fact a witch, without even being aware of it himself. Any person within the community is thus potentially capable of committing witchcraft. If that person is then accused of being a witch, he/she may well confess to being guilty (Leistner, 2014).

Studies across the world shows that witchcraft beliefs have been one of the main issues facing humanity on a global scale. For instance it is a well-known social-religious phenomenon in practically every community on the planet. In all cultures and religions, belief in its reality and presence has not wavered. Oster (2004) asserts that the notion of witchcraft's existence dates, the Bible's Old Testament forbids the practice of witchcraft, so at least that far back. For instance, the Old Testament Moses warned the Israelites against practicing witchcraft during their trek through the desert, and the Bible's book of Exodus (22:18) recalls him as saying, "Thou shalt not let a witch to live."This proved that practicing witchcraft was wrong in God's eyes. Along with the evidence

from the Bible, pre-Christian cultures also held a belief in the power of witches in locations like Greece, Rome, and Iceland, among others (Ankarloo and Clark, 1999; Davidson, 1973). But historically, the Christian church has been principally linked to the practice of organized witch hunting. Both Russell (1972) and Kors and Peters (2001) are able to present and provide excellent overall histories of witches during the medieval era.

Raj (2018) asserts that the Hebrew Bible, Protestant culture, Babylonian cultures, Jewish cultures, Islam, Hinduism, and almost all of the world's documented indigenous communities provide sufficient proof which supports the validity of witchcraft beliefs. Geographically, witchcraft is virtually everywhere. Documents, artwork, and other evidence from Africa, America, Europe, Middle East, South Asia and Island countries clearly demonstrate this. However, according to Kagema and Nyabwari (2014), Britain is one of the European nations where there is a certain indication that witchcraft and sorcery beliefs and practices were there a thousand years after the birth of Christ. The British government, mindful of the harm that these activities would cause to the communities, went on to denounce these practices and the people who were thought to be the victims, dismissing them as social misfits.

In Central India despite having many tribes witchcraft beliefs forms the inextricable part of religious beliefs of the tribal societies. The methods of magic and witchcraft in *Chottanagpur* and its adjoining areas inhabited by *Korwas*, appear to be common among *Kharias* as well. Even among aboriginal tribes such as the *Oraon*, the *Santal*, the *Ho*, and the *Korwa* witchcraft belief is intrinsically embedded in their worldview. Witchcraft in these societies is considered as one of the main cause of sickness and death. The treatments of such diseases are made accordingly (Joshi et al., 2006).

Bever (2000) cites one of the examples of how historians have largely accepted that pre-industrial European witchcraft shares enough traits with present crude forms to be considered a single phenomenon as MacFarlane's published book Witchcraft in Tudor and Stuart England from 1970. Despite some historians pointing out that the lowest common denominator is relatively low and divergences are very great, avoiding the anthropological issue, anthropologists feel that European witchcraft is a regional variation of a universal idea of witchcraft. The majority of historians also concur that witches in other parts of the world and witchcraft in Europe shared some sort of fundamental relationship. The researcher continued by stating that because witchcraft beliefs are so widespread and share so many common characteristics around the world, they provide compelling evidence for the presence of psychological universals that cut across cultural boundaries.

According to Rowlands (2003), the maleficium, or the infliction of pain through magical means, makes pacts with the devil, traveling to and partaking in witches' dances, or sabbats, in early modern Rothenburg, were all central themes in various representations of German elite ideas about maleficient or demonic witchcraft. Generally speaking, Rothenburg's council members and their advisors believed that witches could actually harm people through magic and form alliances with the devil; however they were less certain about the existence of sabbats and whether they were real or just hallucinations. However, one of the factors that were most crucial to how they handled and resolved witchcraft cases was their skepticism regarding how well-defined individuals could be legally found guilty of any of these actions. In the early modern era, their more lenient treatment and sentencing of supposed witches was primarily due to this skepticism.

According to Stenberg (2010), there are several places in Africa where people hold witchcraft beliefs. In actuality, the persistence of witchcraft superstition among African peoples seriously undermines faith in the orderly and linear development of society from the traditional to the modern. The belief in witchcraft as a force that acts within an occult or spiritual layer of reality, he continued, is not unique to the continent. In most of the world's regions, it is present or has been. These have produced a number of significant responses to modernity that have created many tensions within the Enlightenment. Many regions of the world still adhere to sorcery and witchcraft beliefs and practices, which has a lot of detrimental repercussions on both law and order and progress. Those accused of practicing sorcery or witchcraft in certain parts of the global south, particularly in India, Nepal, South Africa, Papua New Guinea, Tanzania, Angola, Nigeria, Indonesia, Congo, and China, are subject to severe exorcisms, banishing, torturing, and executions.

According to Bauer (2017), in Ghana there is a belief that witchcraft interferes with, and hinders the development and growth of individuals and families at the same time witches can tamper with one's destiny, given at birth by God. This can bring about confusion in the life of an individual, usually expressed in acute immoral acts and social disorientation. Even within Christian communities and churches witchcraft beliefs and the fear associated with them often keep pastors and members from living the abundant life Jesus intended. The suspicion that others are out to harm and that evil spiritual powers are present everywhere coupled with fear among pastors and members alike severely limit the effectiveness of the Christian message in countering the witchcraft mentality. Despite these negative attitudes towards the belief in witchcraft there is also positive view of positive powers this is when people beliefs that witchcraft powers can be used for good in society. This view suggests the possibility that positive mystical powers can continue to be helpful in protecting those who have supposedly made a total commitment to Jesus

Christ. This belief causes some Christians to continue to wear charms and amulets, take medicine, or have the prescribed concoction rubbed into their bodies. Some also continue to keep dry bones, snakes, and birds on the rooftops of their houses, or place marks on private parts of their bodies.

The idea of witchcraft is as old as the numerous civilizations and religions that can be found there. It coexisted with conventional religious doctrines and rituals and has persisted despite the rise of modern religions like Christianity and Islam. Many African nations, including Uganda, Democratic Republic of Congo (DRC), Angola and Liberia, have been discovered to practice witchcraft. This demonstrates that adverse economic shocks are linked to rises in witch hunting in sub-Saharan Africa, where AIDS fatalities are frequently attributed to witchcraft in many regions of the continent. Presently in Tanzania fear of and belief in the witch have persisted for a long time (Schnoebelen, 2009).

Since the start of colonialism in Africa, witchcraft beliefs have been a threat. According to Petrus (2011), colonial authorities allegedly created issues for indigenous people by attempting to impose European definitions and understandings of witchcraft beliefs and practices on the natives. The result of these efforts was the creation of colonial legislation that was used to restrict and outlaw beliefs and actions that the colonial lawmakers believed to be witchcraft in many of the colonies throughout Africa. For colonists, indigenous societies needed to be convinced to give up their "irrational" beliefs, which the colonizers saw as impeding the advancement of Western civilization. Thus, Eurocentric views and notions of reason and witchcraft served as the basis for colonial legislation that forbade such activities and beliefs. It is clear from South Africa's and the former Northern Rhodesia's (now Zambia) witchcraft laws that Europeans understood and characterized witchcraft and witchcraft-related crime in very similar ways.

According to Gershman (2015), there is a ton of data showing how witchcraft beliefs harm social interactions in Tanzania and its neighboring countries. Gershman cites Green (2005), who claims that such beliefs are accepted as normal in most people's daily lives in many communities. From the survey, the researcher found that the prevalence of witchcraft beliefs and allegations, particularly in the Ulanga and Kilombero regions, has considerably contributed to a culture of distrust and mistrust of family and neighbors. People who want to build enterprises or be successful in their agricultural pursuits consequently feel continually threatened by those who they know are jealous of them and who they think want them to fail. Similar to this, the prevalent belief in witchcraft in Singida town of Tanzania also has produced a breed of skepticism, suspicion, and mistrust. They constantly worry that the owners of their rival companies will use witchcraft to get rid of them, hence reducing competition in their sector. In support of this, Gershman cited a study of (Tillmar, 2006) and continued by claiming that many parents in the Musoma Rural district; because they were concerned about charges of witchcraft and attacks, they forbade their children from dining at neighbors' houses and interacting with outsiders which are the usual in a culture of mistrust. He made this discovery while citing Nyaga's work (Nyaga, 2007). The latter is particularly significant since it demonstrates how parents' deliberate indoctrination of their children with mistrust may be facilitated by witchcraft beliefs.

In his study on the effect of evangelical Christians on the traditional way of life of the Tharaka people of Tharaka Nithi County in Kenya, Kagema (2020) discovered that although the Tharaka people have accepted Christianity, with over 90% of them confessing to be Christians, this has not significantly affected their belief in traditional mystical power as many of them continue to firmly hold to the belief in Urogi (witchcraft); Araguri (Medicine men); and Kumeruai Kir (the traditional rite of being swallowed by a mythical creature, called Kirimu usually for boys

shortly before initiation). This is in practice without considering whether you're a Christian or educated.

In the Digo community, there are still some who believe in witchcraft. After conducting research, Sesi (2018) discovered that the Digo people of the Kenyan Coast have both favorable and negative views about witchcraft. On the one hand, it is regarded as one that fosters socioeconomic development thanks to jinn, who are thought to endow people with great fortune. They say that these riches are either taken from super markets or from wealthy people who have not used witchdoctors to preserve their possessions. On the other side, it is perceived as a barrier to advancement in almost every area of life. They hold that the witch (Mchawi), the *jinn* (Majini), and witchcraft (uchawi), also referred to as urogi, are all terrible. The researcher collected evidence on some of the negative effects of witchcraft from the respondents, including: child pregnancies, early marriages, poverty, school dropouts that have resulted in high levels of illiteracy, and many more failures. Witchcraft is connected to all evil and terrible omens. Due to their greater anxiety as a result of this belief, the Digo are sluggish, illiterate, and uninspired to advance.

The Gusii group takes its witchcraft beliefs very seriously. Miencha (2014) while citing Monyenye (1977) in the study; Gender Discrimination against Women in the Punishment of Witches, among the Abagusii of Western Kenya. The researcher realized that witchcraft is known as (oborogi). Any person who commits any evil or antisocial activity, whether is it actual or imagined, is considered a witch (Omorogi). Men, women, and to some extent children are among them. Witchcraft may be obtained either through a gift or a purchase. Abagusii believe that witchcraft not only threatens social harmony but also has a negative psychological impact on people. Thus, it has been held responsible for a number of bad things, including death. In fact,

there have been numerous instances of suspected witches being hurt, sometimes severely, or even lynched, as well as having their property and those of their families destroyed, according to press reports.

The Abagusii of Kisii and Nyamira Counties in Kenya have a strong belief in witchcraft. Abagusii have attacked suspected witches in an effort to eradicate the practice of witchcraft. As a result of hostility toward witch suspicions, numerous people have been killed, others have been driven from their homes, and properties have been destroyed, violating the suspects' human rights. The Abagusii people of Kenya's Nyanza province are very likely to believe in and engage in witchcraft. The Abagusii are inhabitants of the counties of Kisii and Nyamira in Kenya. Because of the widespread belief in witchcraft, nearly all everyday tragedies like death, illness, and poverty are attributed to it. The Abagusii define a witch as a person who has an uncontrollable, conscious propensity to use magic to kill or disable others. Despite adopting Christianity and a contemporary way of life, the bulk of Abagusii adhere to witchcraft. The most significant effort made by the Abagusii to stop the practice of witchcraft in their community has been the use of violence against witch suspicions (Omare, n.d).

The current study recognized the importance of assessing witchcraft beliefs and how it has affected the psychological well-being of the people especially the elderly people. The evaluation of witchcraft beliefs and the psychological well-being was an attempt to evaluate this gap as a way of improving the mental wellness of the elderly people. For some time now those who have been suspected to practice witchcraft they have undergone many kinds of torture from their kins and neighbors. There is no study that has been carried out in Kisii County to depict the relationship between the reported witchcraft beliefs and the psychological well-being of the elderly people.

Without empirical evidence such inference can only remain speculative. The current study was based on this evidence on the widespread of destructive of psychological well-being in Kisii County and the lack of empirical evidence on the effect of such conflict on psychological well-being in Kisii County.

1.3 Statement of the Problem

Kenya is ranked among the African countries with the high rate of witchcraft beliefs in a midst of Christian religion. Due to witchcraft beliefs many have suffered, others are depressed and even some have died. Despite the fact that beliefs differ according on the individual, the period in which they are held, and the location, the prevalence of witchcraft beliefs in some cultures around the world is not in dispute. Many individuals agree that a belief in witchcraft is not always an issue, but it can become one if it results in accusations that justify murder, seclusion, and other forms of abuse. In Kenya in media platforms many people have been persecuted and put even to death due to suspicion of practicing witchcraft. Recently in the Kenyan coast elderly people were stoned to death by the mob with allegations that they were practicing witchcraft. This is similar with what had happened in Kisii where elderly women were burnt alive during the day by their kins and neighbors with allegations of disturbing the young peoples' academic progress through bewitchment. Apart from death and persecution many families who are suspected to be practicing witchcraft have been neglected and isolated by their fellow neighbors with the fear of being witched.

The belief in witchcraft in witchcraft has been on increase every day and the harm to the suspects also is of high rate. The previous studies carried in Kenya addressed the prevalence and causes. This opened a research gap for a study to be conducted in Masaba South Sub-County, Kisii County involving elderly people above 70 years and above. This study sought to determine how

witchcraft beliefs had impacted the psychological well-being of the elderly population in Masaba south, Sub-county, Kisii county, Kenya.

1.4 Purpose of the Study

The main objective of this study was to evaluate the relationship between Witchcraft Beliefs and the Psychological Well- Being of the elderly people in Masaba South, Sub-County, Kisii County, Kenya.

Specific Objectives

1. To identify the prevalence of Witchcraft Beliefs in Nyakumbati Sub-location in Masaba South Sub-County, Kisii County
2. To evaluate levels of psychological wellbeing on elderly people in Nyakumbati Sub-location in Masaba South Sub-County, Kisii County
3. To determine influence of Witchcraft Beliefs on Psychological Well-Being of the elderly people in Nyakumbati in Masaba South Sub-County, Kisii County
4. To identify the possible interventions to improve the Psychological Well-Being of the elderly people in Nyakumbati in Masaba South, Sub-County, Kisii County Kenya

Research Questions

1. What is the prevalence of Witchcraft Beliefs in Nyakumbati in Masaba Sub-County, Kisii County
2. What are the levels of psychological well-being in Nyakumbati in Masaba South, Sub-county, Kisii County
3. How does witchcraft beliefs have influenced the psychological well-being of the elderly people in Nyakumbati in Masaba South, Sub-county Kisii County

4 What are the possible interventions that will be taken to improve the psychological well-being of the elderly people in Nyakumbati in Masaba South, Sub-County, Kisii County

1.5 Theoretical Framework

The following two theories served as a direction for the research (Cognitive Behavioral Theory and Self-Determination Theory). The first theory is cognitive behavioral theory. The 1960s saw the development of cognitive therapy, largely because to the writings of Albert Ellis and Aaron Beck. The underlying tenet of the idea is that emotional and behavioral factors play a crucial role in regulating psychological discomfort and malfunction. Albert Ellis developed the A-B-C model to examine how activating experiences are mediated by a service user's belief system and lead to behavioral or emotional consequences (Ellis, 2004).

The second theory was the Self Determination Theory, which Ryan and Decci first proposed. According to the theory, people must satisfy the following three basic psychological needs: relatedness, competency, and autonomy. These three requirements serve as psychological building blocks for psychological development, integrity, and wellbeing. Additionally, they noted that people are autonomous, have an inbuilt desire for psychological development and progress, and work to be capable of overcoming continuing problems and integrating their experiences into a strong sense of self (Legault, 2017).

1.6 Significance/Justification of the Study

This study has provided useful information for the academic fields both the leaners and their guiders to address the problem of witchcraft beliefs and its effects on psychological well-being in their societies among the elderly people. Also the study offered useful materials to the

caretakers, social workers and psychologists in their service to the elderly. Moreover, the study was useful to the elderly people to whose psychological well-being has been affected due to witchcraft beliefs. Finally, the study tried to come up with the possible solutions for both the affected and infected victims of witchcraft beliefs. By this the tension and hatred that had been witnessed between the victims of witchcraft and the other members of the society will be reduced.

1.7 Scope and Delimitation of the Study

Witchcraft beliefs are a phenomenon that has spread throughout the entire Gusii population. The study area that was chosen for this work is a true presentation of the other parts of the region in the Gusii region at large. The selection of the study area was chosen considering the constraints of time, accessibility and resources. Witchcraft beliefs itself is wide spread in the entire Gusii region, therefore, it will be unrealistic of this research with its nature to be able to address the entire region of Gusii community. This research was confined to one sub-county among the thirteen sub-counties in Gusii community. The other sub-counties omitted from this study are equally significant and can be taken into consideration in further studies.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The researcher in this chapter discusses different sub-topics starting with theoretical framework, review of empirical literature, research gaps, conceptual framework and finally chapter conclusion.

2.2 Theoretical Framework

Research Theories

The researcher employed two theories in this study. The theories include: Self-Determination Theory and Cognitive Behavioral Theory.

2.2.1 Cognitive Behavioral Theory

Ellis (2004) claims that Beck's (1976) Cognitive Therapy (CT) and Rational Emotive Behavior Therapy (REBT) were combined to create Cognitive Behavioral Therapy (CBT). Practitioners of cognitive therapy (CT) carefully assess their clients' dysfunctional ideas and encourage them to replace them with more helpful ones. Contrarily, REBT focuses a strong emphasis on helping clients learn unconditional self-acceptance so they may love and accept who they are, regardless of how well they perform or whether or not their significant others approve of them. Additionally, it actively and persistently educates people to accept others as they are, regardless of how unfairly or intolerably they behave, so that they can appreciate, accept, and assist people without acting in the same way. It educates clients to accept life unconditionally or to have a high level of patience when faced with circumstances they can't now change. Additionally, it expressly teaches clients how to firmly dedicate themselves to a meaningful purpose and an engaging, vital interest in long-term goals.

The three underlying presumptions of CBT are as follows: (a) Thinking (cognition) mediates emotions and behaviors; (b) Faulty cognitions that cause psychological anguish and dysfunction; (c) Modifying faulty cognitions and behaviors can lessen or ameliorate psychological distress and dysfunction. CBT, on the other hand, aims to replace negative or distorted ideas, feelings, and behaviors with more constructive and healthy ones suitable solutions that will help to solve the current issue. Three steps are involved in putting CBT into practice: assessment, intervention, and evaluation. The process of assessment includes discussing with service users the frequency, intensity, and duration of their thoughts, feelings, and actions as they relate to the presenting issue. The A-B-C (Antecedents, Behavior, Consequences) model is widely used during the evaluation stage. It requires the clients to consider the triggering event, their belief system or attitude toward the incident and the consequences as displayed in their behavioral or emotional responses. Based on the thoughts, feelings, or behaviors that need to change, the evaluation stage will help choose the sort of intervention. Assertion training, problem-solving skills, social skills training, systematic desensitization, relaxation techniques, reinforcement, modeling, and role-playing are a few examples of such approaches. The evaluation stage provides a chance to note any changes in thinking, sensation, or behavior intensity, frequency, or duration, as well as the degree to which the presenting issue has subsided from pre- to post-intervention (Teater, 2013).

Strengths and Weaknesses of the Theory

This approach gives the clients the chance to investigate how their attitudes, sentiments, and actions are influencing the current issue. Additionally, it enables clients to understand their capacity when they react to negative or positive reinforcement. On the downside, the idea may not apply in settings or scenarios where the clients lack this capacity or it may need to be modified to meet the demands of the clients (Teater, 2013).

The Cognitive Behavioral Theory was helpful to the study since it allowed the researcher gauge the respondents' psychological distress or dysfunction, putting them in a position to investigate how their beliefs, feelings, and behaviors are causing their issue. Additionally, this theory helped the researcher find and react to potential long-term interventions that seek to change the elderly peoples' attitudes, feelings, and actions.

2.2.2 Self-Determination Theory

Self-determination (SDT) theory was the second theory applied in the research. Principal supporters are Ryan and Deci (2000). This is a metatheory of how people become motivated and build their personalities. This is one of the broad theories of human motivation and personality. This theory is frequently used to explain how people interact with and depend on their social environments. It covers intrinsic motivation as well as other extrinsic motives and describes how these motivations affect personality, Situational responses in various domains, as well as social and cognitive growth. The core principles of SDT include the importance of relatedness, competence, and autonomy as fundamental psychological demands for growth, well-being, and self-determined motivation. SDT also discusses how the social and cultural context can either support or undermine people's fundamental psychological needs, as well as their perceptions of their performance and overall wellbeing (Legault, 2017).

Strengths and Weaknesses and of the Theory

Self-determination theory (SDT) can help clients develop self-worth, empathy, social skills, conflict resolution abilities, achievement, and positive emotionality when used effectively. On the positive side, the Self Determination Theory helps individuals grow and become independent in their daily lives. A basic organismic tendency that promotes self-esteem and self-confidence is the drive to feel competent. Furthermore, consistent feelings of reflection or

competence are necessary for psychological wellness. First, despite its advantages, the theory has flaws of its own. It makes sense to differentiate between extrinsic and intrinsic drive. However, this distinction has not yet been accepted as a "either-or" choice. As a result, a person can be motivated both inside and externally at the same time. Additionally, it would appear to make more sense to talk about those who are primarily intrinsically or extrinsically motivated rather than those who are either one or the other. In that it does not consider the aforementioned distinction in terms of development, self-determination theory obviously lacks a developmental perspective. Those who are familiar with developmental literature are aware of the fact that young children tend to be more concerned with external results than they are with internal motives. (Laurengo, 2017).

Self-Determination theory (SDT) describes how people become motivated and how their personalities change. The three fundamental psychological demands were made clear to the respondents using the theory in order to help them move forward and maintain their psychological health. First, the theory assisted the researcher in inspiring respondents to pursue and value autonomy, which will enable them to comprehend the necessity of feeling liberated and in charge. The second psychological need is competence which involves the need to feel effective in everyday life. The last is relatedness which deals with the need to connect closely with others in order to flourish and grow.

2.3 Review of Empirical Studies

This part of the chapter covers a review of past literature related to the study. Literature was reviewed with regard to the research objectives that is; Prevalence of Witchcraft, levels of psychological wellbeing, influence of Witchcraft Beliefs and finally the possible interventions to improve the Psychological Well-Being of the elderly people in Nyakumbati in Masaba South, Sub-County, Kisii County Kenya.

2.3.1 Prevalence on Witchcraft Beliefs

The prevalence on witchcraft beliefs is the number of people who belief in witchcraft that are present in the population at a particular period. The prevalence rate is typically expressed as the total number of instances in a nation or as the prevalence rate per unit of population. Following the study area, the researcher here considered the prevalence cases following the funnel down approach.

The Oraon culture in Central India holds a strong belief in witchcraft. The Oraon tribe holds a strong belief in the witch's powerful abilities, which are regarded to be the source of the worst calamities and diseases. The witches are seen with mistrust and distrust as a serious threat to the society as a whole. Witches are said to harm people, property, agricultural land, animals, and other things. They might seriously affect the entire neighborhood. Witches are referred to as bisahi in Oraon. Although allusions to female bisahis are more common, both men and women can become bisahi. According to reports, the majority of female witches are elderly or childless women (Joshi et al., 2006). This study is relevant to this study because it shows the prevalence on witchcraft beliefs among the Oraon. Apart from similarity, Joshi et al., used used intensive study which is different from the current study which used convergent parallel research design. Also from this study is not clear about the percentage of the people who belief in witchcraft but it has used the word ‘widely’ which means that there is a higher percentage of community members believing in witchcraft. The current study was conducted in Kenya's Nyakumbati Sub-location, whereas this study was conducted in Central India.

On prevalence on witchcraft beliefs Africa has not been left behind. In Africa it has been noted that not only witchcraft, but also witch-hunts and witch-killings (killing of witches) have been a serious problem in South Africa during the last decades. The following statistics highlight the enormity of the problem. For example in the Limpopo Province of South Africa 445 witchcraft-related cases were reported to the police between 1990 and 1995. During 1996 a total of 1,182 cases were reported; during 1998 a total number of 554 cases and between January and September 1999 a total number of 739 cases were reported. Between 1990 and 1994 over 300 people were killed, and between April 1994 and April 1995, 228 people were allegedly killed as a result of witchcraft accusations/suspicions. In the year 2000, 1 300 witchcraft-related crimes were reported to the police in this province (Wyk, 2004).

The belief that persons are able to master occult forces is a socio-cultural phenomenon of great importance in Africa south of the Sahara. Particularly in Western Africa, magic and witchcraft have been deeply-rooted for generations, regardless of social strata and urban or rural settings. Magic may be applied for good or bad ends. However, belief in "black" magic, or witchcraft, used to harm other people for selfish purposes, is the most problematic aspect of this belief. Most Africans, that is, peasants, business people or politicians' alike, even internationally renowned scientists and leaders of Christian churches, are convinced that witchcraft constitutes a real threat to society in Africa (Kohnert, 1996). The main objective of the study was the relationship between Magic and witchcraft and their Implications for Democratization and poverty-alleviating aid in Africa. The study used the qualitative approach while the current study used convergent parallel research design. The target population for the study is the poor and the less privileged in the society while the current study had the elderly people in the society. The study was carried in Sub-Saharan Africa while the current study was carried in Kenya.

According to Ashfort (2015) in the study conducted in Malawi on Witchcraft, Justice, and Human Rights in Africa in Malawi. The main objective of the study was to determine the relationship between Witchcraft, Justice, and Human Rights. The results show that perpetrators of witchcraft are dangerous and powerful figures, not members of vulnerable groups, however frail-seeming they may be. Witches are said to cause illness, death, suffering, and misfortunes of all kinds. They are, in essence, perpetrators of criminal violence, albeit of a particular kind. For people who live in a world with witches, the dangers they pose are real and present. In such places the primary concern is security: how to protect against witchcraft and other forms of violence. A secondary issue is justice: what to do about perpetrators of harm when injury has been done. For people who live with the fear of witchcraft, the issue of justice in relation to witches is clear. Innocent people are being attacked, harmed, and killed. The human rights approach to witchcraft accusations denies their validity and forecloses the possibility of a trial, fair or otherwise. While there is much to be said for a bracing rationalism in all aspects of life, evidence from Africa over the past couple of centuries shows no sign that witchcraft narratives lose their plausibility as a result of people being told that witches do not exist. The study used qualitative approach to conduct the study while the current study used the convergent parallel research design. The target population was the human rights activists and the current study's target population was the elderly people. Finally the study was carried in Malawi while the current study was carried in Kenya.

Gershman (2021) did a research on; Witchcraft Beliefs, Social Relations and Development across 95 countries and their territories in the world. From the study there is strong evidence that witchcraft beliefs are not widely held in most of Europe or the United States. On the other hand, a significant portion of the populations of North Africa, the Middle East, and some countries in Sub-Saharan Africa have strong beliefs in witchcraft. However, there is also a notable difference

between the various world regions. As an illustration, throughout all of Europe, the proportion of people who believe in witchcraft ranges from roughly 10% in Scandinavia and over 60% in Latvia, Ukraine and Greece. The prevalence on witchcraft beliefs appears to be different with different people. Gershman's study is relevant to the current study because it shows the number of people who belief in witchcraft as per the communities mentioned. Although there is relevance, the study differs with the current study because it is a descriptive survey for different countries in Africa with a target population of 120, 0000 respondents. The current study used a convergent parallel research design with 171 respondents. The study was done in Nyakumbati Sub-location and it addressed psychological well-being of the elderly people in Nyakumbati Sub-location which is different from the empirical review which addressed Social Relations, and Development.

The association between witchcraft and socioeconomic position in Africa was the subject of research by Mwashinga (2017). From the study the researcher understood that the cultural phenomenon of witchcraft beliefs is still very much present over the entire continent of Africa. One study of African tribes found that more than 50% of those interviewed believed in witchcraft personally, this implies that approximately one in two Africans might have witchcraft-related beliefs. This indicates the grave concern about how witchcraft affects the social status of many Africans. Over a billion people who live on the African continent appear to be impacted by this cultural phenomenon in terms of their social and economic standing. Mwashinga's study is pertinent to the current study since it addresses the belief in witchcraft. The study employed an explanatory research design, as opposed to the current study's convergent parallel research design. The current study focused on the psychological well-being in Kenya's Nyakumbati Sub-location, whereas the previous study examined the social and economic status of Africa as a whole.

Biri and Manyonganise (2022) did a study on witchcraft among the Shona people extensively. The Shona people constitute the largest tribal group in Zimbabwe and they comprise a number of divergent ethnic groups such as the Zezuru, Karanga, Manyika, Budya, and Korekore, among others. From the study they points out that witchcraft is one of the most disdained practices among the Shona: the children of witches are mocked and have a difficult time finding a marriage partner. Witchcraft is perceived as one of the major causes of retrogression in every aspect of life. This study is important because it demonstrates how many people in Zimbabwe's ethnic groupings believe in witchcraft to the extent of forbidding them from marrying the children belonging to the victims of witchcraft. The methodology for the study is critical analysis on re-visiting the belief in witchcraft while the current study used convergent parallel research design to address psychological well-being of the elderly in Nyakumbati sub-location Kenya.

Sesi (2018), did a research on understanding witchcraft among the Digo Muslims community who lives in the coast of Kenya. From the study the researcher realized that, although the Digo people being over 90% Muslim, they still attribute most disasters and difficulties to witchcraft and they prefer using conventional techniques to address socioeconomic issues. Witchcraft beliefs among the Digo people goes in hand with the belief in Christianity. This study is relevance to this study because it deals with belief in witchcraft in a community. Despite the similarities there are also differences; the study was carried out in Kenya's coastline region. Sesi's study was intended to look into the Digo people's understanding of witchcraft practices. A research design known as ethnography was used for this study. The current study examined the psychological health of the elderly in Kenya's Nyakumbati sub-location using a convergent parallel research approach.

Mbogo (2017) conducted research on how witchcraft affects high school students' wellbeing in Nairobi County. According to the study's findings, seven out of ten respondents 70% said they have personally observed an incident of witchcraft among their peers. The school principal further explained that in every 20 students, roughly eight are afflicted by the witchcraft phenomenon. The main objective of the study was to investigate the effects of witchcraft, including witchcraft accusations and witchcraft imaginations, on the academic, social economic and spiritual welfare of high school students (adolescents) while the current study's population was elderly people. The target population for the study was adolescents while the current study's target population was elderly people. The study used qualitative approach with 14 respondents while the current study used convergent parallel research design with 171 respondents. The study was conducted in Nairobi County while the current study was conducted in Nyakumbati sub-location, Kisii County.

According to Miencha (2014), who conducted a study in the Gusii Community; from the study the researcher realized that the witchcraft (oborogi) belief is a prevalent practice in Gusii region that people experience on a daily basis and is essentially a means of determining the cause of unexplainable bad luck in society. It is viewed as a representation of human depravity that is exploited covertly and unjustifiably to harm others. Witchcraft promotes unwarranted exoneration and hostility between people. Witchcraft is thought to increase people's acceptance of moral dualism and sense of powerlessness in the face of evil. Retaliation therefore frequently serves as the only line of protection, escalating social animosity, fear, and hopelessness. This study has got a lot of similarities with the current study. The Gusii people understand witchcraft as a reality though there is no exact percentage on witchcraft prevalence in this community despite the fact that witchcraft has been taken as a reality. The main objective of the study was gender

discrimination against women in the punishing of witches while the current addressed witchraft beliefs and the psychological well-being on elderly people both men and women. The study used descriptive analysis while the current study used convergent parallel research design.

Onyancha (2014) did a research and on his analysis he realized that the natives believe that their poor agricultural production is due to the influence of witchcraft. The belief may be founded in ignorance, particularly with regard to elements that affect agricultural yield, such as an adequate quantity of rainfall, fertile soil, and even the use of the appropriate seeds. Even though Gucha District receives enough rain throughout the year, soil fertility is seriously questioned. The typical farms are modest and have grown the same crop all year long, which exhausts the soil. Farmers who turn to witchcraft do not take this reality into consideration. It is clear that this idea has a negative psychological effect on people's attitudes and reactions to agricultural production difficulties. The underlying issues, which are essentially natural and would benefit from scientific rather than magical solutions, may be inhibited by their replies. This study is relevant to the current study because it shows how people in this region understands and recognizes the presence of witchcraft practice in their midst. Onyancha's study, with a sample size of 300 respondents, differs from the current study which had 171 respondents. The aim of the study was to show how, in Africa, agricultural problems are not only explained by immaterial human factors like belief in witchcraft and magic but also by objective scientific factors like climate, soil quality, and inputs while the current study addressed the relationship between witchcraft beliefs and the psychological well-being among the elderly people.

2.3.2 Levels of Psychological Well-Being

The six domains of the positive psychological function are known collectively as levels of psychological well-being and are as follows: These dimensions include a positive evaluation of one's life and past (self-acceptance), a sense of ongoing personal growth (personal growth), a belief that one's life has meaning and purpose (purpose in life), cultivating positive relationships with others (positive relations), the capacity to influence one's own life and environment (environmental mastery), and the ability to make independent decisions (autonomy) (Arslan & Saricaolu, 2013). Three levels of psychological well-being were used by the researcher. They include: Self-acceptance, purpose in life and positive relationships with others.

Self-Acceptance

Since ancient times, the Greeks have exhorted us to "know ourselves," which is to make an attempt to thoroughly comprehend our own actions, motives, and feelings. But many of the aforementioned formulations place a strong emphasis on having a positive self-image. This is an essential component of good mental health as well as a quality of maturity, perfect performance, and self-actualization. According to life-span ideas, it's important to embrace oneself, as well as any previous lives. The need to accept one's shadow self was further highlighted by the individuation process. As a result, the concept of ego integrity and individuation placed a stronger emphasis on self-acceptance than traditional conceptions of self-esteem. Therefore, self-acceptance involves long-term self-evaluation that entails awareness of and acceptance of one's own strengths and faults (Singer & Ryff 2008).

Women in Nepal face the possibility of being accused of witchcraft, subjected to torture, banished from their villages, or even put to death because of the pervasive belief in witchcraft. One account claims that a Dalit woman was assaulted, stripped naked, and forced to consume

human feces for the third time in three years. The woman's husband was sacked from his work, she had previously been fined 3,000 rupees for alleged witchcraft, and she had been prohibited from going to religious events (Schnoebelen, 2009). Punishment does not give people opportunities to change and become good people but instead it creates tension and fears and many may end up entering into the tunnel. This study is relevant to my study because it shows how belief in witchcraft has made witch victims to be treated harshly this denies them opportunities to be aware and accept themselves basing their weaknesses and strengths and their psychological well-being is interfered completely. The UNHCR personnel, consultants, interns, and colleagues, as well as outside researchers, participated in this study to address witchcraft beliefs and to release the initial findings of their investigation into issues relating to refugees. This study was done in Nepal with 3,000 respondents while the current study used 171 respondents. The current study used mixed method design to ascertain the relationship between witchcraft beliefs and the psychological well-being among the elderly people in Nyakumbati Sub-location in Masaba South Sub-county Kenya.

According to Atata (2018) on her study on: Aged Women, Witchcraft, and Social Relations Among the Igbo in South-Eastern Nigeria, the researcher found that elderly women are regularly branded as witches and as a result experience numerous sorts of violence, such as excruciating and extrajudicial executions brought on by isolation, stoning, beating, burning, exclusion, and prejudice and burning at the lowest social institution in Igbo society (the close family). There is no question that the safety and human rights of elderly women are in danger due to the witchcraft practiced by the Igbo people in South-Eastern Nigeria. Atata's study is relevant to the current study because it shows how the elderly people are not given an opportunity to do self-evaluation at their age and if possible help the young generation due to witchcraft beliefs. This study used an

exploratory approach to explain the implication of labeling an aged woman a witch and social relations in Igbo society in South-Eastern Nigeria. Twenty interviews were conducted with aged women who are victims of the witchcraft label and their relatives using qualitative methods of data collection, key informant interviews, and in-depth interviews. Data collected were analyzed using ethnographic content analysis. The current study used convergent parallel research design with 171 respondents to address witchcraft beliefs and the psychological well-being of the elderly people. The study was carried in Nigeria while the current study was carried in Kenya.

In East Africa, according to Angi Stone and Butera (2010), old ideas about what causes disability are still widely held. Because theories about cause can affect how a person or family is treated, causation is an important factor to take into account. Three categories have been used to categorize and explain various theories on the causes of disability: First, traditional animism involves the notion that illnesses are retribution for wrongdoings or the outcome of witchcraft practiced by other people. Second, the idea that God's will causes incapacity lies at the heart of Christian fatalism. Finally, medical determinist ideas accept the causes of disability as being explained by modern medicine. This study is relevant to the current study because it shows how witchcraft beliefs have interfered with peoples' well-being. The aim of the study is to explain the causes of disability using different causes while the current study addresses witchcraft beliefs and the psychological well-being. Witchcraft has been mentioned as one of the causes of disability; this shows how there is lack of self-awareness concerning disability. This study used interpretive literature analysis to address cultural attitudes and beliefs regarding disability in East Africa while the current study used convergent parallel research design to address witchcraft beliefs and the psychological well-being of the elderly people in Nyakumbati Sub-location Kenya.

According to Mbogo (2017), on the consequences of witchcraft on the well-being of high school students in Nairobi, Kenya, and their implications for educational leadership. From the study it was revealed that some students blamed witchcraft for their low academic performance from the study on the However, in practice, school absences may have unintended consequences that have an impact on academic achievement. This statement was made by a teacher who indicated that some students, particularly those who faint or hear voices, have trouble concentrating on their academic work. As a result they were sometimes sent home to seek help. This study is relevant to the current study because there is lack of self- acceptance from the students concerning their academic performance. This study differs from the current study in that its objective was to examine the consequences of witchcraft, including charges of witchcraft and its fantasies, on high school students' academic, social-economic, and spiritual wellness (adolescents). The study was carried out in Nariobi County while the current study was carried out in Nyakumbati sub-location Kenya and it addressed psychological well-being of the elderly people.

Omare (n.d) did a study the role of Abagusii religious beliefs and practices in violence to witch suspects in Kisii County, Kenya. According to the findings from the study, there are different categories into which vulnerable people who have been accused of witchcraft can be placed. People with physical disabilities (or any physical deformity, such as a huge head, bulging belly, red eyes, among others.), those with physical illnesses (epilepsy, TB, among others.), disabilities (such as autism, Down syndrome, among others.), or highly gifted people fall into the first category. The fact that this study examines the impact of witchcraft beliefs makes it pertinent to the current study. The study is a hypothesized paper that addresses Abagusii religious beliefs and practices contribute to violence to witch suspects in Kisii County. While the current study

addressed the witchcraft beliefs and the psychological well-being of the elderly people using convergent parallel research design.

Purpose in Life

According to Arslan and Saricaoğlu (2013) while citing Ryff; having a feeling of direction and purpose in life is one way to stay motivated. It is believed that individualism and freedom are intimately related to finding one's life's purpose.

In England according to Jackson (2006) did a study concerning witches, wives and mothers and their persecutions and confessions on witchcraft. He made an effort to address Christina Hole's issue with her voluntary confession. In conclusion, the Suffolk women who admitted to being witches also admitted to being "terrible" wives, "awful" mothers, and "bad" neighbors. It is impossible to overstate the county-wide witch-cultural, hunt's sociological, and psychological effects. Knowing that "witches" existed and were prevalent at home and abroad may have motivated every woman to take a critical look at her life, and some of them to come forward and confess. Within the setting of the witchcraft confession, women's concerns regarding their responsibilities as mothers and wives were on display. Jackson's study is relevant to the current study because it shows how witchcraft beliefs have affected the psychological well-being of the women mothers in the society by denying their freedom as human beings in the society but instead they were scared even of coming up to demand their rights as mothers and wives. This study differs with the current study because it is a demonological study with the aim of checking on how Witches, Wives and Mothers have been persecuted due to witchcraft confessions in England while the current study used a convergent parallel research design to address the relationship between

witchcraft beliefs and the psychological well-being of elderly people. This study was conducted in England while the current study was carried in Nyakumbati sub-location Kenya.

Witchcraft is omnipresent and it plays a role in every aspect of life, according to Pritchart (n.d.), who conducted a research among the Azande people of North Central Africa. The researcher noted that witchcraft is a significant theme in mental life where it serves as the backdrop to a wide range of oracles and magic. It is utilized in domestic activities such as homesteading, farming, fishing, and hunting as well as community activities including district and court life. Additionally, witchcraft has a big impact on language, technology, law, morals, religion, and manners. It is viewed as witchcraft: If a woman is moody and unresponsive to her husband, if a prince is aloof and cold to his subjects, if bright steals the groundnut crop, if game is aimlessly hunted in the bush, if women toil to bale water out of a pool only to be rewarded with a few small fish, in fact, if any failure or misfortune befalls anyone at any time and in relation to any of the numerous activities. The aim of the study was to address Witchcraft, oracles and magic among the Azande people while the current study's main objective was to address the relationship between witchcraft beliefs and the psychological well-being of the the elderly people. This study is a descriptive study while the current study used convergent parallel research design. This study was carried in Egypt among the Azande people while the current study was carried in Nyakumbati sub-location Kenya among the Gusii people.

According to Gershman (2015) on the study: Evidence from Sub-Saharan Africa and Beyond on Witchcraft Beliefs and the Depletion of Social Capital. The researcher concluded that the prevalence of witchcraft beliefs and accusations has contributed to a culture of suspicion and mistrust of family members and neighbors, in which those looking to start businesses or succeed

in their agricultural endeavors feel constantly threatened by those they know are envious of them and who they believe want them to fail. This study was based on the fieldwork from the Ulanga and Kilombero districts. Similar to this, prevalent witchcraft beliefs have led to a lack of trust among the populace in Singida town of Tanzanian, where locals are also concerned that their fellow business owners may use witchcraft to eliminate rivals. Due to the fact that it addresses witchcraft beliefs, this study is relevant to the current study. The aim of this study was to address relationship between witchcraft beliefs, a deep-rooted cultural phenomenon, and various elements of social capital while the current study addressed the relationship between witchcraft beliefs and the psychological well-being among the elderly people. This study used a novel survey to conduct the study while the current study used convergent parallel research one of the mixed method research approaches. This study was carried in Tanzania while the current study was carried in Nyakumbati Sub-location in Masaba South, Sub-county, Kisii County, Kenya.

Generally, among the Gusii people; Witchcraft beliefs are not necessarily supported by any empirical evidence, but rather by common myths and anxieties. The notion does, in fact, have moral, ontological, and epistemological repercussions for the entire community. The majority of these repercussions are detrimental to the wellbeing of society as a whole. For instance, it is well documented that witchcraft beliefs result in property destruction economically. People's personal rights are violated when suspects are lynched under the guise of punishment because they are not given a fair trial (Miencha, 2014). From this study due to lack of law in this community, purpose in life of the natives has been tampered with completely with the notion that witches can interfere with one’s life economically and the habit of punishing the suspected witches is a way of interfering with one’s rights. The main objective of the study was gender discrimination against women in the punishing of witches while the current addressed witchraft beliefs and the

psychological well-being on elderly people both men and women. The study used descriptive analysis while the current study used convergent parallel research design.

Positive Relations

Positive relationships enable people to connect with each other in a kind and trusting manner, care about each other's safety and comfort, maintain harmony and companionship, and recognize human relationships when they occur (Fariba et al., 2011).

In Tudor and Stuart England, suspicions frequently grow as a result of a string of petty disputes, but typically a specific event sets off an allegation. As a result, both witches and those who accuse them are almost usually from the same community, and accusations almost always stem from personal animosity that flares up when someone feels wounded. Witches are typically accused of causing personal harm rather than general harm, sometimes for causing property damage but more often for hurting people or animals. They think that witches use an occult force that manifests spontaneously or through ritual attack to create such harm (Bever, 2000). Positive relations need cooperation from the community members. Due to witchcraft beliefs on the suspected witches good relationship is affected and thus lack of a positive relationship. The main objective of this study was to address Witchcraft Fears and Psychosocial Factors in Disease in Stuart England while the current study's main aim was to address the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study used a descriptive survey to conduct the research while the current study used convergent parallel research design. This study was carried in England while the current study was carried in Nyakumbati Sub-location Kenya.

Atata (2018) conducted research on Aged Women, Witchcraft, and Social Relations among the Igbo tribe in Southern Nigeria. The researcher discovered that aged women in the Igbo tribe regularly face accusations of witchcraft from members of their families, households, and communities as a result of social and economic problems. This study also demonstrated that local beliefs about the existence of witchcraft and abuse of old women is unaffected by socioeconomic class or degree of education. Physical, social, economic, and psychological types of abuse against elderly women include beatings, deprivation and neglect/seclusion, starvation, and denial of basic necessities like health care. Other forms of abuse include labeling any elderly lady as a witch and forcing her to commit herself. This study is relevant to my study because aged women are made to suffer by their community members due to witchcraft beliefs. This study used an exploratory approach to explain the implication of labeling an aged woman a witch and social relations in Igbo society in South-Eastern Nigeria. Twenty interviews were conducted with aged women who are victims of the witchcraft label and their relatives using qualitative methods of data collection, key informant interviews, and in-depth interviews. Data collected were analyzed using ethnographic content analysis. The current study used convergent parallel research design with 171 respondents to address witchcraft beliefs and the psychological well-being of the elderly people. The study was carried in Nigeria while the current study was carried in Kenya.

In Mkamba village, Tanzania, according to Gershman (2015), due to fears related to beliefs in witchcraft, the locals are hesitant to cooperate and help one another. For instance, some have declined to help their neighbors with food because they fear charges of witchcraft if someone becomes ill after consuming the donated food. In a survey, the majority of the villagers acknowledged that the threat of charges of witchcraft is one of the primary causes of the fall in confidence. As a result of decreasing trust, which serves as the glue that binds communities

together, Nombo claims that such fear "damages intra-community connections."The link between HIV/AIDS and witchcraft only serves to intensify the lack of solidarity. This study is pertinent to the current study because it demonstrates how community members' willingness to assist and cooperate has been hampered by beliefs in witchcraft. Because it is a novel survey conducted in Tanzania with the goal of addressing Witchcraft Beliefs and the Depletion of Social Capital, this study differs from the current study. The current study explored the association between witchcraft beliefs and psychological well-being among the elderly in Nyakumbati Sub-location in Masaba South, Sub-county, Kisii County, Kenya, using a convergent parallel research design.

In Kisii County due to witchcraft beliefs different categories of people have been accused of witchcraft. People who exhibit any unique conduct, such as those who are obstinate, aggressive, thoughtful, withdrawn, or lethargic, as well as spouses who are difficult for their husbands to readily govern, fall into the second category (Omare, n.d). This study is relevant to the current study because there is lack of support and understanding within the community to those accused of witchcraft. This study differs with the current study because it is a qualitative study done through interviews and group discussions conducted with informants who were selected purposefully with the aim of addressing the role of Abagusii religious beliefs and practices in violence to witch suspects in Kisii County. The current study used a convergent parallel research design to address relationship between witchcraft beliefs and psychological well-being among the elderly in Nyakumbati Sub-location.

2.3.3 Influence of Witchcraft Beliefs on the Psychological Well-Being of the Elderly People

A research conducted in Bolivia, a country in Central America, reveals that this region is yet another hotbed of persecution in the twentieth century, according to Witches and Witch-Hunts. Particularly in indigenous villages without the involvement of the central government, accused witches have been burned or buried alive here. In Santa Cruz, there is a sizable group of witch refugees made up of people who have either been banished from their communities or have run away under death threats. In rural parts of both Guatemala and Haiti, violent mobs have also slain people who have been suspected of being sorcerers in addition to those who have been accused of being witches (Schnoebelen; 2009). This study is relevant to this study because it demonstrates how attitudes toward witchcraft victims and how people have been affected and influenced by beliefs in witchcraft. This study differs from the current study in that it was conducted by one researcher while the current study was carried out by UNHCR personnel, consultants, interns, and colleagues. The current study was carried out in Kenya, whereas other study was carried out in America.

Witchcraft beliefs are a world phenomenon. The experience that people have had with witchcraft causes them to dread, hate, and want to eradicate anyone suspected or accused of practicing witchcraft from society. They have been a primary emblem of evil virtually everywhere in the world. This trend has been experienced throughout the world. According to Kagema and Nyabwari (2014), a millennium after the birth of Christ, witchcraft and sorcery beliefs and practices were still prevalent in Britain. The British government denounced these activities, and anyone suspected of them was labeled a social outcast. This study is pertinent to the current study on the effects of magic and witchcraft. The main objective of this study was The Impact of Magic and Witchcraft in the Social, Economic, Political and Spiritual Life of African Communities while

the main objective of the study was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study utilized the social change theory developed by Lauren Fitzpatrick (1976). Social change is defined as a social process whereby the values, attitudes, or institutions of society become modified while the current study used convergent parallel research design. This study was conducted in Chuka; Kenya, whereas the current study was carried out in Nyakumbati Sub-location Kenya.

Iwata (2021) describes Witchcraft as the use of supernatural and socially unacceptable techniques or magical powers to influence events (Varine, 2019; Russell and Lewis, 2020; Nwatu, Ebue, Iwuagwu, Ene, and Odo, 2020). Witchcraft beliefs and practices have been witnessed by almost all people around the world and thus, is a global phenomenon. This means that it is thus, not only practiced by the Africans, but has been and is a part of everyday life through an individual or a community all over the world (Rio, MacCarthy and Blanes, 2017; Eboiyehi, 2017; Russell and Lewis, 2020). Evidence shows that witchcraft has been practiced in Europe, America, and Asia, Iwata while citing Mbondo (2006) the scholar notes that a thousand years after the birth of Christ, witchcraft and sorcery beliefs and practices have existed in Britain. As a result, the British government outlawed these activities, and those who engaged in them were barred from entering courts and other public settings. This means that witchcraft has been a way in which many people explain and react to evils or misfortune and to strange or extraordinary things. In other words, Iwata agrees with (Varine, 2019) that witchcraft is an ideology for the daily living. This study is relevant to the current study; because it has expressed how beliefs in witchcraft have affected people's well-being. The main objective of the study was witchcraft beliefs and practices: perceptions of tobacco growers in lupa and ngwala villages, tanzania while the current study's main objective was the relationship between witchcraft beliefs and the psychological well-being

of the elderly people. This study employed qualitative method while the current study employed a mixed method approach of convergent parallel research design. This study was conducted in Tanzania in Chunya and Songwe districts respectively while the current study was carried out in Nyakumbati Sub-location in Masaba South Sub-county Kenya.

In several regions of Africa, including Papua New Guinea, where 200 people are thought to have been slain in a single province a year, the persecution of alleged witches is clear. Although witnesses often choose not to testify out of complacency or fear, the penal law's Act of Sorcery allows for the punishment of those responsible for the killings of suspected witches. Several alleged witches have been subjected to a range of punishments, such as being tortured, thrown off cliffs, burned alive or buried alive, and dragged behind cars. Early in 2007, four ladies were killed for allegedly causing a fatal auto accident. 95% of individuals who are accused, tortured, and killed were women, according to a human rights defender (Sarah Garap) who was interviewed by Amnesty International. She also noted that those who might intervene run the risk of being accused and killed them. For instance, it is quite uncommon to find the deaths of supposed witches investigated or the perpetrators prosecuted (Schnoebelen, 2009). This study is pertinent to the current study since it demonstrates the steps that have been taken in this community to help witchcraft victims. Despite the similarities, this study differs from the current study in that it was conducted in Papua New Guinea by a team of researchers, including internal and external UNHCR staff members as well as consultants, interns, and associates while the current study was carried out in Kenya, Nyakumbati Sub-Location by a single researcher.

According to Ally (2015), who conducted a study on the: Impact of the Fear of Witchcraft on Social Cohesiveness in South Africa, the locals have been impacted by community members' beliefs in witchcraft in many ways. In addition to being an important aspect of people's life, witches are said to be capable causing a wide range of Socio-psychological calamities. These, together with the fictionalized accounts of witchcraft given, contribute to the fear of bewitching. A reduction in societal cohesiveness resulting from the fear of witchcraft fuels an upsurge in mistrust and conflict. It was believed that the disintegration of crucial links and networks that takes place when allegations of witchcraft are made is the reason why the dread of bewitchment appears in violent behavior against individuals who are accused. This study is pertinent to the current study because it demonstrates how belief in witchcraft had affected psychological well-being of the people. The main objective of the study was the impact of the fear of witchcraft on social cohesion while that of the current study was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study used qualitative approach to conduct the research while the current study used a mixed method approach of convergent parallel research design. This study was carried in South Africa while the current study was carried in Nyakumbati Sub-location in Masaba South Sub-county, Kisii County Kenya.

In Africa, both young and old members of society are subjected to abuse and the label of witchcraft. Unfortunately, becoming older has come to mean practicing witchcraft. In Nigeria, the Igbo population and the elderly are frequently accused of practicing witchcraft because of their vulnerability and lack of social support. Several older persons have been abused as a result of this, despite their active service and socio-economic contributions to the society. There have been several incidents of old individuals being mistreated, assaulted, burned alive, or stoned to death after being accused of being witches (Atata, 2018). This study is relevant to the current study

because it shows how witchcraft beliefs have interfered with the psychological well-being of the people in the society. The main objective of this study was Aged women, witchcraft, and social relations among the Igbo in South-Eastern Nigeria while that of the current study was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study used exploratory method where twenty interviews were conducted with aged women who are victims of the witchcraft label and their relatives using qualitative methods of data collection, key informant interviews, and in-depth interviews while the current study used a convergent parallel research design to address the relationship between witchcraft beliefs and the psychological well-being among the elderly people. This study was carried in Nigeria while the current study was carried in Nyakumbati Sub-location in Masaba South Sub-county, Kisii County, Kenya.

According to Schnoebelen (2009), witch hunts in Tanzania were among the well-documented internationally. In many cases, women and older women were the intended victims. There have been different accounts from the Tanzanian government, media, and non-profit organizations regarding the number of alleged witches who were mistreated or killed at various times throughout the past thirty years. This study is relevant to the current study because it shows how witchcraft beliefs have affected the psychological well-being of old women. The fact that this study is a collaboration amongst UNHCR employees, consultants, interns, and associates and outside researchers separates it from the current study, while the current study was carried out by one researcher. This study was conducted in Tanzania as opposed to the current study, which was conducted in Kenya.

Influence of witchcraft beliefs in Tanzania's districts of Ulanga and Kilombero, according to Gershman's (2015) study on "witchcraft beliefs and the erosion of social capital in sub-saharan Africa," The study found that a culture of skepticism and mistrust of witches has been generated in part by the prevalence of witchcraft beliefs and accusations of relatives and the neighbors, as well as a feeling of constant threat among those looking to start enterprises or be successful in their agricultural activities. In contrast, popular witchcraft beliefs in the Tanzanian town of Singida have a sense of unpredictability, distrust, and mistrust, making people scared of their fellow company owners who they have been led to believe may use witchcraft as a means of eliminating rivals. Due to worries about witchcraft assaults and accusations, parents in Musoma Rural district have discouraged their kids from dining in neighbors' homes and interacting with outsiders. Due to the fact that this study discusses the effects of witchcraft beliefs, it becomes relevant to the current study. The difference between this study and the current study, however, is that it is a brand-new survey conducted in Tanzania with the goal of addressing Witchcraft Beliefs and the Erosion of Social Capital. The current study explores the relationship between witchcraft beliefs and psychological well-being among the elderly in Nyakumbati Sub-location in Masaba South Sub-county, Kisii County, Kenya using a convergent parallel research methodology.

Assassinating those who are thought to be witches, according to Federici (2008), witch-hunting is the recurrent practice of punitive missions led by teenage boys acting as vigilantes or self-proclaimed witch hunters, which frequently result in the victim's death and the seizure of their property. Over the past 20 years, this has grown to be a significant issue that is still present, particularly in Africa. Just in Kenya, after being accused of practicing witchcraft, in the Southwest's Kisii district in May, eight women and three men were murdered (USA Africa Dialogue 5/24/08). This is also an indication that the natives have negative towards witches that

might be the reason why they highly support the harm to the suspects of witchcraft practice. This study is relevant to my study because it explains how witchcraft beliefs have influenced people psychological well-being in the community. The main objective of this study was Women, Witch-Hunting and Enclosures in Africa Today while the current study addressed relationship between witchcraft beliefs and the psychological well-being among the elderly people. This study is a cross-sectional study carried out in several countries while the current study used a convergent parallel research design under one researcher. This study addressed Africa while the current study was carried specifically in Nyakumbati Sub-location in Masaba South, Sub-county, Kisii County, Kenya.

Witchcraft is known as oborogi among the Abagusii of Western Kenya, claims Miencha (2014). Any person who exhibits evil or antisocial behavior, whether actual or imagined, is referred to as a witch (Omorogi). Men, women, and to some extent children are among them. Inheritance is one way to acquire witchcraft, but it may also be bought. Witchcraft is seen by Abagusii as a threat to social harmony in general and also as having psychological effects on people. Thus, it has been held responsible for a number of bad things, including death. In fact, there have been numerous instances of suspected witches being hurt, sometimes severely, or even lynched, as well as having their property and those of their families destroyed, according to press reports. Witchcraft (oborogi) belief is a technique for the Gusii people to locate the source of unexplainable adversity in society. It is not simply an intellectual concept for them; it is a live reality. It is viewed as a representation of human depravity that is exploited covertly and unjustifiably to harm others. Witchcraft promotes unwarranted exoneration and hostility between people. This study is pertinent to the current research because it demonstrates the impact of witchcraft beliefs on people's well-being. The main objective of the study was gender discrimination against women in the punishing

of witches while that of the current study was the relationship between witchcraft beliefs and psychological well-being among the elderly. This study used a descriptive analysis while the current study used convergent parallel research design.

2.3.4 Possible Interventions on Witchcraft Beliefs and the Psychological Well-Being on the Elderly People

Forsyth and Eves (2015) in their study on the Responses to Sorcery and Witchcraft Beliefs and Practises in Melansia; argued that church interventions to date have been sparse and urged greater collaboration between community, government, law enforcement, and church agencies in order to advance effective prevention strategies founded on Christian principles, human rights, and rational scientific argument. This study is relevant to the current study since it urges many organizations to work together and support those who have negative feelings about witchcraft victims. The main objective of this study was Developing Insecurity: Sorcery, Witchcraft and Melanesian Economic Development while that of the current study was relationship between witchcraft beliefs and psychological well-being among the elderly. This study used qualitative approach while the current study used convergent parallel research design. This study was carried in Melanasia while the current study was carried in Nyakumbati Sub-location in Masaba South, Sub-county, Kisii County, Kenya.

In South Africa as a way of coming ending up witchcraft beliefs, they came up with the Mpumalanga Witchcraft Suppression Act of (1957) which calls for an end to the practice of witchcraft. The Act forbids a number of witchcraft-related actions, including witch hunts, with the potential penalties of fines and jail. It is important to think about whether one may legally forbid someone from believing in any entity. The reason for focusing on the true issue, which is how beliefs are interpreted, is removed by arguing against the belief in witchcraft since it suggests a

lack of knowledge of the role the belief serves. These interpretations are essential because they support violent outbursts brought on by interpersonal tension and mistrust (Ally, 2015). This study is relevant to the current study because it addresses the effects of witchcraft beliefs on the psychological well-being of the people. The main objective of the study was the impact of the fear of witchcraft on social cohesion while that of the current study was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study used qualitative approach to conduct the research while the current study used a mixed method approach of convergent parallel research design. This study was carried in South Africa while the current study was carried in Nyakumbati Sub-location in Masaba South Sub-county, Kisii County Kenya.

According to Iwata (2021) from his study on Witchcraft Beliefs and Practices, Perceptions of Tobacco Growers in Lupa and Gwala Villages, Tanzania; the researcher suggests that the government and other non-governmental bodies (social workers) should take up the duty of raising awareness on the important aspects of witchcraft for social change and development while informing the public on the negative impacts and the erroneous aspects of such beliefs and practises. Religion and agricultural offices as social institutions should continue to discourage bad practises of witchcraft and encourage the promotion of scientific methods of cultivation and produce handling. The main objective of the study was witchcraft beliefs and practices: perceptions of tobacco growers in lupa and ngwala villages, tanzania while the current study's main objective was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study employed qualitative method while the current study employed a mixed method approach of convergent parallel research design. This study was conducted in Tanzania in Chunya and Songwe districts respectively while the current study was carried out in Nyakumbati Sub-location in Masaba South Sub-county Kenya.

In Nairobi County, to confront the witchcraft phenomenon, educational administrators, leaders, and curriculum developers must collaborate. This should be done in a way that empowers kids to develop healthy interpersonal relationships and deal with pressing issues. They should be taught how to recognize their own problems and find solutions without placing blame on others. In addition to psychiatric help and counseling, students also should be encouraged to receive instruction in how to respectfully manage spiritual difficulties (Mbogo, 2017). Mbogo's study is relevant to the current study because it gave a possible solution that assisted leaners to come out of the belief that witchcraft has made them to suffer in school up to the point of performing poorly. By doing this leaners and stake holders were in a position of solving their problems without any excuse and improve their psychological well-being. The main of objective of this study was to investigate the effects of witchcraft, including witchcraft accusations and witchcraft imaginations, on the academic, socio-economic and spiritual welfare of high school students (adolescents) while that of the current study was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. In this study Data was collected from a purposeful sample of ten (10) students and four (4) teachers who were known to have been witnesses of such experiences while in the current study convergent parallel research design was used to collect data from 171 respondents. This study was carried in Nairobi County while the current study was conducted in Kisii County.

In a study by Onyancha (2014) titled "The Impact of Beliefs in Witchcraft and Magic on Attitudes Toward Sustainable Agricultural Productivity in Gucha District," one of his recommendations was to provide peasant farmers at all levels with pertinent scientific information about sustainable agricultural productivity. Government should take into consideration setting up demonstration units in its administrative hubs, such as locations or/and divisions, in this regard.

This study gave possible solutions on how people who are affected by witchcraft beliefs due to their poor agricultural production should be receive awareness and come out to start working hard without any excuse from witchcraft. The main objective of this study was the Impact of Beliefs in Witchcraft and Magic on Attitudes toward sustainable agricultural productivity while that of the current study was the relationship between witchcraft beliefs and the psychological well-being of the elderly people. This study used qualitative approach while the current study used a mixed method approach of convergent parallel research design.

2.4 Research Gaps

A research gap, according to Wolf (2012), is a subject or issue that has not been addressed by any of the previous studies or research in your field. There may be a research gap when a thought or novel idea hasn't been thoroughly investigated. If all the current research is obsolete and has to be replaced or updated, you may occasionally uncover a research gap. Additionally, it might allude to a particular community that hasn't received much research. The study will attempt to pinpoint some of the issues or concerns that have not been adequately or at all addressed in the field of study based on the definition of a research gap.

Despite the commendable studies that have been done on witchcraft beliefs in the past, there are certain limitations that the current study strives to address. The gaps noted by the current study include the following: From the early studies that have been conducted conflicting findings have been identified. A lot of generalizations in addressing the impact on witchcraft beliefs have been identified. The current study aims at addressing these factors in order to contribute to the growing discourse on this subject.

Early studies tend to rely on either quantitative or qualitative paradigms of research separately. Each of these paradigms, used separately, has limitations; for instance it is very difficult to use qualitative data alone may not be validated, generalized, or test significance of variation in certain constructs under study. On the other hand, quantitative data alone may not be able to obtain subjective meaning of patterns revealed by figures. The approach also tends to generalize findings without regard to individual and cultural differences. The current study combines both paradigms in a single study to complement each other and bring out a holistic picture of witchcraft beliefs through the use of convergent parallel research design.

Almost all the previous studies have tried to use other instruments exclusive of the SPSS as an instrument has never been used. The current study will use this instrument together with interviews results. Also from the empirical reviews witchcraft beliefs have been addressed with other issues but psychological well-being has been left out. There is no study on witchcraft beliefs which has been conducted in Nyakumbati Sub Location and which is addressing the psychological wellbeing of elderly people. To counter this; this study tried to address witchcraft beliefs and the psychological well-being in this area.

2.5 Conceptual Framework

Conceptual framework shows relationships among variables. The independent variable is Witchcraft Beliefs. Witchcraft is an abstract thing which people talks about. The study checked on whether the respondents beliefs in witchcraft through evaluating; first the level of witchcraft prevalence, second, to identify how witchcraft have influenced them and finally to determine their experiences on Witchcraft. Psychological well-being was the dependent variable. The study examined the impact of witchcraft beliefs on elderly people's psychological health, paying particular attention to the domains of self-acceptance, healthy relationship, and sense of purpose in life. Moreover, the intervening variables tried to show the respondents' stand on witchcraft beliefs. The intervening variable included religious beliefs for example Christianity, assisted the researcher to determine how people measure witchcraft beliefs with Christianity, personal awareness assisted the researcher understand the level of awareness on witchcraft among the respondents and finally, personal characteristics which assisted the researcher to know how the respondents view witchcraft from a personal level.

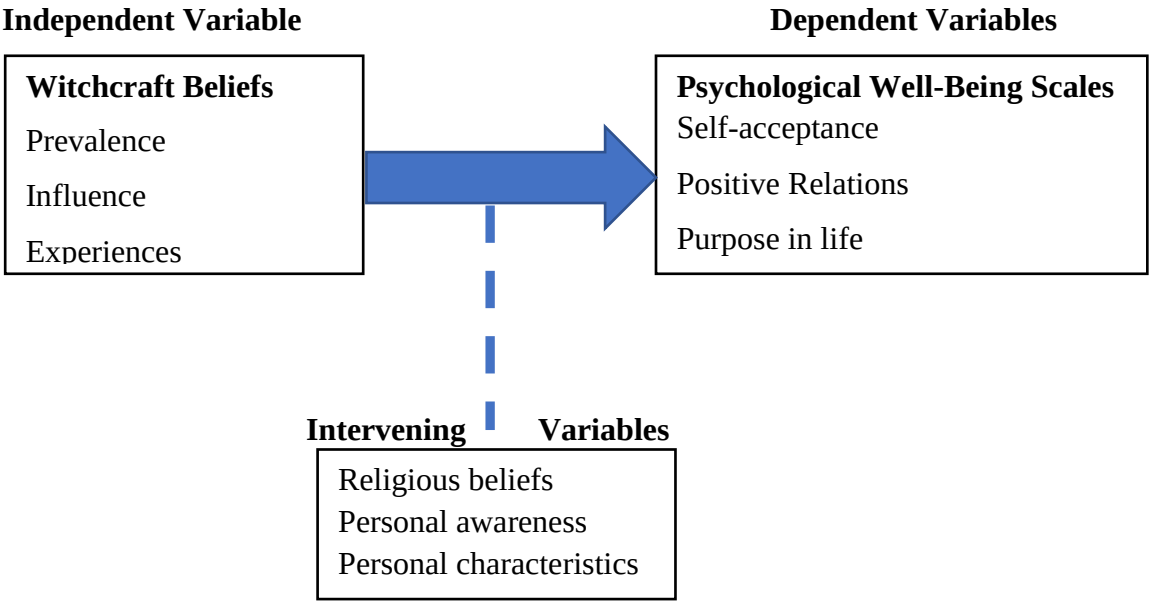

Figure 1: Conceptual Framework

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter covers the study region and population, the sampling strategy, the data collection methods, and the pilot testing. Data quality control, data collection techniques, data analysis and presentation, and ethical issues were also discussed.

3.2 Research Design

Convergent parallel mixed method research design was adopted; it is the least time-consuming and most well-known of the basic and advanced mixed methods procedures. Both qualitative and quantitative methodologies can be used to increase the validity of the results. After careful consideration, the researcher decided to use this study design. The researcher collected both quantitative and qualitative data, separately evaluated them, and then compared the findings to determine if they were verified or disagreed with one another, according to (Creswell, 2014). The researcher's goal was for both qualitative and quantitative data to offer various forms of information, frequently in-depth qualitative participant opinions and quantitative instrument scores that together produced outcomes that should be the same.

3.3 Study Area

The study targeted on Gusii elderly people of Masaba South Sub-County. The study was carried in Nyakumbati Sub-location. This is one of the largest and colonial sub-locations in the sub-county. The area has 21 villages with 21 village elders. The study area was chosen because there have been a lot of persecutions and killings, neglect and isolations due to allegations of witchcraft. The Gusii people embrace Christianity than other religions. Despite their high population density and lack of available land, the Gusii people continue to mix farming and animal

husbandry. Due to the sociocultural significance of livestock, such as the payment of bride wealth, cattle herding is highly appreciated. This area has been having periods of peace with neighboring communities have been experienced and this has led to intermarriages with the neighboring communities.

3.4 Study Population

The study population comprised of elderly male and female living in Nyakumbati Sub-location from the 21 villages whose ages are from 70yrs and above. For proper identification of this study population, the researcher used the elderly who were receiving cash transfer from the government of Kenya. From the social services office in Masaba South Sub-County those who had attained the age of receiving cash transfer from the government in Nyakumbati Sub-location were 280. The researcher decided to use elderly people as the study population because they are the most experienced people in life and long serving in the study area. Because of their experience in life they were able to give a detailed experience concerning the study. On the other hand, elderly people were be honest and free to share.

3.5 Sampling Procedure and Sample Size

In order to assess or predict the prevalence of an unknown piece of information, event, or result in connection to the broader population, Kumar (2011) defines sampling as the act of selecting a small group of people (a sample) from a larger population (the sampling population). Kumar goes ahead to define a sample as a portion of the population in whom the researcher is most interested. In order to assure that every member of the population had an equal chance of being chosen, the researcher utilized random sampling in this study. For the researcher, simple random sampling was appropriate. There were 280 people in the Nyakumbati Sub-location that were part of the study. The researcher applied the Yamane Taro sample size calculation formula of arrive at

the working sample size. Israel (2013) claims that Taro Yamane's (1967) sampling method offers a more straightforward technique to determine sample sizes.

$$n=N/1+N\ (e)2$$

n= Signifies the sample size

N= Study Population

e= Margin of error

n=280/1+280(0.05)2

n=280/ (1+280(0.0025)

n=280/1+0.7

n=280/1.7

n=164

The sample size for quantitative data was 164 respondents. In addition, the researcher interviewed the clan elders. According to Nthambi (2014), in the study; An Investigation on the Effects of Rewards on Employee Performance, while citing Mugenda & Mugenda (2003) the researcher says that 30% of the target population makes for a strong presentation. Thus, the researcher used 30% approach to get the village elders for interview. Nyakumbati Sub-location had 21 clan elders 30% of the population was 7 clan elders. Using purpose sampling in qualitative data collection the researcher selected the clan elders who were 70 years and above. Thus, the sample size for qualitative data had 7 respondents. The total sample size used was 171 respondents.

Table 1

Sampling Matrix

Nyakumbati Sub-Location in Masaba South Sub-County.	Population for Elderly And Village Elders in Nyakumbati Sub-Location.	Sample Size Using Yamane/ Mugenda Sampling Formulas
	280	164
	21	7
Total Sample Size		**171**

Table 1 show the study area Nyakumbati Sub-location. The target population was 280 elderly people receiving cash transfer for old people from the government. There are 21 villages with 21 village elders. The sample size is 164 respondents for quantitative data and 7 respondents for qualitative data. Total sample size is 171 respondents.

3.6 The Data Collection Instruments

Instruments for data collection are things that are used to get information from respondents. To gather data, the researcher used two tools.

3.6.1 Interviews

Interviews served as the initial instrument. The researcher employed semi-structured interviews. According to Easwaramoorthy and Zarinpoush (2006) in a semi-structured interview, the interviewer uses a list of prepared questions, and the respondents respond in their own terms, to guarantee that all respondents gave information on the same subject; the researcher developed a topic guide that acted as a checklist. Parallel to asking follow-up questions for clarification, the researcher conducted in-depth study on topics depending on the respondent's answers. As a result,

semi-structured interviews helped the researcher identify the areas where it was necessary to systematically gather in-depth data from a variety of respondents.

3.6.2 Questionnaire

The second instrument was a questionnaire. A questionnaire, according to Kumar (2011), is a list of questions that responders must answer and then record. People that fill out surveys read the questions, make educated guesses about the likely replies, and then submit their answers. The primary difference between an interview schedule and a questionnaire is that an interview schedule is created by the interviewer, who also records the respondents' responses, while a questionnaire is created by the respondents themselves. The questionnaire was administered collectively because the researcher targeted the elderly people receiving their cash transfer in different places within the sub-locations. This ensured a very high response rate because on receiving their due they turned in large numbers. Also the questionnaire involved Ryff scale of psychological well-being for the respondents. According to Croudace (2009) while citing (Ryff 1989; Ryff and Keyes 1995) Ryff's multidimensional Psychological Well-Being Scales (PWB) are one of the most used survey tools. The researcher realized that this scale was developed specifically to evaluate the positive aspects of psychological functioning along six theoretically motivated dimensions: autonomy, favorable relationships with others, environmental mastery, personal growth, purpose in life, and belief in the importance of one's life (Self-acceptance). Self-acceptance, positive relationships, and purpose in life were the three motivational characteristics used by the researcher.

3.7 Pilot Testing

Before the main study pilot testing was conducted in Nyakumbati Sub-location in Masaba south sub-county. Six respondents were subjected to the interview and six respondents for questionnaire. The respondents for pilot testing came from elderly people who had retired from

civil servant work not less than 5years. Pilot testing was necessary to know whether the instruments were free from error to improve accuracy in the study. The sample size that was chosen was outside from the targeted sample size and population to test the instruments. Two instruments were be used to test data quality. The purpose of the pilot study was to contextualize the normative instruments that will be used, which included a questionnaire and an interviewing guide. In order to plan the data collection approach, the researcher needed to be familiar with the area of investigation, which the pilot study provided. The quantitative data were evaluated using the Cronbach's reliability test, and the qualitative data were evaluated using content analysis. A 73% score on the reliability test was obtained.

3.8 Data Quality Control

This is the process that the researcher carried to make sure that the instruments that were used for the study were fit and applicable in order to increase quality of the study.

3.8.1 Reliability and Validity of instruments for Quantitative Data Tools

According to Kumar (2011); reliability is used to describe the level of precision or accuracy in the measurements made by a research instrument. For an instrument to be more reliable, a good study needs to have a reduced degree of error. In order to achieve this requirement for dependability, the research tool (questionnaire) must be steady and consistent in order to be accurate and predictable, which will raise reliability. When considering consistency and stability, it is important to keep in mind that an instrument's reliability increases with the degree of consistency and stability. The instrument was used in test/retest procedures by the researcher, who administered it under identical or comparable circumstances twice. The goal of the study was to make the device more reliable. When it comes to a study method, the concepts of appropriateness

and accuracy are known as validity. Therefore, an instrument's validity is determined by its capacity to measure the variables it was created to. According to Kumar (2011), while citing (Smith, 1991) validity refers to the extent to which the researcher measured the variables they intended to evaluate. In order to assure the study's validity, the researcher made sure that the instrument of the study had to correspond with the justification of each question in light of the aims of the investigation.

3.8.2 Trustworthiness and Credibility for Qualitative Data Tools

Credibility, transferability, dependability, and conformability are the four criteria that qualitative research uses to determine validity and reliability. According to Kumar (2011), who cites Guba and Lincoln (1994). These four indicators determine trustworthiness in a qualitative study. In the constructivism paradigm, reliability is a criterion for assessing the goodness or quality of an inquiry. Citing Trochim and Donnelly (2007), Kumar claims that establishing credibility entails demonstrating that the findings of qualitative research are trustworthy or believable from the standpoint of the study participant. Since qualitative research studies focus on people's views, experiences, feelings, and beliefs, the respondents are considered to be the best judges of how well the research findings reflect their thoughts and sentiments. Therefore, the researcher made sure that trustworthiness was achieved by following the right procedures that was to allow the respondents to give their views without any interruption.

3.9 Data Collection Procedures

Before field work, the researcher obtained introduction letter from the Department of Psychology at the Catholic University of Eastern Africa Nairobi Campus in order to seek research license from the National Commission for Science and Technology and Innovation (NACOSTI). Permission for use of the standardized questionnaires was obtained from the tool developers and

is attached in the appendices. The researcher gathered materials before the actual data collection guided by the research budget .The date and time for collecting data was planned earlier to avoid inconveniences during study. Other plans were put in place in order to achieve particular stages of writing as a way of ensuring completion of the study on time.

The researcher reported to the following leaders: The Governor Kisii County, County Director of Education Kisii County, County Commisioner Kisii Conty and Deputy County Commissioner of Masaba South Sub-County. The researcher briefed the administration on the purpose of the visit. Letters of identification from the university and research license from NACOSTI were helpful in preventing any speculation or suspicion. The researcher then proceeded to the participants guided by the institution staff and introduced himself and the research team before issuing questionnaires to the participants nominated to take part in the study. Less respondents participated in the qualitative research than in the quantitative research. This is due to the fact that, in qualitative research, the goal of data collection was to identify and collect information from a small sample, but to do so in a comprehensive manner; in contrast, a large sample was required in quantitative research in order to carry out meaningful statistical tests. The equal number of people was surveyed for data on the qualitative and quantitative databases.

The quantity of data gathered from each individual was constrained by the larger qualitative sample. A questionnaire's design was pleasing to the sight, easy to understand, and the questions were organized in a logical order. The questionnaire was created by the researcher using an interactive format. Respondents were intended to sense personal communication from this. An interactive statement clarifying the issue's significance was used in place of a sensitive question or one that respondents might feel uncomfortable responding. In an effort to set these remarks apart

from the questions, the researcher also tested using a different font. By selecting separate samples from the same population during the data collecting process, the researcher followed best practices while ensuring that the individuals in each sample were distinct from one another. In order to create categories of information that were subsequently examined in a quantitative phase, the study investigated the qualitative data.

3.10 Data Analysis and Presentation

Convergent parallel mixed method design was employed by the researcher. The researcher ensured that both qualitative and quantitative data offered various forms of information, frequently in-depth qualitative perspectives of participants and quantitative scores on instruments, and that when combined, they produced outcomes that should be the same. The qualitative findings were the starting point for the researcher, who subsequently contrasted them with the quantitative findings. Statistical Package for the Social Sciences (SPSS) version 22 was used to examine the quantitative data. Descriptive statistics like mean and standard deviation as well as inferential statistics like Pearson's correlation were employed for research questions 1, 2, and 4 respectively. After this, the results from the study were analyzed and presented in tables and figures. Qualitative data was analyzed using content analysis starting from the identification of common trends from the responses of the respondents. Next trends and phrases were coded into units followed by emerging themes.

3.11 Ethical considerations

This refers to the guidelines that will help the researcher to conduct a study without any discords in the field.

3.11.1 Seeking Consent

In order for respondents to give their informed consent, they must be sufficiently informed about the information that will be requested of them, why it is needed, how it will be used, how they are expected to engage in the study, and how it may directly or indirectly affect them. It is crucial that the consent be given voluntarily and without any type of coercion. According to Kumar (2011), who cites Schinke and Gilchrist (1993), all informed-consent procedures must adhere to the following three requirements defined by the National Commission for the Protection of Human Subjects (NCPHS): Participants must be of legal age to consent, be given enough information to make an informed choice, and their consent must be freely given and uncompelled. The term competency, which is concerned with the moral and intellectual ability of participants to consent, was taken into consideration by the researcher. For instance, the researcher left out some very old people, those with diseases that prevented them from making educated decisions, people going through difficult times, and people who couldn't understand the language used for the research.

3.11.2 The Possibility of Causing Harm to Participants

According to Kumar (2011) while citing Bailey (1978), says that risky social research methodologies could include things like discomfort, anxiety, harassment, breach of privacy, or humiliating or dehumanizing practices. The researcher carefully considered whether the respondents' participation was likely to hurt them in any way before beginning to gather data from them. The researcher then had to confirm that the risk was low. The term "minimal risk" refers to a level of danger or discomfort in the research that is not more than what is typically experienced

in daily life. If the researcher endeavored to protect the respondents from any damage but the method of information gathering resulted in fear or harassment that is unethical.

3.11.3 Maintaining Confidentiality

It is unethical to disclose a respondent's information to third parties for purposes other than study. In some cases, identifying the study population is necessary to contextualize the results. The researcher made sure that at least the data provided by respondents was kept anonymous in order to protect confidentiality. To avoid engaging in this unethical practice, the researcher identified respondents using codes rather than their real names. It is unethical to identify a specific respondent and the information provided by him or her. As a result, the researcher took care to identify the information's source using the appropriate codes after gathering it from the respondents. The researcher made an effort to identify the respondents up until the end of visits in case it was necessary to return to them. The researcher took extra precautions to ensure that no one else could access the information in such circumstances. This was crucial since it was unethical to be careless in failing to maintain the anonymity and confidentiality of the data collected from the respondents.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND DISCUSSION OF FINDINGS

4.0 Introduction

This chapter discusses the study findings based on data gathered using questionnaires and interviews. Descriptive statistics were presented and summarized using frequency, percentages, tables, and figures. Qualitative data was analyzed and presented using content analysis. The main objective of the study was to examine the relationship between witchcraft beliefs and the psychological well-being of the elderly people in Nyakambati Sub-location. The target population of this study was the elderly people living in Nyakumbati Sub-location receiving cash transfer for old people from the government and the village elders.

The chapter is divided into six sections. The first section presents the response rate of the respondents; second section discusses the demographic information of the respondents. The third section explores the prevalence on witchcraft beliefs on the elderly people. The fourth section assesses the three levels of psychological well-being and how it has been affected by witchcraft beliefs; the fifth section tests the influence of witchcraft beliefs and the psychological well-being among the elderly people in Nyakumbati Sub-location and finally the last and sixth part addresses the possible interventions on witchcraft beliefs and the psychological well-being of the elderly people.

4.1 Response Rate

This also refers to the return rate; this is the number of the respondents who turned up from the targeted population.

Table 2

Response Rate

Respondents	Participants Targeted	Actual Participants	Return Rate (%)
Elderly People	164	151	92%
Village Elders	7	7	100%

Table 2 shows the respondent rate for both qualitative and quantitative data. For quantitative response rate was 92% while that of qualitative data was 100%. According to Mundy (2002), depending on the sort of study, a different number of responses would likely be required. A 60% response rate may be acceptable, though 70% would be preferred, in a survey of a population with a specific ailment or a general population survey that attempts to describe knowledge or behaviors. The study's response rate is consistent with Mundy's advice.

4.2 Demographic Information of Respondents

The researcher selected 164 respondents who were elderly men and women receiving cash transfer from the government as a way of identifying those who have attained 70yrs and above. Some 7 clan elders were also selected for interviews. The total sample was 171 of which 164 elderly people were expected to respond to self-administered questionnaires while 7 clan elders were interviewed. All the 164 elderly men and women were issued with the questionnaires while all the 7 clan elderly were interviewed. A total of 13 elderly people pulled out of the study leaving 151 who completed and returned all the questionnaires. While all the 7 clan elders participating in

the interviews to completion adding the total number of participants who successfully completed the study up 158. The study covered age and gender of respondents as produced in the following tables.

4.3 Gender of the Respondents

The gender of participants was analyzed in order to establish true representation the participants in terms of their sex. Gender was an important factor in this study because it is one of the individual differences that could affect the results of the study. Table 1 shows the distribution of the participants by gender.

Table 3

Gender Distribution

	Frequency	**Percent**
Male	71	47.0
Female	80	53.0
Total	**151**	**100.0**

The study covered both male and female. Table 3 shows that majority of the participants were females forming 53.0% of the sample while the male formed 47.0% of the participants. This is an indication that both genders had opportunity to participate in the study; this makes the findings not to suffer from any gender biasness. Also the researcher was aware that, some of the stereotypes in the society could affect the subjective interpretation of participants' world view and this presentation was necessary to address this issue.

4.4 Prevalence of Witchcraft Beliefs

In this objective there were six items that were used to measure the prevalence of witchcraft beliefs and the following findings were from the participants.

Table 4

Prevalence on Witchcraft Beliefs

Prevalence of witchcraft Beliefs	Strongly Agree	Somewhat Agree	A little Agree	Neither Agree nor Disagree	A little Disagree	Somewhat Disagree	Strongly Disagree	Total
People believe in witchcraft	85	27	12	14	2	5	6	151
	56.3%	17.9%	7.9%	9.3%	1.3%	3.3%	4.0%	100%
Beliefs in witchcraft have interfered with relationships in the community	73	27	17	16	4	5	9	151
	48.3%	17.9%	11.3%	10.6%	3.6%	3.3%	6.0%	100%
Witchcraft practices are dangerous in the community	91	20	20	8	1	4	7	151
	60.3%	13.2%	13.2%	5.3%	0.7%	2.6%	4.6%	100%
Witchcraft practices are feared within the community	93	14	18	10	1	4	11	151
	61.6%	9.3%	11.9%	6.6%	0.2%	2.6%	7.3%	100%
Witchcraft activities are carried out in hidden manners	94	19	11	15	3	5	4	151
	62.3%	12.6%	7.3%	9.9%	2.0%	3.3%	2.6%	100%
People are vulnerable to witchcraft activities	63	31	17	17	2	5	16	151
	41.7%	20.5%	11.3%	11.3%	1.3%	3.3%	10.6%	100%

From the table; on the statement “People belief in Witchcraft” The results indicate that on strongly agree there were 85 respondents representing 56.3% and on strongly disagree there 6 respondents representing 4.0%. This suggests that the majority of senior citizens practice witchcraft. The findings are reinforced by Kohnert (1996), who noted that the most problematic part of this concept is the belief in "black" magic or witchcraft, which is employed to cause harm to other people for selfish reasons. The majority of Africans, including peasants, businesspeople, politicians, and even internationally known scientists and Christian church leaders, believe that witchcraft poses a serious threat to African society. The results, however, differ from those of the cross-sectional study carried out in 95 nations worldwide. This study provides strong evidence that witchcraft beliefs are not widely held in many parts of Europe or the United States. For example, the proportion of people who believe in witchcraft varies across Europe, from roughly 10% (ten percent) in Scandinavia to over 60% (sixty percent) in Latvia, Ukraine, and Greece (Gershman, 2021). Additionally, the conclusions are supported by the qualitative data. One of the village elders said that: *“Many villagers avoid associating, intermingling or sharing with someone who might be suspected to be a witch” (Respondent 3, May, 2022).*

Also Gershman (2022) goes on to note that, 95% of witchcraft believers consider themselves either Christian or Muslim showing that respective sets of beliefs and values are compatible. The prevalence of witchcraft beliefs is higher among Muslims, although this pattern is driven by crosscountry differences, particularly between Muslim countries in North Africa and the Middle East and predominantly Christian Europe. The findings also concur with that of Wyk (2004) who noted that; Africans enquiring about the reality and actual existence of witches and witchcraft. According to those reports questions on whether or not witchcraft is a reality, are typical white man’s questions. Africans never ask such questions, because to them witches and

witchcraft are part of their everyday reality. Older and recent popular-scientific studies report extensively on the living reality of witchcraft or "black magic". This has been supported by one participant who reported that:

> *People don't discuss about witchcraft as we are doing now gentleman. From our parents and grandparents we know that witchcraft is a reality in our daily live. The challenge we encounter is to overcome it because in many circumstances we fear to challenge it because it is a spirit that lives with a person (Respondent, 5, May, 2022).*

The findings also agree with that of Eves and Forsyth (2015) who said that despite the fact that development practitioners have paid relatively little attention to the issue of sorcery and witchcraft. At best, secular development practitioners have seen these occult beliefs as totally unfathomable, while at worst; they have disdained them as utterly primitive and, as merely a set of beliefs, of little significance. Melanesians' firm belief that sorcerers or witches are responsible for many of their misfortunes and the grim reprisals that result, however, has required development practitioners to take the issue more seriously. It is, in fact, extremely difficult to understand life in the cultural area of Melanesia (Papua New Guinea, Solomon Islands, Vanuatu, Papua, New Caledonia and Fiji), without an appreciation of the role and significance of sorcery and witchcraft there. This is supported also by one responded who reported that:

> *People can condemn witchcraft in public but in sincere in many occasions people in their daily activities before starting any important projects either short term or long term they usually seek the protection of sorceress to avoid bewitchment. This is for both Christians and Non-christians (Respondent 1, May, 2022).*

On the statement “Beliefs in witchcraft have interfered with relationships in the community” The results indicate that on strongly agree there were 73 respondents representing 48.3%. At the same time on strongly disagree there were 9 respondents representing 6.0%. This implies that a quite number of the elderly people belief in witchcraft within the study area. The findings are similar to the findings of Joshi et al. (2006) reported that the Oraon tribe in Central India had a strong belief in witchcraft. This group of people believes there is a strong belief in a witch's powerful abilities, which are regarded to be the source of the worst tragedies and illnesses. Witches are seen with distrust and suspicion by the tribe as a tremendous threat to society as a whole. They are said to harm people, property, agricultural land, animals, and other things. They might seriously affect the entire neighborhood. Witches are referred to as bisahi in Oraon. Men and women can also become bisahis, though references to female bisahis are more prevalent. According to reports, the majority of female witches are elderly or childless women. In support of the fact that beliefs in witchcraft have interfered with the relationships in the community, one of the respondents said that;

> *“We are living in a society of suspicion because of witchcraft activities. We cannot eat nor drink or visit our neighbors freely and share our progress and prosperity because of the tendencies of bewitchment. We thought all will be well but the situation is the same. Our children and grandchildren have copied the same habit and as we age things are not good. God knows” (Respondent, 7, May, 2022).*

The findings also have been supported by the study of Gershman (2015) who noted that the ubiquity of witchcraft beliefs and accusations had contributed to a culture of suspicion and mistrust of kin and neighbors, in which those seeking to establish businesses or succeed in their agricultural activities feel perpetually under threat from those whom they know to be jealous and

whom they believe wish them to fail. Similarly, in the Tanzanian town of Singida widespread witchcraft beliefs breed of uncertainty, suspicion, and mistrust while people are afraid that their fellow business owners may practice witchcraft as a means getting rid of competitors. Also in the Musoma Rural district, parents discourage their children from eating in neighbours' houses and interacting with strangers because of the fears of witchcraft attacks and accusations.

The findings also agrees with that of Eves and Forsyth (2014) who noted that given the emphasis on sociality in Melanesian conceptions of humanity, it is hardly surprising that those who are singled out as witches are often people who defy social norms by eschewing sociality. People say that witches do not share they are considered greedy and selfish individuals who forsake the commensal sharing of food to feed themselves at the expense of others. Indeed, more generally, witches are the epitome of the antisocial person, who defies the norms and conventions of everyday life.

On the statement "Witchcraft practices are dangerous in the community" 91 respondents strongly agreed representing 60.3% and 7 respondents strongly disagreed representing 4.6%. The findings implies that majority of the elderly people agreed that witchcraft practices are dangerous in the community compared to the few who disagreed with the statement. The findings have been supported by Biri and Manyonganise (2022) who realized that witchcraft among the Shona people is extensively. The Shona people constitute the largest tribal group in Zimbabwe and they comprise a number of divergent ethnic groups such as the Zezuru, Karanga, Manyika, Budya, and Korekore, among others. From the study it is evident that witchcraft is one of the most disdained practices among the Shona: the children of witches are mocked and have a difficult time finding

a marriage partner. Witchcraft is perceived as one of the major causes of retrogression in every aspect of life. The qualitative data also supports the findings:

> *"Many villagers they brought cases saying that their neighbors whom they suspect to be witches have been disturbing them especially during the night by throwing soil on their roofs or pushing their windows or doors while calling their names"(Respondent,5,2022).*

Also the findings agrees with Gershman (2015) said that characterizing witchcraft beliefs that are common for most societies. First, witchcraft is normally used to explain the origins of misfortunes, especially unexpected ones, such as illness or death, crop failure, and business problems. Second, malevolent acts of witches are believed to be driven by hostile feelings like envy, jealousy, resentment, hatred, greed, or desire for revenge. In the context of the main narrative on the relationship between social capital and witchcraft beliefs, these essential common features of the latter are likely to be more important than the possible variations in details. This is supported by one participant who reported that:

> *Witchcraft and witches are not good things at all. The reason to say so is that if it happens that your neighbor is a witch as many issues had received as a village leader; doing a good progress has been a problem due to jealousy and ill motive from the witches (Respondent, 4, May, 2022).*

Bauer (2017) disagrees with the findings from the study conducted in Ghana to address Cultural Foundations for Fear of Witchcraft in Africa. From the study it is noted that despite the fact that witchcraft is feared because of its evil impact on people, there is also the associated belief that witchcraft can provide supernatural power to "enhance one's ability to perform extraordinary feats. This view holds that witchcraft powers can be used for personal improvements, social

advancement, gaining of wealth, protection from sickness and danger, and giving people the ability to reveal secrets and see into the future.

From the information in table 3 concerning the statement "Witchcraft practices are feared within the community" 93 respondents strongly agreed representing 61.6% and 11 respondents strongly disagreed representing 7.3%. These findings reveal that many elderly people agree that there are a lot of fears when it comes to witchcraft practices. The study reveals that witchcraft beliefs have made individuals to be reluctant in cooperating and aiding one another due to witchcraft-related worries. Gershman (2015) conducted the study in the Tanzanian community of Mkamba, which supports the findings. For instance, some decline to help their neighbors with food because they fear charges of witchcraft if someone becomes ill after consuming the donated food. From the study, majority of the villagers acknowledged that the threat of charges of witchcraft is one of the primary causes of the fall in confidence. These findings were also supported by one of the village elders in the qualitative data:

> *"People don't feel free with their neighbors especially on sharing their achievements they have made either academically on their children or economically with the feeling that some of their neighbors might interfere to pull them down using means of witchcraft" (Respondent 1, May, 2022).*

Gershman (2022) goes on to note that witchcraft beliefs produce two kinds of fear: the fear of bewitchment and the fear of witchcraft accusations. Both fears can be severe: bewitchment may result in great misfortune, according to believers, whereas an accusation of witchcraft may entail severe sanctions, from destruction of property to ostracism and killing. These witchcraft related fears force people to regulate their behavior in order to avoid both angering a witch and being labeled as one. Some of the direct consequences involve mutual suspicion, mistrust, anxiety,

and aversion to individual wealth accumulation, reduced social mobility, and low incentives for entrepreneurship, risk taking, and economic self-advancement in general. The same fears and forces also generate an overall tendency towards conformity and preservation of status quo.

On the statement “Witchcraft activities are carried out in hidden manners” The results indicate that those on strongly agree were 94 respondents representing 62.3% and on strongly disagree they were 4 respondents representing 2.6%. The findings imply that majority of the respondents agreed that witchcraft activities are carried out in hidden manners. Wyk (2004) conducted a study on African witchcraft from a theological perspective among the Dogon people, and his findings corroborate the findings. He came to see that this society does not view witchcraft as something that belongs in the night or in the jungle, but rather as something that is bad and not a regular part of village life. Therefore, evil is something that is alien to humans. Witches don't have a shadow, according to a Dogon proverb, which denotes that they cannot be identified. However, they also acknowledge that "witches" might have personalities or be humans. Therefore, "witches" are regular people from the community who are unknown to the community. Mbogo (2017), who conducted research on; the effects of witchcraft on the wellbeing of high school students in Nairobi County, compared the findings as well. According to the study's findings, 70% of respondents said they had personally observed a case of witchcraft among their peers. A school principle further indicated that out of every 20 pupils, roughly 8 are influenced by the witchcraft phenomenon. The findings are also supported by the qualitative data:

> *“Villagers don’t allow their children to eat or drink in their neighbors’ homes because they fear that they might be secretly bewitched and loose focus in life” (Respondent, 2, May 2022).*

"Many villagers avoid especially during the night associating, intermingling or sharing with someone who they suspect to be a witch" (Respondent 3, May, 2022).

The findings also are supported by that of Leistner (2014) who said that Witchcraft includes the use of harmful medicines, charms, magic and any other means or devices for causing illness, misfortune or death to persons or animals, and also for attracting hail storms or causing a lack of rain. Witches are believed to operate mainly at night, when they transform themselves into animals – hyenas, snakes, baboons, and so forth and travel great distances to perform their evil deeds.

On the statement "People are vulnerable to witchcraft activities" The results indicate that on strongly agree there were 63 respondents representing 41.7% and on strongly disagree there were 16 respondents representing 10.6%. From the findings this implies that many of the elderly people are vulnerable to witchcraft activities considered to the low number of elderly people who disagreed to be vulnerable to witchcraft activities. The findings have been supported and contrasted by Gershman (2022) who carried a study on Witchcraft Beliefs, Social Relations, and Development; witchcraft beliefs produce Dread of being bewitched and terror of being accused of witchcraft are two different types of fear. Both phobias can be extremely harmful: bewitchment, in the eyes of believers, may bring about immense calamity, whilst a witchcraft charge may result in harsh punishments, such as property destruction, social exclusion, and even murder. People are forced to control their behavior due to beliefs in witchcraft in order to avoid upsetting a witch and getting accused of being one. However, it has been claimed that witchcraft beliefs encourage redistributive norms within the confines of already-existing social institutions, which has been proposed to promote group cohesion. A conservative factor, witchcraft beliefs can help maintain social order and in-group loyalty. The qualitative data also supports the findings:

"Crying cats and owls are believed to be a sign of bad omen brought through witchcraft in the village. If any cat or owl will be found crying the villagers will unite to make sure that they have killed it as a way of doing away with such bad omen in the village" (Respondent 4, May 2022).

"People fear to talk about witchcraft activities even when they seek for reconciliation on their differences; they believe that if they start talking about witchcraft, it might follow them in their families" (Respondent, 7, May, 2022).

4.5 Pearson Correlation on Levels of Psychological Well-being and Witchcraft Beliefs

The degree and direction of the relationship between two measured variables are displayed by the Pearson correlation. Correlation coefficients can range from -1 to +1 depending on how strong the association is. A perfect negative correlation is represented by a correlation value of -1, and a perfect positive correlation is represented by a correlation coefficient of +1. If the correlation value is zero, there is no correlation between the two variables. The degree and direction of the relationship between two measured variables are displayed by the Pearson correlation. Correlation coefficients can range from -1 to +1 depending on how strong the association is. A perfect negative correlation is represented by a correlation value of -1, and a perfect positive correlation is represented by a correlation coefficient of +1. There is no correlation between the two variables if the correlation value is zero. When the correlation coefficient is between |0| and |<r<|0.300|, it means the relationship is weak, between |0.300| and |<r<|0.700|, it means the relationship is moderate, and between |0.700|<r<|1|, it means the relationship is strong (Muriithi, 2019).

Table 5

Pearson Correlation between self-acceptance and Witchcraft Beliefs

		Witchcraft Beliefs	Self-acceptance
Witchcraft Beliefs	Pearson Correlation	1	.153
	Sig. (2-tailed)		.061
	N	151	151
Self-acceptance	Pearson Correlation	.153	1
	Sig. (2-tailed)	.061	
	N	151	151

From the study the relationship between witchcraft beliefs and self-acceptance scores was (r=0.061). This belongs to $|0.000| \leq r < |0.300|$ which implies that the strength of relationship is weak. This implies that belief in witchcraft has affected the self-acceptance in a weak way among the elderly people. The results are consistent with those of Atata (2018), who looked into witchcraft and social relationships among elderly women in Igbo South-Eastern Nigeria. The researcher discovered that elderly women suffered a variety of human rights violations as a result of their frequent accusations of being witches, including painful and extrajudicial killings caused by beating, burning, exclusion, discrimination, stoning, and isolation in the smallest social institutions (the findings). Additionally, it concurs with Angi-stone and Butera (2010), who discovered during their research in East Africa that traditional animism includes the notion that infirmities are either the consequence of other people's witchcraft or are a punishment for wrongdoing. Similarly, it agrees with Mbogo (2017) who realized that some students blamed witchcraft for poor academic performance. At the same time the findings agrees with the views from the respondents:

"We are poor young man because of witchcraft activities in our society. Good dairy cows were killed; bright boys and girls have been bewitched and lost focus in life. We are here worried as we age and wonder about the prosperity of the coming generation"(Respondent, 3, May, 2022)

Table 6

Pearson Correlation between positive relations and Witchcraft Beliefs

		Witchcraft Beliefs	**Positive Relations**
Witchcraft	Pearson Correlation	1	.080
Beliefs	Sig. (2-tailed)		.331
	N	151	151
Positive	Pearson Correlation	.080	1
Relations	Sig. (2-tailed)	.331	
	N	151	151

According to the study, there is a moderately strong correlation (r=0.331) this ranges in |0.300|≤r<|0.700|this implies that there is a moderate relationship between positive relationship ratings and beliefs in witchcraft. This suggests that the beneficial relationships with the elderly have been slightly impacted by witchcraft belief. These are in agreement with Atata (2018), who studied the Igbo tribe in Southern Nigeria and studied older women, witchcraft, and social interactions. He noted that older women in the Igbo nation are usually mistaken for witches by their family, household, and community as a result of socioeconomic challenges in the society. This study also demonstrated that socioeconomic status or level of education have no bearing on local beliefs regarding the existence of witchcraft or the mistreatment of elderly women. Additionally, Gershman (2015) agrees with the findings in light of the study Witchcraft Beliefs and the Erosion of Social Capital: Evidence from Sub-Saharan Africa and Beyond. His empirical investigation, which mainly focused on trust, revealed a strong association between trust and other

facets of social capital. According to the primary survey sample, persons who identify as witchcraft believers and those who reside in regions where such beliefs are more prevalent are significantly less likely to donate to charities and participate in religious group activities. The qualitative data also supports the findings when one of the village elders said that:

> *"Witches are bad people who can harm, kill and destroy without any mercy. We don't allow nor associate with those who have been suspected to be witches in our homes freely because of who they are and what they practice"(Respondent,6,May, 2022).*

Table 7

Pearson Correlation between Purpose in Life and Witchcraft Beliefs

		Witchcraft Beliefs	Purpose in life
Witchcraft	Pearson Correlation	1	.052
Beliefs	Sig. (2-tailed)		.530
	N	151	151
Purpose in life	Pearson Correlation	.052	1
	Sig. (2-tailed)	.530	
	N	151	151

According to the study, there was a moderate association between witchcraft beliefs and purpose in life, with correlation coefficients of (r=0.530) $|0.300| \leq r < |0.700|$ this implies that belief in witchcraft has affected the purpose in life moderately among the elderly people. The findings are in line with Pritchart's (n.d.) who said that witchcraft among the Azande people has a significant influence on technology and language, as well as law and morals, etiquette, and religion. Witchcraft is to blame for any failure or misfortune that befalls anyone. If bright steals the groundnut crop, if game is futilely hunted in the bush, if women laboriously bale water out of a pool and are rewarded with a few small fish, if a wife is moody and unresponsive to her husband,

or if a prince is cold, it could be the result of witchcraft at any time and in relation to any of his numerous activities. The findings are also supported by the qualitative data:

> *"Compared to Christianity witchcraft is faster in making our enemies to fear and respect our properties since many people can hide in Christianity to harm you secretly"(Respondent 7,May, 2022).*

The findings has been supported by that of Bauer (2017) who noted that Witches are believed to cause serious diseases like stroke, tuberculosis, AIDS, and many other illnesses by "pointing a finger at their victims, through food poisoning, and by mixing some magical potions with the soil on which their victims footprints are made to inflict pain on them. Natural causes are not considered and are unthinkable women are barren because someone has put a curse on them; unemployment does not have a natural cause someone else got the job so the person who did not get it is bewitched.

Also this finding has been contrasted by that of Schnoebelen (2009), who conducted a study on Witchcraft claims, refugee protection, and human rights: a review of the evidence, also contrasted the findings. The researcher discovered that old women in Ghana are unfairly accused of being witches and may suffer physical abuse, murder, or expulsion from their homes. There are reports of violence against women who are labeled as witches in every region, but the north is particularly affected since there are more settlements there where women who are suspected of witchcraft might find safety and shelter from being persecuted by their own group or family. Also Eves and Forsyth (2015) contrasts the findings by noting that People can fear those who are close as well as those who are more distant. It is often assumed that people living in close proximity in the same community share the same interests, but this is not necessarily so. Communities that

appear to be socially harmonious from the outside, may, in fact, be far from it fractured by mistrust, suspicion and hatred.

4.6 Influence of Witchcraft Beliefs on the Psychological Well-Being of the Elderly People

Table 8

Pearson Correlation between Witchcraft Beliefs and the psychological well-being of the elderly people

		Witchcraft Beliefs	Psychological Well-Being
Witchcraft Beliefs	Pearson Correlation	1	.171
	Sig. (2-tailed)		.035
	N	151	151
Psychological Well-Being	Pearson Correlation	.171	1
	Sig. (2-tailed)	.035	
	N	151	151

According to the study, there was r=0.035 correlation between psychological well-being ratings and beliefs in witchcraft. This is from |0.00|<r<|0.300|. The score suggests that the relationship's strength is weak. This suggests that the effects of witchcraft beliefs on the elderly's psychological health were controllable. Sesi (2018), did a research on understanding witchcraft among the Digo Muslims community who lives in the coast of Kenya. Sesi concluded from the study that, despite the fact that more than 90% of the Digo population is Muslim, they still tend to blame witchcraft for most disasters and problems, and they also prefer using conventional techniques to address socioeconomic issues. Witchcraft beliefs among the Digo people goes hand in hand with the belief in Christianity. These findings contrasted with the findings of Kagema and Nyabwari (2014) who realized in their study that a thousand years after the birth of Christ, witchcraft and magic were still practiced and believed to exist in Britain. The British government

denounced these activities, and anyone accused of them were labeled social misfits. Witchcraft is a crucial aspect of people's life, and witches are believed to be capable of a variety of socio-psychological catastrophes, according to Ally (2015), who contrasts the findings. These finding were also supported by one of the village elder respondent who reported that:

> *"Despite the challenge of believing in witchcraft we are moving on with life in our community by trying to make our place better as we pray for those who have been suspected to practice witchcraft to change from their bad ways and join us in community building. With God everything is possible" (Respondent, 4 , May, 2022).*

Bauer (2017) disagrees with the findings by noting that; even though many Africans believe that there are positive mystical powers in the world, most view witchcraft as threatening and negative. Witchcraft is often believed to be the cause of untimely deaths, the inability of a wife to conceive, failure in important school examinations, and many other areas where witchcraft limits what a person can do or achieve. Witchcraft disrupts, interferes with, and hinders the development and growth of individuals and families. In Ghana there is the "belief that witches can tamper with one's destiny, given at birth by God. This can bring about confusion in the life of an individual, usually expressed in acute immoral acts and social disorientation.

The influence of witchcraft beliefs on the psychological well-being of the elderly people in Nyakumbati Sub-location in Masaba South Sub-County, is real and it cuts across the study area.

4.7 Possible Interventions on the effects of Witchcraft Beliefs on the Psychological Well-Being

Table 9

Government Intervention

	Frequency	Percent
Strongly agree	88	58.3
Somewhat agree	19	12.6
A little agree	15	9.9
Neither agree nor disagree	11	7.3
A little disagree	1	.7
Somewhat disagree	8	5.3
Strongly disagree	9	6.0
Total	**151**	**100.0**

From the information in table 9 on strongly agree there were 88 respondents representing 58.3% and on strongly disagree there were 9 respondents representing 6%. The findings of this study shows that the majority of the respondents strongly agreed that the government should take charge and address the challenges related to witchcraft beliefs. These findings are supported by Ally (2015) who in a study realized that in South Africa the government has an Act that forbids a variety of witchcraft-related behaviours, witch-hunting, fines, and imprisonment are potential outcomes. Similarly, Miencha (2014) supports the findings on the government's role concerning issues related to witchcraft. In a study on gender discrimination against women while punishing the witches among the Abagusii of South-western Kenya, the study revealed that the Witchcraft Act of 1925 governs witchcraft and the associated practices in contemporary Kenyan positive laws. The various penalties for witchcraft-related acts are outlined in this section. The act, however, leaves open the question of what exactly witchcraft is. It is predicated on pressuring the defendant

to enter a guilty plea. As a result, people who are discovered in possession of items deemed to be witchcraft paraphernalia frequently claim they are using them for medical reasons. It is also challenging to refute this claim because traditional medicine is a valid form of treatment. On the other hand, from the respondents of qualitative data, two of the respondents said that:

> *"The government in cooperation with its leaders in grassroots has the capacity to come up with proper ways of addressing challenges related to witchcraft to avoid torture and harm among the community members" (Respondent, 2, May, 2022).*

> *"The only way to address issues related to witchcraft in our society the government has a big role because it has the manpower in addressing this issue in a peaceful and proper way"(Respondent, 6, May, 2022).*

Table 10

Church Intervention

	Frequency	**Percent**
Strongly agree	107	70.9
Somewhat agree	17	11.3
A little agree	11	7.3
Neither agree nor disagree	11	7.3
A little agree	1	.7
Somewhat disagree	2	1.3
Strongly disagree	2	1.3
Total	**151**	**100.0**

From the results presented in table 10, on strongly agree there were 107 respondents representing 70.9% and on strongly disagree there were 2 respondents representing 1.3%. These findings shows that the majority of the respondents strongly agreed that the government should take charge to address challenges related to witchcraft beliefs compared to the few who disagreed

with the role that the government has to play in issues related to witchcraft. This agrees with Forsyth and Eves (2015) who investigated on Responses to Sorcery and Witchcraft Beliefs and Practices in Melanesia; They argued that church interventions to date have been sparse and called for greater collaboration between community, government, law enforcement, and church institutions in order to advance effective preventative methods based on Christian teachings, human rights, and rational argument from science. At the same time Nyongesa (2019) carried out a study on Understanding the Effect of Witchcraft on Church Growth in Kenya today. According to the research, Nyongesa confirmed that the church in Africa needed to address the sanctity of life and the implications of taking action in order to eradicate the belief in witchcraft. It is crucial to convey to society that the law exists and should be upheld in order to safeguard one's life. This shows how Africa's ignorance of some phenomena continues to claim the lives of innocent people. The qualitative study also supported these findings; one of the respondents said that:

> *"Despite the challenges they encounter, churches are in a good position on helping those who have been affected due to the belief in witchcraft. Prayers of cleansing and advises from the anointed men and women of God will assist than depending on mere words from common villagers" (Respondent, 6, May, 2022).*

Table 11

Academic Field Intervention

	Frequency	**Percent**
Strongly agree	90	59.6
Somewhat agree	26	17.2
A little agree	14	9.3
Neither agree nor disagree	9	6.0
Somewhat disagree	6	4.0
Strongly disagree	6	4.0
Total	**151**	**100.0**

From the information in table 8 90 respondents representing 59.6% strongly agreed whereas 6 respondents representing 4.0% strongly disagreed with the statement. It is clear that the majority of respondents representing 59.6% strongly agreed that the academic community should take the initiative and deal with the problems associated with witchcraft beliefs. The respondents who strongly agreed recorded a high percentage compared to those who strongly disagreed. The findings are supported by Mbogo (2017) who said that to confront the witchcraft phenomenon, educational administrators, leaders, and curriculum developers must collaborate. This should be done in a way that empowers kids to develop healthy interpersonal relationships and deal with pressing issues. The Qualitative data also agreed with the findings. Some respondents said:

> *"Schools have the capacity of helping children to address issues related to belief in witchcraft as a way of helping them to weigh out their level of performance without blaming anybody on their poor performances"(Respondent 6, May,2022).*

> *"As parents and guardians tries to mold their children on good morals also the academic field should join in hand with the parents and guardians to assist children to address issues related to witchcraft" (Respondent, 1, May, 2022).*

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

The chapter includes a summary, conclusions, and suggestions based on the research's findings. The chapter ends by outlining potential areas for further research.

5.1 Summary of the Study

The general purpose of the study was to investigate the relationship between witchcraft beliefs and the psychological well-being among the elderly people in Masaba South, Sub-County, Kisii County. The review of related literature associated with witchcraft beliefs and psychological well-being was done. The study adopted the mixed method approach of convergent parallel research design. The target population consisted of 280 elderly people living in Nyakumbati Sub-location receiving cash transfer for old people from the government of Kenya. The researcher used simple random sampling to select 164 elderly people for quantitative data. Using Mugenda and Mugenda 30% formula was used to select 7 village elders for qualitative data. The total sample used in the study was 171 participants of which 7were were village elders.

Data were collected using standardized questionnaires, a self-developed questionnaire and interview guides. Experts were used to validate the self-developed questionnaire witchcraft beliefs. Quantitative data were analyzed using Statistical Package for Social Sciences (SPSS). Qualitative data were coded, categorized and presented in form of themes and narratives. The data analysis enabled the researcher to construct and develop major findings guided by the research objectives and questions.

5.2 Summary of the Findings

This section involves: The summary of the findings following the objectives of the study.

5.2.1 Prevalence of Witchcraft Beliefs in Masaba South, Sub-county, Kisii County

Based on the findings of this study, there was an indication that the majority of the elderly people in Nyakumbati Sub-location in Masaba South Sub-County expressed how the belief in witchcraft have affected their lives. There were six aspects on the prevalence of witchcraft Beliefs. From the first aspect (People believe in witchcraft) there were 85 respondents who answered strongly agree representing 56.3% and on strongly disagree there were 6 respondents representing 4.0%. The second aspect was (Beliefs in witchcraft have interfered with relationships in the community) there were 73 respondents representing 48.3% who answered on strongly agree and 9 respondents representing 6.0% answered on strongly disagree. The third aspect was (Witchcraft practices are dangerous in the community) in this aspect 91 respondents representing 60.3% answered on strongly agree compared to 7 respondents representing 4.6% who answered on strongly disagree. From the Fourth aspect (Witchcraft practices are feared within the community) on this aspect 93 respondents representing 61.6% answered on strongly agree compared to 11 respondents representing 7.3% who answered on strongly disagree. The fifth aspect was (Witchcraft activities are carried out in hidden manners) in this aspect 94 respondents representing 62.3% answered on strongly agree and 4 respondents representing 2.6% answered on strongly disagree. The sixth and last aspect was (People are vulnerable to witchcraft activities) in this aspect 63 respondents representing 41.7% answered on strongly agree and 16 respondents representing 10.6% answered on strongly disagree.

From the findings on this objective showed the majority of the elderly people in the study area believe in witchcraft and it has affected their daily lives compared to the few who doesn't believe in witchcraft.

5.2.2 Levels of psychological wellbeing of people in Masaba South Sub-county, Kisii County.

This part had three domains of Psychological Well-Being (Self-acceptance, Positive Relations and Purpose in life). From the findings each domain showed different relationships with witchcraft beliefs. The results imply that there was a weak relationship of (0.061) between witchcraft beliefs and self- acceptance. On Purpose in life, the results showed that there was a moderate relationship of (0.331) with witchcraft beliefs and finally there was a moderate relationship of (0.530) between witchcraft beliefs and purpose in life.

From the findings the relationships between the three domains of psychological well-being and witchcraft beliefs there is a clear indication that witchcraft beliefs among the elderly people in the study area is not something alien but something really.

5.2.3 Influence of Witchcraft Beliefs on the Psychological Well-Being of the Elderly People in Masaba South Sub-county, Kisii County.

The findings reveal that there exist a weak relationship of (0.035) between witchcraft beliefs and the psychological well-being. This implies that despite the belief in witchcraft the elderly people from the study area are able to manage and carry their daily lives without more stress.

5.2.4 Possible Interventions on witchcraft beliefs and its effects on the Psychological well-being on the elderly people in Masaba South Sub-County Kisii County.

From the findings it shows that on government intervention 88 respondents representing 58.3% answered on strongly agree and 9 respondents representing 6.0% answered on strongly disagree. On the Church intervention 107 respondents representing 70.9% answered on strongly agree compared to 2 respondents representing 1.3% who answered on strongly disagree. And finally on academic field intervention 90 respondents representing 59.6% answered on strongly agree compared to 6 respondents representing 4.0% who answered on strongly disagree. The findings revealed that majority of the respondents agreed that the three institutions have a role to play on intervening on witchcraft beliefs: The Government, Church and Academic field have a role of intervening on witchcraft beliefs effects on the psychological well-being of the elderly people.

5.3 Conclusion

The purpose of this study was to: (i) to identify the prevalence of witchcraft beliefs and the psychological well-being among the elderly people in Nyakumbati Masaba South Sub-County, Kisii County, (ii) to explore the levels of psychological well-being of elderly people in Nyakumbati Masaba South Sub-County Kisii County, (iii) to assess the influence of witchcraft beliefs on the psychological well-being of elderly people in Nyakumbati Masaba South Sub-County, Kisii County',(iv) to identify the possible interventions that will improve the psychological well-being of the elderly people in Nyakumbati in Masaba South, Sub-County, Kisii County, Kenya.

The study concluded that there was a high rate on the prevalence on witchcraft beliefs, on the levels of psychological well-being the study indicated that there was a weak relationship of (0.061) between witchcraft beliefs and self- acceptance. On Purpose in life, the results showed that there was a moderate relationship of (0.331) with witchcraft beliefs and finally there was a moderate relationship of (0.530) between witchcraft beliefs and purpose in life. On the influence on witchcraft beliefs the study showed a weak relationship of (0.035) between witchcraft beliefs and the psychological well-being. And finally on possible interventions there was a high urge on the three institutions (Government, Church and Academic institutions) to intervene in order to improve the psychological well-being of the elderly people

5.4 Recommendations for the Study

Recommendations were made to three stakeholders who would be essential in the implementation of the findings of this study. These stakeholders include: County Government of Kisii, the Church and finally the academic field.

To the County Government the study recommended that as policy makers they should come up with means and ways to create awareness on issues related to witchcraft. For this recommendation to be effective they should do away with the 'self-proclaimed' counselors and employ professional social workers, counselors and psychologists to cater for the elderly peoples' psychological well-being.

To the Church the study recommended that as an institution should come up with spiritual coping mechanisms to address challenges faced by the elderly people due to witchcraft beliefs. For this to be effective they should employ a mechanism where they should be able both the spiritual leaders and all the faithful to reach the elderly people in their homes.

To the academic field the study recommended that as a learning institution they should come up with proper mechanisms to assist learners from the early age to accept and care for the elderly people without discrimination from issues related to witchcraft beliefs.

5.5 Further Studies

- Witchcraft Beliefs and the Psychological Well-Being among young People.
- Factors contributing to the suspicions to label elderly people as witches.

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APPENDICES

APPENDIX I: CONSENT TO PARTICIPATE IN RESEARCH

You're being requested to participate in the filling of the questionnaire of the research that will be conducted by the George Mayaka Nyakweba who is a post graduate student in the Catholic University of Eastern Africa. The research aims to assess the psychological well-being and witchcraft beliefs in your area. You're requested to fill the questionnaire voluntarily with your own understanding without any disturbance. Your feedback will be secured with confidentiality since you will not be allowed to give your personal details. Upon completion of this research your sharing might be put in public but without your personal details. The study aims to end in June 2022.

Yours Sincerely,

Signature

APPENDIX II: QUESTIONNARE

A. Background Information

Age [ ]

Gender Male [ ] Female [ ]

A. Prevalence of Witchcraft Beliefs

For the following questions **1**= strongly agree **2**= strongly agree **3**= a little agree **4**= neither agree nor disagree **5**= a little disagree **6**= somewhat disagree **7**= strongly disagree

Instructions: Tick the number which is appropriate for you (The following will apply to all the items)

1. "People believe in witchcraft"

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

2. "Beliefs in witchcraft have interfered with relationships in the community"

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

3. "Witchcraft practices are dangerous in the community"

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

4. "Witchcraft practices are feared within the community"

Strongly disagree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

5. "Witchcraft activities are carried out in hidden manners"

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

6. "People are vulnerable to witchcraft activities"

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

B. Levels of psychological wellbeing tools (1995) of people in Masaba South Sub-county

1. "I like most parts of my personality."

Strongly agree [ ] Somewhat agree [ ] A little agree [ ] Neither agree nor disagree [ ]

A little disagree [ ] Somewhat disagree [ ] Strongly disagree [ ]

2. "When I look at the story of my life, I am pleased with how things have turned out so far."

Strongly agree [ ] Somewhat agree [ ] A little agree [ ] Neither agree nor disagree [ ]

A little disagree [ ] Somewhat disagree [ ] Strongly disagree [ ]

3. "In many ways I feel disappointed about my achievements in life."

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

4. "Some people wander aimlessly through life, but I am not one of them."

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

5. “I live life one day at a time and don't really think about the future.”

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat agree [ ] strongly agree [ ]

6. “I sometimes feel as if I've done all there is to do in life.”

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little agree [ ] somewhat agree [ ] strongly disagree [ ]

7. “Maintaining close relationships have been difficult and frustrating for me.”

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

8. “People would describe me as a giving person, willing to share my time with others.”

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

9. “I have not experienced many warm and trusting relationships with others.”

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

B. Possible Interventions

1. “Government stake holders should come up with legal ways to address challenges related to witchcraft”.

Strongly agree [ ] S=somewhat agree [ ] A little agree [ ] nether agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

2. “ The Church should work hard to cool down emotional thoughts effected from belief in Witchraft”

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree [ ]

3. “The academic field should come with ways to assist learners to address the issue related to witchcraft”.

Strongly agree [ ] somewhat agree [ ] a little agree [ ] neither agree nor disagree [ ]

A little disagree [ ] somewhat disagree [ ] strongly disagree[ ]

Interview Guide Questions

1. Witchcraft seems to be a reality in many communities.
    a. Can you talk about this phenomenon in your community?
    b. What are some of the effects that have been brought up by witchcraft?
2. Witches have not come publicly and be proud of their activities. To your opinion why do you think they do so?
3. Witchcraft beliefs have interfered with social cohesion in the society. To your opinion, how do community members respond to bring unity in your community?
4. What could be your suggestion to the government and church institutions in the process of addressing witchcraft related problems?

APPENDIX III: RYFF SCALE

Iam George A student in the Catholic University of Eastern Africa Nairobi- Karen. Currently I am planning to conduct a study using ryff scale psychological well-being as one of my tools in collecting Data on witchcraft Beliefs and the psychological wellbeing on elderly people. Kindly grant me permission to proceed a head. Looking forward to hear from you.

Yours sincerely,

George Mayaka

Greetings,

Thanks for your interest in the well-being scales.
I am responding to your request on behalf of Carol Ryff.
She has asked me to send you the following:

You have her permission to use the scales for research or other non-commercial purposes.

They are attached in the following files:

"Ryff PWB Scales" includes:
- psychometric properties
- scoring instructions
- how to use different lengths of the scales
  (see note about the 18-item scale, which is not recommended)

“Ryff PWB Reference Lists” includes:
- a list of the main publications about the scales
- a list of published studies using the scales

There is no charge to use the scales and no need to send us the results of your study.
We do ask that you please send us copies
of any journal articles you may publish using the scales to:
berrie@wisc.edu and cryff@wisc.edu.

Best wishes for your research,

--

Theresa Berrie
UW-Madison Institute on Aging
berrie@wisc.edu
Hours: Tues-Thurs, 7:30am-4:30pm

From: georgemayaka20@gmail.com <georgemayaka20@gmail.com>
Sent: Tuesday, February 15, 2022 1:01 AM
To: CAROL RYFF <cryff@wisc.edu>
Subject: Re: Permission to use the Ryff Scale Psychological Well-Being

APPENDIX IV: PERMISSION LETTER FROM THE UNIVERSITY

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA

Faculty of Arts and Social Sciences

Department of Counseling Psychology

Our Ref: CUEA/DVC-ACAD/FASSc/Psychology/NACOSTI/004/April 2022

Date: 22nd April, 2022

The Director
National Commission for Science, Technology and Innovation
NAIROBI

Dear Sir/Madam

RE: GEORGE MAYAKA REG.NO. 1039937

I am writing to introduce to you **GEORGE MAYAKA** who is a final year Master's Degree student at The Catholic University of Eastern Africa, Nairobi – Kenya, and to request you to assist him to accomplish his academic research requirements.

George's Master's Degree specialization is in Counseling Psychology. He has completed all course work requirements for this programme. However, every student in the programme is required to conduct research and write a report/thesis submitted during the final years of studies.

Accordingly, George's research topic has been approved. He will conduct research on the following topic:

"Witchcraft beliefs and Psychological well being of elderly people in Masaba South Sub County, Kenya"

Thanking you in advance for any assistance you give to George.

Sincerely,

22 APR 2022

Dr. Stephen Asatsa,
HOD, PSYCHOLOGY

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA (CUEA) P.O. BOX 62157 00200 Nairobi – KENYA
Tel: 020-2525811-5, 8890023-4, Fax: 8891084, Email: psychology@cuea.edu, Website: www.cuea.edu
Founded in 1984 by AMECEA (Association of the Member Episcopal Conference in Eastern Africa)

\

APPENDIX V: AUTHORIZATION LETTER FROM KISII COUNTY GOVERNMENT



KISII COUNTY GOVERNMENT
COUNTY SECRETARY
12 MAY 2022
RECEIVED
P. O. Box 4550 - 40200, KISII.

GEORGE MAYAKA NYAKWEBA
P.O BOX 16-40202
KEROKA
12/5/2022

TO THE COUNTY SECRETARY
P.O BOX 40200
KISII

Dear Sir/Madam,

RE:REQUEST FOR AUTHORIZATION TO CONDUCT MY RESEARCH IN MASABA SOUTH SUB COUNTY

Following the directions from NACOSTI, I am requesting you to allow me conduct my research in the above mentioned area.The research will be for academic purposes in attainedment for Masters Of Arts Degree in Counselling Psychology in Catholic University Of Eastern Africa.

The research is supposed to commence immediately.

I look forward to your kind consideration.

Yours faithfully

George Mayaka

Authorized
SBA, Nyaribari Masaba
received and assisted as necessary

CHIEF OFFICER
ADMINISTRATION, ENFORCEMENT AND DEVOLVED UNITS
13 MAY 2022
KISII COUNTY GOVERNMENT
P. O. Box 4550 - 40200, KISII.

APPENDIX VI: NACOSTI PERMIT

REPUBLIC OF KENYA

NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Ref No: **622269**

Date of Issue: **04/May/2022**

RESEARCH LICENSE



Authorized
12/5/2022
COUNTY DIRECTOR OF EDUCATION
KISII COUNTY

This is to Certify that Mr.. GEORGE MAYAKA NYAKWEBA of Catholic University of Eastern Africa, has been licensed to conduct research in Kisii on the topic: WITCHCRAFT BELIEFS AND THE PSYCHOLOGICAL WELL-BEING OF ELDERLY PEOPLE IN MASABA SOUTH, SUB-COUNTY, KISII COUNTY, KENYA. for the period ending : 04/May/2023.

License No: **NACOSTI/P/22/17191**

622269

Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE,TECHNOLOGY & INNOVATION

Verification QR Code

① Authorized
12/5/2022
COUNTY COMMISSIONER
KISII COUNTY

NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

② Approved
19.05.2022
DEPUTY COUNTY COMMISSIONER
MASABA SOUTH
P.O.Box 786 KEROKA
DATE.....

APPENDIX VII: ANTIPLAGIARISM CERTIFICATE

THE CATHOLIC UNIVERSITY OF EASTERN AFRICA
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I HEREBY CONFIRM THAT **GEORGE MAYAKA NYAKWEBA** REG NO: **1039937**, SUBMITTED A CHECK OF ANTIPLAGIARISM ON CRITICAL EVALUATION OF **WITCHCRAFT BELIEFS AND THE PSYCHOLOGICAL WELL-BEING OF ELDERLY PEOPLE IN MASABA SOUTH, SUB-COUNTY, KISII COUNTY, KENYA.** A THESIS **SUBMITTED TO FACULTY OF ARTS AND SOCIAL SCIENCES IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN COUNSELLING PSYCHOLOGY AT THE CATHOLIC UNIVERSITY OF EASTERN AFRICA NAIROBI, KENYA.**

Verification by Systems Librarian:

Name: HARUN MWANGI ..... Signature: ..... Date: 06/09/2022

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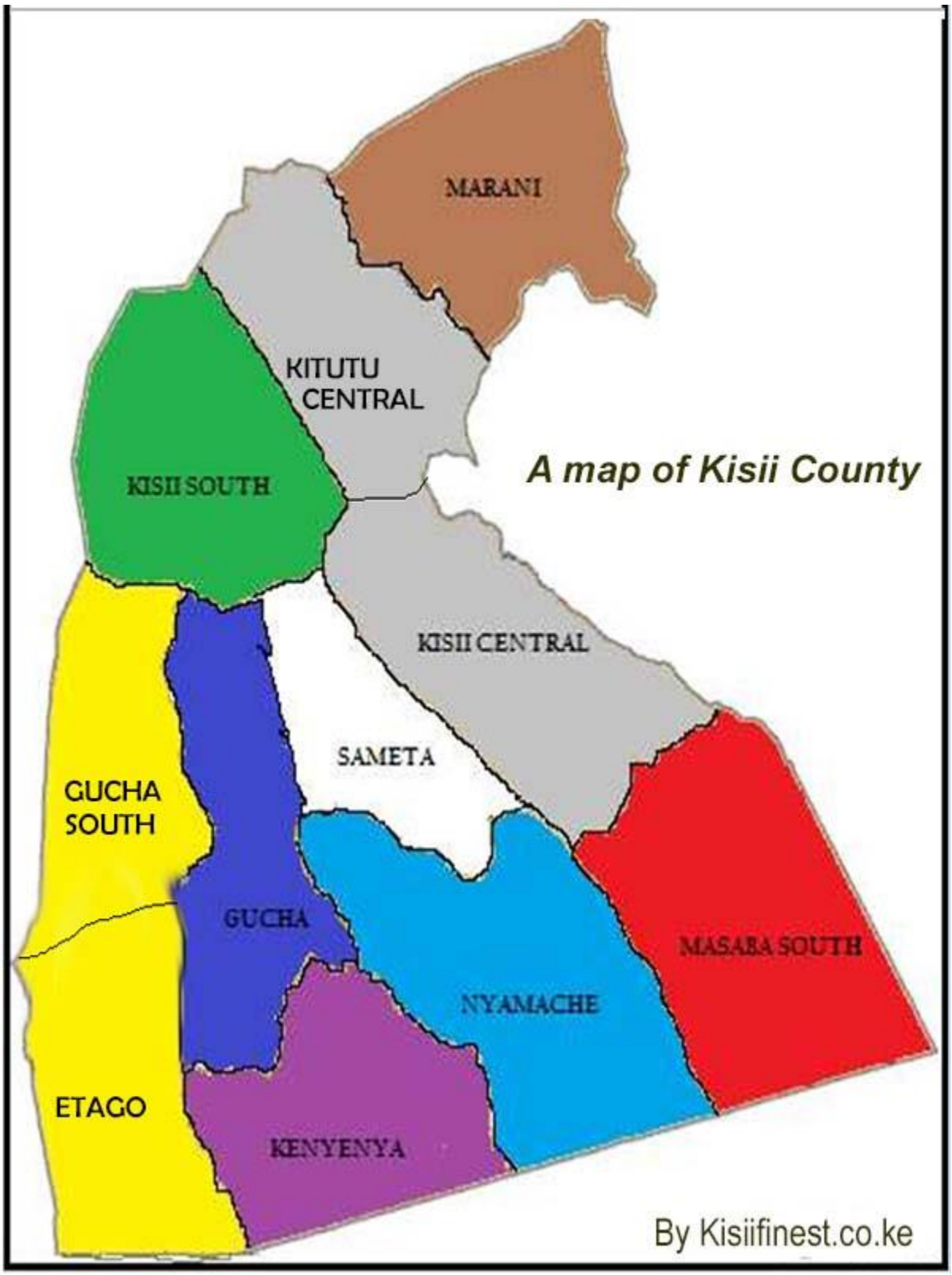
APPENDIX VIII : MAP OF STUDY AREA



APPENDIX IX: ARTICLE

International Journal of Research and Innovation in Social Science (IJRISS) |Volume VI, Issue VIII, August 2022|ISSN 2454-6186

Prevalence on Witchcraft Beliefs and The Psychological Well-Being of Elderly People in Masaba South Sub-County Kisii County Kenya

George Mayaka Nyakweba, Vincent Munywoki, PhD, Maria Ntarangwe, PhD
Department of Counseling Psychology
The Catholic University of Eastern Africa, Nairobi, Kenya

Abstract*: Witchcraft is a world phenomenon. Some people do belief in it on their daily life and this has brought a lot of anxiety, fear from the threats given to the victims. This study investigated the prevalence on witchcraft beliefs and psychological well-being of elderly people in Nyakumbati Sub-location in Masaba South Sub-count, Kisii County Kenya. The study adopted a mixed method approach; a convergent parallel design was employed to enable the researcher investigate the relationship between prevalence on witchcraft beliefs and the psychological well-being of elderly people. Simple random sampling was employed to select a sample of 164 respondents from the 280 elderly people receiving cash transfer from the Kenyan Government in Nyakumbati Sub-location. Data was collected using questionnaires and analyzed using descriptive and inferential statistics using statistical Software Package for Social Science (SPSS) version 22. Cronbach's Alpha Coefficient was used to ensure reliability of research instruments. The findings indicate that majority of the elderly People belief in witchcraft (56.3%). Many elderly people (48.3%) agreed that beliefs in witchcraft have interfered with relationships in the community. Also majority of the elderly people (60.3%) agreed that Witchcraft practices are dangerous in the community. Witchcraft practices are feared within the community this was taken by 61.6% of the respondents. At the same time majority of the elderly people (62.3%) agreed that Witchcraft practices are carried in hidden manners and finally 41.7% of the elderly stated that they are vulnerable to witchcraft activities. The findings on the relationship between psychological well-being and witchcraft beliefs show that there was: a weak relationship of 0.061 on self-acceptance, a moderate relationship of 0.331 on positive relations and a moderate relationship of 0.530 on purpose in life. The final findings show that there is a weak relationship between prevalence on witchcraft beliefs and the psychological well-being of elderly people. The study recommends and appeals to government leaders, educators and church stakeholders to strive further towards addressing witchcraft related issues. Additionally, social workers, counselors and psychologists should be assigned through the cooperation of church and government to cater for the psychological well-being of the elderly people in the community.

I. BACKGROUND

Beliefs in witchcraft are widely spread across the globe and this has made it a world phenomenon. A belief in witchcraft is the ability of certain people to use supernatural techniques to cause harm or acquire wealth at the expense of others Gershman (2018). On the other hand, witchcraft is a construct of modernity that addresses tensions within society, and provides an explanation for events, which have no logical explanation, such as illnesses, sudden death, misfortune, bad luck and crop failure (Saunders, 2003).

On prevalence on witchcraft beliefs Africa has not been left behind. In Africa it has been noted that not only witchcraft, but also witch-hunts and witchkillings (killing of witches) have been a serious problem in South Africa during the last decades. The following statistics highlight the enormity of the problem. For example in the Limpopo Province of South Africa 445 witchcraft-related cases were reported to the police between 1990 and 1995. During 1996 a total of 1,182 cases were reported; during 1998 a total number of 554 cases and between January and September 1999 a total number of 739 cases were reported. Between 1990 and 1994 over 300 people were killed, and between April 1994 and April 1995, 228 people were allegedly killed as a result of witchcraft accusations/suspicions. In the year 2000, 1 300 witchcraft-related crimes were reported to the police in this province (Wyk, 2004).

The belief that persons are able to master occult forces is a socio-cultural phenomenon of great importance in Africa south of the Sahara. Particularly in Western Africa, magic and witchcraft have been deeply-rooted for generations, regardless of social strata and urban or rural settings. Magic may be applied for good or bad ends. However, belief in "black" magic, or witchcraft, used to harm other people for selfish purposes, is the most problematic aspect of this belief. Most Africans, that is, peasants, business people or politicians' alike, even internationally renowned scientists and leaders of Christian churches, are convinced that witchcraft constitutes a real threat to society in Africa (Kohnert, 1996).

Prevalence on witchcraft beliefs differs with places and people. According to Gershman (2021) on his study; Witchcraft Beliefs, Social Relations, and Development across 95 countries and their territories in the world. From this study there is a clear indication of relatively low prevalence of witchcraft beliefs in most of Europe and the United States. On the other hand, witchcraft beliefs are very common in North Africa, the Middle East, and some countries of Sub-Saharan Africa. But there is also a striking variation within the world